

# **The Lutheran.**

**"God's word and Luther's doctrine pass away now and nevermore."**

## **Tenth year 1853-1854**

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**St. Louis, Mo.**

**Printed at M. Niedner & Co, corner of Third and Pine streets.**

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Mr. Friedr. Böbling. 6. introduced 9. Dom. P Trin. 24 Jul, to the parish at Lafayeite Co. Mo. Mr. P. Francke. 6th introduced 10th

Dom. p. Trin. to the parish in and around Staunten, Ills. Hr. Fr. Besel. 6.

ordained 14. Dom. p. Trin. 1853. in the Lutheran congregation of. Cleveland, O. J. C. W. Lindemann. 15.

Instructed in d S preaching ministry 13th Dom. P. Tritt. to the congregation at Euclid near Cleveland, Ohio.

Mr. P. H. Kühne. 15. ordained Aug. 14, 1853- in the Lutheran congregation at Texas, Henry Co. O. Mr. Heinr. König. 15. inducted into office 5 Dom., p. Trin. in the parish of Downersgrove, du Page Co. Ills.

Fr. Ottmann. 31. ordained 18th Cat. p. Trin. at St. Immanuel's Parish at Bluegrass, Warrick Co. Ia.

Mr. Heim. Farmer. 40 -- Inducted into office 16th Dom. p. Trin. at (. parish near Designer, Defiance Co. Ohio.

Father Adam Detzer. 40. instituted 20. Dom. p. Trin. in the l. parish of Cumberland, Md.

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introduced Feb. 8, 1854, irr the congregation at Frankentrost, Saginaw Co. Mich. Mr. P. Dicke. 12.

introduced Dom. Sexages. Feb. 19, 1854. in d. community in and around Mc. Clemens, Macomb Co. Mich.

Mr. P. Gräbner, 120. introduced 4th Dom. p. Epiphan. in the parish at Greenville, O. Mr. P. G. Reichardt. 128. instituted Dom.

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Ordained April 19, 1854. in the Lutheran congregation on Cicero Creek, Jackson Township, Hamilton Co. Ja.

Mr. Leonhard Darb. 152. ordained April 23 at Gern, to Holy Trinity Church, Fort Wayne, Allen Co. Trinity Church near Fort Wayne,

Allen Co. Ja.

Mr. Fror. Dietz. 152. ordained April 23 in the Lutheran congregation in u. um Peru, Miami Co. Ja. Mr. Heim. Jüngel, 152.

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# Year 10, St. Louis, Mon. August 30, 1853, No. 1.

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## Editor's foreword to the tenth year of the "Lutheran."

If, at the beginning of this new year, we look back on the one that has just ended, we have very mixed feelings. Above all, we must confess, a deep melancholy fills our hearts. We have been forced to take up a serious struggle in the past year, not only with those who are outside our church, but rather with those who call the Evangelical Lutheran Church with us their mother. We do not feel new about it, neither that, nor how we have led this fight. Rather, we thank God that He has opened our eyes to recognize the heresies that are now appearing in our church, and that He has strengthened us through His Holy Spirit to speak out against them, regardless of the favor or disfavor of men. No, it is something else that now makes us look back with deep melancholy on the near past. Not only has our struggle, as always the struggles within the true-believing church, been a real pasture for the enemies of truth in their hostile, gleeful hearts, but it has also become a stumbling block to many an honest member of our church; and, as far as regret is concerned

The most important thing is that some local Lutherans, who are not yet really serious about the preservation of our church doctrine and the strict implementation of the principles laid down in the confessions, and who therefore need a united testimony from us and from our opponents against their half-inherited nature, have used our struggle to assume the role of judges standing above the parties and have thus, instead of moving forward, often taken steps backward. Yes, that is what pains and oppresses us above all in this matter. However, we also have a consolation. Our consolation is that God alone has given us the command to fight. Our consolation is that God alone has given us the command to fight according to the faith that was once given to the saints, Ind. 3, 4, but that He has not left the care for the end of our fight to us, but has reserved this care for Himself. This comforts us when we see that even those who are otherwise sympathetic to us and who share our doctrinal views do not see the justice and necessity of our procedure and the manner of our struggle, but want to divide the blame between us and our opponents. For if only God receives His glory and the truth its own, what is it then if we sinful servants of both in this service bear nothing from it but misjudgment?

and evil rumor? Luther says: "Let the spirits burst and meet one another; but if some are deceived, well, then it goes according to the right course of war; where there is a quarrel and battle, some must fall and be wounded; but he who fights honestly will be crowned.

However, as I said, it is not only melancholy that we cannot help feeling when we look at the last year of our paper, but at the same time it is the feeling of the deepest joy and the most humble gratitude that moves us. Our "Lutheran" has undoubtedly had to pass the most difficult test in the year that now lies behind us. During this time, he has had to be a messenger who, with few exceptions, has almost always been able to bring his readers only unpleasant and devastating news; he has had to do this for the honor of God and for the sake of truth, even at the risk of losing many of his friends. And, thanks be to the Lord, the "Lutheran" has passed his test! Not only has God graciously helped him through all obstacles, so that today, in spite of all his enemies who wish him death and destruction, he joyfully begins his new career again; but he has also won hundreds of new friends in the past year. Above all, however, we must humbly thank God for this.

[2] **We are** grateful that the little testimony of our leaflet for the pure evangelical truth against man's wit and delusion has been visibly abundantly and gloriously blessed over pleading and understanding. We have received testimonies from many quarters that the struggle which the "Lutheran" has fought in recent times has brought clarity to many who were confused about the important points of doctrine, has strengthened others in the already recognized truth, and in general has stimulated many to further research in God's Word and in the old core writings of our church. Finally, the most gratifying thing of all for us is the remark that even our adversaries have not gone completely empty-handed in the blessing of the testimony for the truth given in our paper. Their adverse attitude and their bitterness against us have remained the same, but it cannot escape the attentive observer that, as far as the disputed doctrines and the recognition of a practice based on them are concerned (without admitting it, but in fact), they have begun an obvious retreat, and therefore some things which they had previously defended in the most extreme manner and put on the front burner, they now soften as far as possible, and now gladly respond to them, if it is conceded that they perhaps did not mean what they wrote before. Certainly, if the congregations led by our opponents knew what influence our testimony has already exerted on the latter, from what burdens it has already freed them, the congregations, from what erroneous paths already taken it has already recalled and withdrawn their leaders: they would never see fit, together with their pastors, to call us their enemies (as they have unfortunately done!). They would never be able to condemn and curse us with their pastors (as they unfortunately have done) as their enemies and as destroyers of God's church in a terrible outrage, but rather thank God that He has awakened us to shout "Stop!" to their blinded pastors, so that they at least have not fallen into even greater aberrations than have happened. May our opponents now deny this blessing of our fight against them, which they themselves enjoy against their will, we praise God for it. That day will make it clear what would have happened to the Lutheran Church in America if a Romanizing direction pursued with such fanaticism and energy as Grabau has taken here had not found strong resistance. May only the Lord, who alone can change hearts, help our opponents to learn with a wholesome fright to recognize with what terrible guilt they have burdened themselves by their unmeasured banishing, judging, condemning and cursing, and may they finally give in and unite with us in the One Old Evangelical Church.

lical truth and to live in peace. - —

As for the way in which the "Lutheran," beloved of God, will hold on in the future, we can give the dear reader what we hope will be a pleasant assurance. The "Lutheran" will nehmlich suffer a not inconsiderable change. During its last meetings in Cleveland in June of this year, our Synod decided to publish a second, theological monthly in addition to the "Lutheraner". Since the "Lutheraner" has been the only public organ of our Synod up to now, it has had to include many things that were often only enjoyable for a small part of the readers, e.g. some disputes and doctrinal developments that could almost only interest the preachers who still read other journals. This emergency and unfortunate state of affairs has now been remedied. From now on, the "Lutheraner" will strictly make it its business to deliver only such essays and news that are understandable and of interest to every reader. The necessary arrangements have also been made to make it possible that the "Lutheraner" will soon communicate to its readers the most important events in the ecclesiastical field of our old fatherland from a direct source. Otherwise, the paper will in general strictly adhere to its previous peculiar character of being a paper first and foremost for doctrine and honor.

But since, as it is said in that song: "Our power is only powerlessness," the Christian reader is herewith urgently asked in conclusion to include also the dear "Lutheran" in his devout Lord's Prayer.

Amen.

#### (For the "Lutheran.")

following thirsty readers of The Lutheran, although delayed by a coincidence, will not be uninteresting even now.

It concerns an editorial article in the January issue of the Evang Review, edited by the Doctors of Theology C. O. Krauth and W. M. Reynolds. Krauth and W. M. Reynolds. It is entitled "Kirche und Amt" (Church and Ministry) and contains an advertisement and evaluation of the paper published by Prof. Walther on behalf of the Synod of Missouri, etc., on the subject referred to.

In order to show from what cause the Scripture arose, the beginning and course of the doctrinal controversy is presented, which, as is known, was first led by some preachers in Missouri, and after a synod of Missouri, etc., had been formed, by this synod, against Pastor Grabau.

Then the author of the article speaks about the book as follows. "The whole work forms one of the most interesting contributions to our ecclesiastical literature, which is still lacking in ai  
n American writer has been delivered. Although Prof. Walther is a German by birth and the book was printed in Germany, it is nevertheless an American book in every respect. Not only does it arise from the state of affairs in this country and the movements in the Lutheran Church here, but it also puts Lutheranism in decided harmony with the liberalism of American principles and

institutions. We fear, however, that our friends of the Missouri Synod will not thank us for this compliment, and that the Buffaloes will point to it as a confirmation of their worst fears and a justification of their severest censure in regard to Missouri principles, which they have suspected of being "radical," "democratic," "overthrowing the most established principles of the Lutheran church government," and the like. But we answer, without fear of reactionary conservatism, that the Reformation, as Luther began it, and carried it out to its just conclusions, was a "radical" reform of all abuses existing in the church, "democratic," since it gave all the right to judge for themselves, making all Christians equally kings and priests of God, and thoroughly rejected and destroyed the despotism of a few clergymen over the consciences of men and the Word of God."

Now the theses themselves are given as they are in the book, nine about the church and ten about the ministry.

After that it says "With the views contained in these theses in general we agree completely; especially we have nothing to object to the first nine, rather we believe that the doctrine of the Lutheran Church set forth here is the only correct one, and equally very Scriptural and Lutheran." And further below, "We also mostly agree with the theses on the church. The theory is strictly that of Luther, and is confirmed by the principles enunciated in the symbols of the church."

Now follow some expositions. Towards the end of the article it says: "If we had written these theses ourselves, we would not have used the expression "the power of an ecclesiastical court" found in the fifth, and would have preferred the general expression "the executive power of the church in the administration of its discipline. This is justified by the fact that, since according to the Tenth Thesis the right to judge doctrine and therefore also to have a seat and a vote in the church courts and councils with the preachers is also granted to the laity, no special task remains for the preacher other than execution. On the other hand, the sender of this allows himself to remark that he seems to prefer the expression "spiritual court" used in the thesis. For it does not only follow the way of speaking of the Apology, but is also the more significant one. For the circumstance of

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It is not clear whether the preaching office means that teaching, judging, etc. belongs to the preacher with all, because he is also a member of the church, and above all, because he represents the congregation; furthermore, that in certain cases he has to decide alone, e.g. whether someone is admissible to Holy Communion or not. For example, whether someone is admissible to Holy Communion or not. This is well expressed by using the words of thesis, not so by the proposed expression. For when one speaks of an executive power, one generally understands by it the power to put into practice something that has been decided by others but not by the one who has this power, with the others or even alone.

"Still less," the author of the article continues, "are we satisfied by the eighth thesis." He says that he would have misgivings about calling the office of preaching the highest in the church, and gives as his reason that this is neither proper nor humble speech. One can hardly understand how such a great misunderstanding of this thesis was possible. What the thesis says about the office of preaching, in order to put it in perspective according to its relation to other church offices, the author of the article refers to a reprehensible attitude of the bearer of the office, and while it is said that the office of preaching is the highest, because it includes all other church offices in itself, so that he who bears it is also authorized to all other church offices according to divine right, and may validly perform them in cases where human order misses its purpose: He misunderstands that he who holds the office of preacher is greater than those who administer other church offices, and therefore may desire from them the preference and honor they owe him. We therefore fully agree with the author when he says "How inconsistent it is when the servant wants to exalt himself above those he serves" without seeing in it a dispute with the thesis.

But the other part of the thesis, namely, that all other church offices flow from the preaching office, the author downright denies. For, he says, this is closed in the circle. To close in the circle would be to say that the preaching office has church authority from the church and the church has it again from the preaching office. In the Thesis, however, nothing of the sort is said; so here again there must be a misunderstanding. Probably the expression "flow" has given rise to it. But it can and should mean nothing more than that Christ has appointed only one office, and that therefore all church power is included in this office in the broader sense of the word, so that where there are different church offices, only human order has divided that power and assigned these parts to different persons. Therefore, if one wanted to deny this thesis, one would have to be able to show that Christ has appointed more offices than one. But no one can do that, because God's word does not suffer it, and that is of course not what the author means. The expression which he uses instead of the one in the Thesis

The reason for this is that the office of preaching is the highest, and is only a single conclusion from it.

Although the sender of this article had to reject the expositions of the discussed article according to his conviction, he cannot conceal his heartfelt joy about the fact that the writing of Prof. Walther about church and Ami and the doctrine of the Lutheran church presented in it has found such recognition by such an important member of the English Lutheran church of this country, as the author of this article is, a joy which certainly many readers will share.

The issue of the Evangelical Review contains the following articles. 1 The Influence of the Bible on Literature. By the Honorable I. A. Seiss. 2. the church as presented in the confessions of Christianity. By the Hon. C. T. Krauth. 3. contribution to Christology. Translated from the German works of Thomasius- 4. Remarks on prophecy. By the Honorable I. Oswald. 5. Doctrine of the Scriptures concerning the resurrection of the dead. By the honorable T. Rizer. 6. the jewels of our people. From the Honorable I. F. Smith. 7th Letter to a Doubter. 8. our foreign missionary activity. 9. Tischendorf's edition of the Septuagint. 10. news of newly published works. 11. German religious periodicals. 12. church news.

(Submitted.)

Pastor Winkler in Detroit \*) declares that he is finally able to give the readers of the "Informatorium" the "key" to Professor Crämer's activities in his congregation. And what is this key? It consists of the following: Pastor Winkler wants to have made the discovery that the threads to the whole Rottenunfug in Detroit go back to the year 1845 and were actually not spun from St. Louis, but from Neuendettelsau in Franconia, not by Professor Walther, but actually by Pastor Löhe. Mr. Winkler gives the following information about the terrible secret of malice in No. 2 of the 3rd volume of the "Informatorium": .

"My preaching position (!) in Detroit had already been given to another in Germany; - therefore I was in the way of the gentlemen. For several months the Lutheran

\*) We only include this submission because a member of our ministry defends himself against a slander which, if it contained truth, would make the enemies of the Lord lascivious. Otherwise, we sincerely ask that the poor "Lutheran" be spared responses to personal invective. A paper that inveighs on and on can no longer inveigh against anyone, except by praise. D. R.

shy people in Detroit negotiated with me about accepting a profession to them and finally I followed the urgent call and took up my



post in Detroit in the spring of 1845. - Later I read in writing from Germany: "The talented young man F. Lochner" was destined for Detroit. - Map and Christian preaching profession came into hostile opposition here."

Pastor Winkler must have read the "kirchliche Mittheilungen" which are still published in Franconia and in which Pastor Löhe informed the friends of the Lutheran Church in North America about the sending out of new students and spoke about their appropriate use. The following happened to me. A few months before I was sent out, Father Löhe was asked by one of his older students, Pastor Hattstädt in Monroe, to appoint one of his pupils for Detroit, because the Lutheran congregation there was without a preacher and had turned to him with the request to help them obtain a righteous preacher. Therefore, without any argument, Rev. Löhe gave me the instruction to go to Detroit and to accept the congregation there when I was sent out in March 1845, without any argument he informed the readers of his paper of the decision he had made, and without any argument I complied with his instruction. It is possible that in the meantime the Detroit congregation had entered into negotiations with Pastor Winkler, but no one in Germany knew anything about this. Upon my arrival in America, I visited the then president of the Michigan Synod, Mr. Pastor Schmidt in Ann Arbor, because I had received instructions from Germany, along with two other brothers, to join this synod. At the same meeting I learned that the Detroit congregation had in the meantime appointed the then Prof. Winkler to Columbus, whom we already knew from his letters to Pastor Löhe, and that he would take up his duties there in 3 - 4 days. Since I have now received from Mr. Pf. Schmidt offered me the parish in Toledo, Ohio, but I had reservations about accepting an appointment there when I became acquainted with the unintelligent position of the parish, so I seized an opportunity that presented itself to me to make a trip to Detroit and to hear Mr. Prof. Winkler's advice in this matter. Winkler's advice in this matter, as he had my full respect and trust at that time. From then on, I was in friendly correspondence with Mr. Pastor Winkler for a whole year as a neighbor in office, and never a syllable was uttered from me as if I was sorry not to have come to Detroit, or as if I even had special intentions for Mr. Pastor Winkler's "preacher's position," and likewise Pastor Winkler never let it be known as if he suspected me of this. However, the way I thought at that time about the occupation of the Detroit congregation, be

## 4

My first report of July 7, 1845, sent to Pastor Löhe, is the most convincing proof of this. Fortunately, I copied it at that time and can therefore communicate the relevant passage here verbatim. After I had stated the above-mentioned purpose of my trip to Detroit, I described the difficult position that a Lutheran pastor has to take between the many Catholics there on the one hand and the rationalists on the other, and then concluded with the following words: "From all this you will see that I would not have been equal to the office in Detroit, and therefore the filling of this position by Profess. Winkler is to be considered fortunate."

This is the simple fact, the key to the "raging of Satan in the Detroit church!"

The reader sees, Mr. Pastor Winkler has unlocked nothing with his alleged key but- his own evil heart. †)

Friedrich Lochner, Lutheran pastor at Milwaukee.

### **The Thorn Blood Wheel.**

A picture from the history of the Jesuits of

**K. F. Ledderhose. \*)**

To let the blood wheel of Thorn shout into the present from a past of more than a hundred years will not please everyone, of course, least of all the descendants of those who have infected themselves with it; but it teaches us to open our eyes and to look at those who wear sheep's clothing, but are inwardly ravening wolves. We mean the Jesuits, who act innocently and pretend to be kind to mankind, and yet are corrupters. But it rejoices all who believe in Christ that the Church of Christ has always had members who have sealed their faith with their blood. May this story be a source of comfort and vigilance to many!

The city of Thorn, which is nowadays under the scepter of the kings of Prussia, derives the time of its emergence already from the

†) In the same way, Mr. Past. Winkler reveals what a child of the spirit he is by trying in the same essay to disgrace our dear Professor Crämer, whom the Lord wants to continue to bless our church, by reproaching him (Mr. Winkler) for the political pranks, wept over with hot tears and long since forgiven by Christ's blood, which he once committed in his unconverted state, where he did not yet know his Lord Jesus. Fie on meanness!

D. R.

We also share this excellent and interesting account by Ledderhose, printed in the New York Missionary Gazette, of the atrocities committed by the Jesuits against the Lutherans of Thorn a little more than a hundred years ago. We consider this all the more necessary, the more powerful the influence of that treacherous, bloodthirsty order becomes from day to day, and the more the local Roman Catholic papers are eager to whitewash this order. D. R.

thirteenth century. Its first inhabitants were Germans, brought by the knights of the Teutonic Order, who were engaged in the construction of the city in Polish Prussia. Thus, German language and customs came to those regions. The town is situated on the right bank of the Vistula. Due to its advantageous location it soon rose to surprising size, wealth and prestige. The city received many freedoms and rights. It was allowed to elect judges and authorities from its midst and to punish criminals. It was exempt from customs duties. However, it was under the control of the German Order, which had a strong castle in Thorn. But the excessive severity of the order caused discomfort. A part of Prussia broke away, including Thorn. Already in 1454 the German castle in the city fell. The estates of the ceded part of Prussia placed themselves under the protection of the King of Poland, Casimir the Great. They kept all their rights. However, they did not respect the king's majesty in any other way than to have friends and enemies of the same kind and to stand by each other in cases of need. The city authorities received even greater power, especially the then so-called great cities of Thorn, Elbing and Danzig. But in the course of time their prerogatives were weakened.

But now we are at the church-historical development of the city of Thorn, the main thing for our purpose. No sooner did the angel's trumpet with the eternal gospel sound in Wittenberg than this voice was also heard in Thorn. But since the bishops and especially King Sigismund found this sweet sound of peace repugnant, for the time being there were only secret friends of the gospel. As early as 1520 a sharp order was issued against the introduction of Luther's writings, but orders, even if they come from kings or emperors, are of no help if the Lord of the Church in his eternal mercy has decided to bring his word. So it went in Poland, and especially in Thorn. After futile attempts, especially on the part of Bishop Hosius, who was made a cardinal for the sake of his zeal for Rome, King Sigismund August finally granted the city a detailed privilege in 1557, and the following kings all renewed and confirmed the same. The Protestants received all churches for their free religious practice. Only at St. John's Church was a Roman priest allowed to hold his service in a special chapel. The city council had the right to appoint preachers of the Augsburg Confession. The grammar school and the schools were also established according to the divine word.

The fundamental laws of the Empire, solemnly invoked by kings at their coronation, protected freedom of conscience. But malice, cunning and violence weakened, limited, twisted, broke the rights of the Protestants. Earlier we mentioned Bishop Hosius of Ermeland. He was the main one who brought to Poland the Jesuits who had just appeared. Already in 1593 their friends succeeded in having the parish church of St. John's taken from the Lutherans by a royal decree and assigned to the Romans. No

sooner had the bishop Tylicki of Kulm obtained this, than he assigned two Jesuits to the parish priest to support him with preaching and hearing confessions. At first they kept quiet in order to gain a good opinion among the people. It did not last long, however, and a royal decree was obtained, granting the Jesuits the right to hold public schools in Thorn. In 1606 the Jesuits were already holding a procession in St. John's churchyard. The council finally intervened and drove the Jesuits out of the city. The Jesuitically minded court had hardly received notice of this when a commissioner moved into Thorn for investigation; the Jesuits followed him and took possession of the church and pulpit. Complaints followed complaints, but the Jesuits gained a firmer foothold, taking possession of one piece of freedom after another.

When Charles Gustav ascended the throne in Sweden in 1654, the Polish king John Casimir raised old claims and protested against Charles Gustav's coronation. Then the Swede made surprising advances on Poland itself, and a peace was concluded on May 3, 1660, in the Cistercian monastery of Oliva, not far from Gdansk. This peace is important for our history, because the cities located in Polish Prussia were granted all their rights, freedoms and privileges in spiritual and secular matters, as they had before the war. This also included that the Prussian towns would be free from Polish jurisdiction. This peace, however, did not bring peace to the cities. The Jesuits retook possession of their college in Thorn together with St. John's Church, and the Benedictine nuns made completely unlawful claims to the parish church of St. Jacob and its accessories. All refutations on the part of Thorn, all objections of the King of Sweden through his envoy did not help, the nuns won. Thus, the people of Thorn were deprived of their parish church and had to have a town hall built for church services. Now only the only church of St. Mary with the grammar school was the property of the Protestants. The Catholics would have liked to have this, too. They had been waiting for it for a long time, and finally they won by bloody means.

The bitterness among the people of Thorn against the Jesuits was great. Nor is this a miracle

## 5

These disciples of Loyala, not of our Lord Jesus, did not shy away from any means to gain prestige and entrance. They knew whom they had to support. Not only the Roman priesthood, but also the royal court and especially the nobles, who were more powerful in Poland than the king, were attached to them. That is what made them so bold and impudent. Where they knew orphans, they stretched out their arms to make them Roman Catholics. At their bosom even malefactors found shelter to escape just punishment, if only they returned home to the bosom of the Church. The Jesuit students engaged in quarrels with the students of the Lutheran grammar school, and if a complaint was made to the Father Rector, he did not make a move. The Lutheran clergymen were not only attacked in vituperative writings, there were even several times of physical abuse of them by Jesuit students, who threw stones and excrement at them. And this in the midst of a Protestant people.

The professor Arend had let a writing go out on Char Friday of the year 1719, in which he properly examined the advice of the high priest Caiaphas against Christ. This writing may have had various hidden relations, the Catholics pointed it to their high priest in Rome, namely the pope. They immediately made spectacle. President Rösner, who did not want to intervene, was summoned to the court in Warsaw. But before that the Bishop of Kulm, to whom the Jesuits had complained, appeared and made a tremendous noise. Professor Arend, however, departed and was employed in Königsberg. The matter was thus apparently settled, but the papists continued to rumble. The fire broke out all too soon, and in a gruesomely devastating way.

It was on July 16, 1724, when the Catholics celebrated the Feast of the Scapular. They held a solemn procession in the churchyard of St. Jacob's Church, which was owned by the nuns. Outside the churchyard, some Lutheran bourgeois children stood with their heads uncovered, and some young people who had come from the neighborhood to watch the celebration. A Jesuit student did not find it enough that they had taken off their hats, he forced them to fall down on their knees before the so-called Reverend Good. It happened with scolding and slapping. Because he had achieved his purpose, he only became bolder and more insolent. A few hours after the procession, he went with some of his classmates to the new town in search of merchants. He who seeks finds. He met several burghers' sons and servants and attacked them. There was a scuffle, in which the Lutherans got the short end of the stick. When two citizens tried to make peace, they were dragged to the churchyard of St. James, thrown to the ground and mishandled. It would have been even worse for them had not another citizen with his strong arms stood up to them.

between them. The crowd grew. Finally city soldiers came and took the ringleader Lysiecki prisoner to the guardroom. This was oil poured into the fire. The Jesuit students, who had taken part in the mischief, ran to Father Rector, who referred them to President Rösner. With impetuosity they demanded there the release of their comrade. Rösner could not do that, since the Burgrave had to decide in such cases. When it was Sunday, the Burgrave postponed the investigation until the following Monday. With threats, the students left the Burgrave; Lysiecki, however, remained under arrest overnight.

On the following day, July 17, the magistrate met, and at the request of the Burgrave, he took over the settlement of the matter. When the Jesuit students came to the Burgrave, he referred them to Rösner, who declared that the magistrate would investigate the dispute at the next meeting. This delay embittered them enormously, so that they gathered several of their fellow students and marched noisily through the streets. They demanded from the citizens who had been mishandled by them the day before to stand up for the release of their comrade or be afraid of their revenge. Citizens came to the aid of the hard-threatened. The Jesuit students grabbed their sabers and retreated only when the city guards rushed to arrest another ringleader. Irritated by this, a larger group of such students gathered, and it seemed as if they wanted to take the guardhouse by storm in order to free the arresting officer. The first of the arrested had already been released by the president of the city, and he wanted to consult with the rector of the Jesuits about the other. Since the students found an armed city guard, they came up with another idea. Around seven o'clock in the evening, they went to the old town to force the Lutheran citizen Daublinger, who had already joined in the fight the day before, to help free their comrade. The latter had got wind of the situation and retreated to the burgrave's house. Instead of him, they met a student in a robe in front of his house, who had not taken the slightest part in the tumult, and dragged him into the Jesuit College, hurling insults and abuse. There they put him in a nasty prison with threats that they wanted to take his life. They were delighted with their victory over the counter-right they had exercised, as they thought, and blew French horns from the windows. This noise attracted a crowd of people. No sooner did the students notice this than they began to throw stones at the curious, and even cut them with their sabers. Finally, President Rösner ordered the city soldiers to march, but the noise was resisted, and only with difficulty did they retreat to their college.

Rösner sent the secretary Wedemeyer to the Father Rector to release the imprisoned high school student. But the rector agreed only on the condition that the two Catholic students would also be released. Rösner had called the citizens together to warn **them against a riot**. But it did not help. The mass of people, enraged by the rector's refusal, gathered in ever greater numbers. In addition, some tradesmen, who felt the beer, and some servants incited the students to free their imprisoned classmate. They did not let themselves be told again, they broke open the door of the college and led the prisoner Nagorni out victoriously. As soon as

this was done, the students went home quietly, but not so the people. The Jesuit students threw stones out of the college, the crowd got angry and also threw stones at the windows. Suddenly the bell of the Jesuits sounded, similar to the ringing of a storm. An ever larger crowd gathered. The city guards who had been ordered there, as well as royal mercenaries, were no longer able to stop it. The throwing of stones, even shots from the Jesuit building, prevented their approach. Vice-President Zernecke, who lived nearby, came out of the door of his house and implored them, as he put it himself, "by the wounds of our best Savior, to desist from the crime and not to bring the whole city to misfortune and ruin." But the curses of the sea could have been quieted sooner than the enraged crowd. They forced their way into the building, into the school rooms, smashed windows, tables, chairs, benches and other household utensils, and even built a fire in front of the building and burned the broken pieces of furniture. Shots were continuously fired from the college itself. At the instigation of the president, the entire citizenry of the old Thorn quarter advanced against the mob with about twenty mercenaries and dispersed them. At about eleven o'clock at night there was silence in the streets of Thorn. The allegation that the rioters had defaced and burned images of saints and one of the Virgin Mary is an invention of hatred, as is the accusation that a chalice was stolen, which remains unproven.

The magistrate immediately had the city gates closed the following day so that the authors and ringleaders could not escape, and appointed a committee to investigate the matter, with witnesses from both faith parties.

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**(To be continued.)**

Receipt and thanks.

From the congregation of the Hm. Past. Fricke zu Indianapolis -13. to the church building in Rochester e n pfangen attest  
dankbarstFleischmann , Pastor.

## New - Orleans.

In view of the appalling news about the raging of yellow fever in this city, which the newspapers currently contain, many readers will probably think with anxious concern about our dear brother Volck, who only recently began his work in this city, and would like to know how he and his dear congregation are now doing. We therefore take the liberty of communicating the following from a private letter sent to us by Pastor Volck on the 15th of this month:

"God has also afflicted our congregation with sickness. Seven adult members of the community are down with yellow fever. But, thanks be to God and the faithful devoted care of Dr. Wolff, they are all out of danger again ... All went well with the sick in the community. There was everywhere a joyfulness in dying, a calm surrender to God's will, so that they sometimes comforted and lifted me up more than I did them. . God has preserved me wonderfully so far; for although I have to walk almost always in the sun and am constantly among the sick, I still do not feel the slightest . . Pray now with us and for us."

## Church News.

Yesterday, Sunday, the 11th n. Tr., was a great day of joy for us. For some years a small Lutheran congregation had been gathering in the little town of Port Richmond on beautiful Sta- ten Island, not far from New York. Too weak to be able to maintain its own preacher immediately, it had temporarily allowed itself to be served by a neighboring Herrnhutian preacher, without, however, losing sight of the goal of obtaining its own Lutheran preacher. Since the beginning of this year, God had put her in possession of a beautiful church under quite strange circumstances. Soon thereafter, through a wonderful branching of events, from which the good hand of God is quite evident, she had become aware of our synod and had applied to it for a preacher, who was also sent to her in the person of the preaching candidate Mr. Friedrich Völing, a pupil of the seminary in Fort Wayne. After he had preached several guest sermons, and had soon gained the confidence of the congregation, not only through his personality, but also through his thorough, healthy and simple way of preaching, he was unanimously elected and appointed pastor, and was then ordained yesterday by me, with the assistance of Pastor Hoyer of Philadelphia, in the presence of his new congregation, and committed to all the confessions of the Lutheran Church. With this solemn act the dedication of the church was connected at the same time. Mr. Pastor Hoyer held the initiation and ordination sermon. The content of it was, after the usual Sunday gospel, the right service in the house of the Lord. He showed

1. How our worship service should be, so that it is the right one;
2. what a blessing and what a great benefit the right worship is; and
3. what this congregation in particular must do so that its worship in this house is the right one.

The dear congregation, delighted with the gift of a beautiful church and a righteous preacher, had done everything possible to decorate their church in the loveliest way. Her sister congregation in New York had come en masse to participate in the beautiful service of the Lord, and the small choir of singers helped to enhance the celebration by singing in four voices. May God, the Father of our Lord Jesus Christ, grant the new pastor strong faith, fervent love, much wisdom and patience to carry out his difficult ministry, and the congregation enlightened eyes to recognize the time of their visitation through the preaching of the Gospel and to use it blessedly. The dear readers of the "Lutheran" want to rejoice with their brethren on the Atlantic seashore and give thanks to the Lord, who multiplies the multitudes of his evangelists and spreads out his church and makes the space of their hut wide to the right and to the left.

Th. I. Brohm.

New York on August 8, 1853.

Mr. Pastor Böling's post office is:

^V. 1^.

After the Lutheran congregation in Lafayette Co., Mo., had become vacant due to the departure of Pastor Quast, the congregation had called Pastor Franke, who had already served this congregation years ago, but had then been recalled from the congregation in Buffalo and had had to take time off as a result of a serious illness, to their pastorate for the second time. Pastor and congregation both wanted a formal and solemn introduction and had therefore turned to the presidium of our synod, from which F's closest neighbor, Pastor Wege in Benton County, received the order to introduce Pastor Franke. He discharged this order on the 9th inst. T. the 24th of July I. J. under the assistance of his dear officiating brother, the Rev. Johannes in Colecamp. The solemnity was

performed according to the Löh Agenda, after Rev. Wege preached the early morning sermon and, according to 1 Tim. 4:16, dealt with the glorious promise "You will make yourself blessed and those who hear you," by explaining 1.) the content, 2.) the condition, 3.) the importance of this promise. In the afternoon, the sermon was preached by Rev. John. He presented He asked the question "What is a servant of God in his office?" and discussed in a skillful and forceful speech the answer given in the words of the text; namely, that the same is 1.) in relation to God - a good smell of Christ, both among those who will be saved and among those who will be lost-2.) in relation to people - to them a smell of death for death, but to those a smell of life for life. Refreshed by the mutual, unfortunately only too short meeting and with the full conviction that the congregation can only be wished good luck with its choice of preacher, the brothers parted on the following day.

On the last Sunday after Trinity, July 31, I. J., we, Pastor Schliepsick and the undersigned, had the pleasure of publicly inaugurating the dear Pastor F. Besel in Staunton, Ill. The situation of the Lutheran congregation in and around Staunton after the untimely death of the late Pastor Reißner was so precarious, as some members had accepted an unchurched preacher and others wanted to move away. Those who left have returned and also several Methodists have joined the Lutheran congregation, so that some twenty families have decidedly constituted themselves to the Lutheran confession and have joined together to form a true believing congregation, which tolerates neither false doctrine nor godless living among itself. There are also other prospects for a congregation in the vicinity.

May the God of all grace bless the testimony and the work of his servant and strengthen, fortify and prepare the whole church in Christ Jesus for eternal life. Amen.

Johann Friedrich Büniger.

St. Louis, d. Aug. 23, 1853.

The St. Louis District Preaching Conference will soon meet at Altenburg, Perry Co, Mo, Oct 7 I. I and following days.

In subject of a submission.

We have received a submission from Mrs. Henning in which certain attacks on the good name of the Krause family made in the third synodal letter of Mr. Pastor Grabau are rejected as just as many untruths. We must hereby declare that the "Lutheran" cannot possibly concern himself with such purely private matters.

In Germany, so just appeared and expect copies by the end of this month:

**C. W. G. Keyl's,**

Pastor of the Lutheran St. Pauli Parish" Baltimore

**Catechism - Interpretation**  
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Philadelphia, d. Aug. 15, 1853.

Schäfer and Koradi,  
Southwest corner of 4th and Wood streets".

### To the message.

The 1st edition of the 1st booklet of the book: "The Martyrs of the Evangelical Lutheran Church," consisting of 2000 copies, is already sold out. As soon as a sufficient number of subscribers can be found, a 2nd edition will be published.

Hermann Fick, Lutheran pastor in Bremen, near St. Louis, Mo.

### Changed address.

Z'. O.,

ZZanrr'Z/on (7s., Za.

### Private Chaplaincy.

For those who feel weak in faith:-Luther on Isa. 63, 8: "Because there is nothing more harmful, nor more corrupting, than certainty and insolence, you should rise up and receive comfort when you feel the weakness of your faith. For such stupidity is a sure sign of a devout, God-fearing heart. For you are certainly a member of Christ, even though you are a weak member. It is also commanded by God that we should not despise or reject weak Christians, Rom. 14:1 ff. Therefore, our Lord God will not be against the weak in faith, nor will he reject them. For there remaineth fear and trembling of death, and a fearful and timid heart, and divers infirmities, even in the devout and holy. Therefore, let those who are not able to grasp or understand these things so quickly be admonished not to be frightened or misled because of them, even if they are a little weak and clumsy at first, but to pray and say with the apostles: Lord, strengthen us in the faith, Luc. 17, 5. For you are not without faith, or apart from this doctrine, even though you do not yet know or feel it so thoroughly. For St. Paul, the highly enlightened apostle, himself confesses that he has not yet grasped it, Phil. 4, 12. So also he must be considered a Christian, and he is, who is implanted in Christ and clings to him, weak as he may be, even though he does not yet fully understand everything. For he already has the righteousness of our dear Lord Jesus Christ. because he begins to have them. In the Gospel it is written everywhere: Jesus said to his disciples 2c. that he never calls his apostles not masters, but always disciples, and that the dear apostles have their name from learning, because they are disciples of Christ, not because they have already known and learned him. And even though their knowledge is imperfect, it is still the true knowledge of Christ, in which the apostles also remain disciples and students of Christ. The doctrine is whole and perfect, but those who learn it are not learned enough, nor perfect, but have only the firstfruits of the Spirit, Rom. 8:23, are always striving, Phil. 3:13, and intend to go further. Therefore those Christians are who feel death and the power of sins only strongly and fiercely. But what do they do? When they now see and feel sin and death before them, they nevertheless remain in Christ as much as they can, even though they are weak, and do not deny the word of God. They suffer everything because of it, and still persevere in the dear Lord Jesus Christ; they also seek and expect help, salvation and peace from no one else. For a Christian still has flesh and blood, therefore he must undoubtedly also feel sin. de and weakness of faith feel."

### 2 Tim. 2, 15,

Old Martin Geyer writes about the necessary division of the word:

"It is a bad thing if the word and the teaching lack skillful pruning, if one is mixed with the other and corrupted, so that it must disgust one more than whet one's appetite. The word of the law and the gospel must be divided properly. The old and the new must be reasonably presented by the householder from the treasury, Match. 13, 52, so that defiant and impudent heads are not deprived of many gentle words of comfort; they would abuse them more than too much. On the other hand, small-minded, stupid and doubtful people must not be taught much of the strict doctrine of the law or of subtle matters of dispute; they would only be more frightened and confused by it than permitted and improved. What is the use of the air being cleansed by the lightning and the earth being



moved by the thunder when there is a great drought in summer, if it is not followed by a fine fruitful rain? So on stern sermons of the law belongs a gentle evangelical consolation with moved listeners. He who works on the Word and on doctrine does everything as much as possible, at the right time, in the right place, in a comfortable way. If one nail is hammered into the board in the right place, it holds better than a hundred nails in the wrong place."

### **om people who can master anything.**

Thus Luther writes:

Ambitious people make themselves believe that they have great experience and are the wisest of all; they beat the other to the bank, disgrace and blaspheme them, and want to do everything and master everyone. We do not want to go that far yet. God protect us from preachers who please everyone and who have a good testimony from everyone. If all people thought I was a good preacher, I would never want to be a preacher - the reason is that those who are the smartest can beat up and reform the others. But if you look at them rightly, there is not a grain of wisdom in them; yet they bear witness to great wisdom. In a city there must also be such people who judge and master all the others, and yet they themselves are the most foolish or real fools in their skin. Whoever wants to be a preacher must have judges who have nothing else to do but to judge us and to wise us up; but if they should try it for half an hour, they would be like the piper who spoiled the dance. So there were not many of them that thought anything of Moses, but murmured against him, esteemed him a mad man, and sat down always against him, and would have stoned and slain him and Aaron. (On Deut. 1:13.)

### **Gentle and effective rebuke through singing and string playing.**

A friend reports the following event from his visit to S... the following event. "Upon my arrival there, I learned with regret that two of our acquaintances there had fallen out with each other, and I very much wished that I could succeed in restoring the good understanding between them. By chance - as one expresses oneself - I met the one who had caused the disagreement with a third person in the parlor, where there was a beautiful piano. After we had greeted each other and told each other something about what was going on, I stepped up to the piano and began to play and sing:

"You children of the Most High, what about love?

How do you follow the true unification instinct? Do you also remain in the bond of unity? Has no separation of spirits happened? The Father in heaven can recognize hearts. We must not call ourselves brothers without love, The flame of the Lord must burn brightly."

I did not need to say anything more to the culprit. He melted into tears and did not fail to seek out the offended person and ask him for the hand of peace.

**(Ps. 133:3.)**

## 8

### Christ's Lament.

In the monastery at Volmirstadt, the following rhymes written with golden letters in Low German from the time before the Reformation were found on an altar panel, in which Christ is depicted complaining about the contempt of His glory and grace. These rhymes are voices of evang. knowledge from dark times. We hope that even those who are otherwise ignorant of the Low German language will decipher and understand these rhymes. We therefore reproduce them in their original miraculous form:

Ick am beautiful:  
Men friet †) my nich.  
Ick bin edel:  
Men dienet my nich.  
Ick bin riegke: ††) Men biddet my nich.  
Ick bin en Lehrer: Men fragt my nich.  
Ick bin ewich:  
Men söcht my nich.  
Ick am truly: Men gelövet my nich.  
Ick bin de Wech: Men wandert my nich.  
Ick bin der Levend: Men begeret my nich.  
Ick bin barmhertich: Men trüet \*) my nich.  
Ick bin rechtvertig: Men entsöcht my nich.  
Werde gy den verdömet, †††) Soen verwitet my nich.

### What does dying mean?

Mrs. Z. from Z., an excellent Christian lady, told a trusted friend in one of her last sickly days: "I dreamt last night that my blessed sister appeared to me and said to me with a comforting gesture: Dear sister, you are thinking with so much anxiety and fear about your approaching death; do you want to know what dying is? Oh yes, I answered, tell me what dying is; it is so difficult for me as often as I think of it; what is dying? Yes, sister, I will show you what dying is! Then she gently lay down lengthwise on a bench, and immediately an infinitely fine image of light came out of her body; and she was dead. Then I awoke from the dream. (Phil. 1, 21.)

### Nobility.

When the Russian general Prince Gallicin conquered the fortress of Schlüsselburg, Emperor Peter the First said to him: "Ask for anything you want, except Moscow and my Catherine! - With honorable magnanimity he asked for the pardon of his old adversary, Prince Repnin, whom Peter had reduced from a marshal to a common soldier.

†) I.e. one does not marry me, one does not marry me.

††) D. i. rich. \*) D. i. mourns.

†††) D. i. damned.

had disparaged. He received his request, and with it the confidence of his monarch, the respect of Repnin, and the applause of all who heard of his nobility. (Match. 5, 44.)

### Receipt and thanks.

For the building of the Evangelical Lutheran Church in Michawaka, St. Joseph Co., Ia., there are still received: from the congregation of Mr. Pastor Schaller in Detroit \$4.00; from Mr. Leonhard Denner in Coldwater 42.06.

Sincere thanks to the benevolent donors on behalf of the congregation! . Bern re "t her, pastor.

With heartfelt thanks to God and the benevolent givers, I hereby certify to have received \$2.00 from St. John's Parish of Mr. Pastor Heid in Äreenville DarkTo., O. J.N. Beyer.

Fort Wayne July 27.

.. )> —

From several of my friends in St. Louis I received for my support in the seminary here on July 25 \$10.00

May the faithful God, according to His "gracious" promises, richly reward these gifts of love with temporal and eternal goods.

H. Jün gel.

Fort Wayne d. July 28, 1853.

With heartfelt thanks hereby certifies to have received for its support: from the Young Men's Association at Altenburg, Perry Co., Mo., \$6.00.; from the congregation of Mr. Pastor Besel at Staunton, Macoupin Co., Ill., \$1.00. C. F. L. Grebel.

Received from Mr. Ludwig Hvttter of the Cleveland congregation \$5.00, from the Fort Wayne Women's Association < \$2.50, from Mr. Piepenbrink of Fort Wayne \$1.00 - for which I sincerely thank God and the benevolent donors.

W. Engelbert, sophomore at Fort Wayne Seminary.

### Get

to the Synod al -C a sse:

By Mr. Pastor Paulus Heid§l .00

" of the Zion congregation of Mr. Past. Streckfuß

to acknowledge afterwards0 .54

b. to the Synodal Mission Fund:

From the girls of the Immanuel school in

St. Louis1 .00

"Members of the community of the Hm. Past. John 8.00 namely: I. H. M. \$0.25, Chr. H. \$0.25, H. H. \$2.00, I. Mk. \$1.00, Li. Ms. \$0.50, H. H. \$2.50, an unnamed \$1.50.

r the maintenance of the Concordia College. Vsaat.

ä. For poor students & pupils in Con- cordia College and Seminary:

From the Young Men's Association in the congregation of de^Mr. Pastor Hattstädt in Monroe, Mich. for student Ahner\$12.00

e. to the Concordia College Building:

Bon members of the congregation of Mr. Pastor Baum.

gart in Elkhom-Prairie, Ill. 7.00

namely: F. W. Brockschmidt \$3.00, Bvttger \$2.00, Diekröger \$2.00.

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F. W. Barthel, Cassirer.

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the 8th year HH. Pastor Heid (3 Er.), Stockber

" 9. " " " .Fried. Borrenpohl, Christoph

scher, Christi an H aller, Past. Johannes (6 Er.), E. L., Past. Moser (\$0.50), M. Mälzer, G. E. Niemann, Heim. Eteuerwald (\$0.50), Hermann Schä

ser, Nicol. Schäfer, Friedrich Thü-^zchjtr, Pasti tur Mühlen (K0.50) ,

" W, year s HH. Auf der Heide, I. H. EverS, Heinf ri'ch Feiler, H. Hinnau, John Knoche, I. Keil, L L" Leemhuis, H. Meyer, Gottlieb Mittenzwci, <Ä E. Niemann, H. H. Niemann, W. Niemann, HM rich Steuerwald (L0.50), Phil. Schäfer, P. Saul' vage, H. Schäfer, Seggebruch, B. H. Succoß Friedrich Thürwächter, Paß. Trautmann, Voskam! Wilker, Catharinr Zitzelmann. f

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P1^

Melodies of the ut scher Kirchengesang

by Dr. Friedrich Layritz..... k

Appendix, dazuk

The same with the appendixf

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**Printed by M. Niedner,**

Corner of Third and Chestnnt streets.

# **Year 10, St. Louis, Mo., den 13 September 1853, No. 2.**

The Thorn Blood Wheel.

A picture from the history of the Jesuits of  
K. F. Ledderhose).

(Continued.)

It can be imagined that the Jesuits, who were so familiar with the situation, described the course of events quite differently. In Poznan, such a document appeared, which in part exaggerated the circumstances, and in part contained formal untruths. The priests issued letters to the Polish nobility to inflame them to revenge. They publicly preached against the desecrators of the saints and assured that the mutilated images had bled. They filed a complaint with the court in Warsaw. As early as July 29, King August 11, a descendant of the Saxon electors, a Frederick the Wise, a John the Steadfast, and a John Frederick the Magnanimous, issued a letter of summons to the city of Thorn in Latin. It spoke entirely from the mouth of the Jesuits. There it is said that a dissident (non-Catholic) had looked at and mocked the procession in the churchyard of St. Jacob with his head covered. A Catholic student, out of God-fearing zeal, had taken off his hat; but after the end of the ceremony, he had been attacked by a Lutheran. Citizens were beaten bloody and handed over to the guards. Some Catholic students had made calm representations to both the Burgrave and the President, but without success. They had also asked the citizen who had caused his arrest to obtain his release, with the remark that he would voluntarily surrender again. He did not respond, however, and even arranged for the arrest of one of the petitioners. He had then rudely rejected two other petitioners. The Catholic students had then, without the knowledge of their superiors, in their anger led a Lutheran student as a scourge into the school, where he was treated quite well. The authorities then incited the mob, which then smashed everything in the school, smashed a crucifix and two altars, dragged the images of the Blessed Virgin, St. Francis and other saints into the streets, defiled and mocked them, built a fire in front of the house, danced around them according to the custom of the pagans, blasphemed God and the Blessed Virgin and, among other things, shouted: "Vivat Maria, maiden, help yourself and defend yourself! Then they threw some pictures into the fire and burned them. In the college they smashed everything, pierced the images of the saints, shot them and trampled them underfoot, damaged the oratory, and the Blessed Sacrament was only opened by some Jesuits with divine assistance. have been rescued at the risk of their lives. So it goes. The summons 'accuses both President Rösner and Vice President Zernecke of inactivity. The latter had even ordered the soldiers to shoot at the Jesuit students from the window of his house. The summons pronounces in a biased way: "This and the like has been committed until midnight in an unheard-of, godless, cruel and church-robbing way and on your order, with your permission and cooperation the school and the college have been turned into an Arabian desert.

The royal order arrived in Thorn on August 7, 1724. The magistrate immediately sent a report of what had happened to Warsaw. The royal court entrusted the investigation to a commission that was to meet in Thorn. It consisted of 22 members, partly bishops, partly noblemen. Although the magistrate objected to the large number of members and the significant cost of maintenance, it did not help. Already at the end of August they arrived, accompanied by Polish soldiers and a large number of servants. They attended the service in St. John's Church before going to the courtroom of the old town hall. No sooner had they settled down than two St. Bernard monks appeared and asked for St. Mary's

## 10

church and the monastery. They were rejected for this time, because the matter did not belong before the commission. The city, as the defendant, was asked to recognize the commission by personal appearance. After some dispute, three persons from each of the three orders, the town council, the Schöppen and the third order, were elected to express this recognition in writing. The witnesses were not heard until September 18. The interrogation went well as long as the bishop of Plocko, the voivode of Kulm and some others were interrogating. But as soon as the bishop of Kujawy and the crown chamberlain Lubomirski, sworn enemies of the Thorns, were given a free hand, the trial looked more like an execution than an investigation. The witnesses presented by the council were rejected as accomplices; on the other hand, whoever wanted to testify against a Torner, hostile old women, bought countrymen, unhappy maids, all were accepted. If they swore to testify, the accused were arrested. On September 26 there were already about 80 people in prison, among them several who could prove that they had not been in Thorn on the day of the riot. If guilty persons declared that they wanted to accept the Catholic religion, they found protection with the bishop. The ushers were threatened with torture to testify that the president had given the order for the riot. Everything that is bad was done by this commission. Only with difficulty could the council and the clergy evade their violent actions.

However, we will highlight a few things from this story. The witnesses of the defendants were usually rejected by the assertion that they had been present at the disaster, and because they had not prevented it, they were to be regarded as accomplices. The statements of the witnesses, which were put up by the plaintiffs, often contradicted each other. They were not yet properly instructed. The Jesuits then brought in others who were better trained. Whoever was indicated as a participant had to be arrested; and some were left there who brought proof of their innocence. The witnesses of the clever ones did not come together with the accused. What they testified on oath was accepted as certain. Against the Lutheran student Nagorni, whom we have already mentioned several times, a Polish soldier brought the charge that he had taken pistols and a sword from the Jesuit school and wounded him after his fine release from prison. On the other hand, twenty people, including Catholics, testified that Nagorni had gone to his apartment and behaved calmly there. Hoff, a peppercorn, was accused of stealing a chalice in the college. But the church leaders themselves declared that they had found all the chalices after the end of the riot. A notorious female accused the shoemaker Wunsch of having been in the Jesuit house.

But he proved by the testimony of all his neighbors that he had been ill with gout on July 17 and had not left his apartment. The witness admitted to having been mistaken about the person. And yet, this shoemaker was sentenced very harshly, as was the shoemaker Mertz, who proved through seven witnesses that he had only stepped out of his house around 11 o'clock at night, when the riot had almost reached its end, and had only looked from a distance at the scene of the riot. A merchant servant was accused by a Jesuit of having put the rapier on his chest, and a Polish soldier confirmed the statement. The accused, however, proved that he had not been in Thorn on July 17, but in Danzig.

That's how it went during the examination. Those who dutifully paid ducats soon got off. The commission itself had lived most splendidly during its four-week stay in Thorn. It now ended its meetings. Apprentices and young people were released, most of the adults had to remain in prison, and a decree appeared that 16 persons should be brought before the Assessorial Court. All objections of the council of Thorn remained unheeded. Finally these bloodsuckers left. They charged 50,000 Polish guilders as expenses and 2,950 ducats in fees. They declared that they would continue their meetings until the money was paid. In order not to have even greater costs extorted from them, they decided to pay the money. The Jesuits were not satisfied even with this course of the investigation; for they condemned some of their co-religionists, who had given birth in the sense of truth and right, to church penance, and excluded them from the Lord's Supper. They prayed every Sunday and on all feast days in public prayers for the happy outcome of the trial. The Father Rector traveled to Warsaw with another Jesuit to bring about a favorable turn of events in their favor.

During that time, the Imperial Diet was held in Warsaw. A glimpse into such Polish imperial diets is provided by the proceedings of the Thorner Trial. The deputy of Podlaskie, Rothworowski, insisted that this matter should be heard first and foremost. If insults to a crowned head could not go unpunished, how much more severely should such an outrage against the king of kings be punished. That was his and other's sentence. Another messenger urged a committee to pass judgment on the basis of the investigation. Also the Under Chamberlain of the Empire, Prince Lubomirski, supported with others such a request in the interest of the Jesuits. The Imperial Chancellor Szembeck, on the other hand, resisted this request, declaring that it would be against the King's reputation and against the

rights granted to the State of Prussia. The trial belonged to the Assessorial Court and not to the Diet. The Polish magnates finally complied on the condition that the trial be over before the end of the sessions. However, they threatened Marshal Potocki that they would go out of their way to persuade the king to convene a court session. King August really gave in. On October 26, 1724 the hopeless trial began. Extraordinary assessors were appointed from the number of senators and messengers of the Imperial Diet. The enemies were already cheering. The Imperial Chancellor presided over the session. Just as the discussion was about to begin,

the half-blind Lubomirski was brought in. He "sat down" with the senators and said with a cheerful voice: "Welcome, gentlemen, to the process of God!" The chancellor made a short address to the assembled court, in which he exhorted them not to act arbitrarily and passionately in this vexatious matter concerning the honor of God, so that the world would know that there was a God in Israel.

The plaintiff for the Jesuits was Nagrodski, Ordinary of the Assessorial Court. He began with the narration of a dream which a Jesuit had had in Thorn a long time ago. In it, he saw the city of Thorn fall into a pitiful state and finally perish because of a serious sin against the college. The plaintiff then described the riot in the most exaggerated way and threw some debris of pierced and burned holy images on the table. Nothing more was needed to arouse a truly Polish tumult among this Arch-Roman and Jesuit crowd. They cursed against the heretics. The chancellor had every effort to restore calm after a long time.

The prosecutor then continued in his complaint. Specifically, he denied the magistrate's jurisdiction over the Jesuit students, and declared it an abuse of the power vested in him that he had arrested the two Catholic students. He wanted the most obdurate of them to be brought before the court in person, especially the secretary Wedemeyer, and to make them confess that Rösner had instigated and ordered the riot. In any case, Rösner and Zernecke would have forfeited their lives because they did nothing to quell the uprising. He left the punishment of the participants of the riot to the just judgment of the assembled judges, and demanded 34 thousand Polish guilders as compensation for the Jesuits. As a punishment for the religious hatred and the negligence of the magistrate, he demanded that half of the positions of the magistrate, the court and the third order be filled with Catholics. In order to atone for the honor of the Mother of God, he demanded the blood of the participants and at the same time the return of St. Mary's Church to the Catholics.

## 11

The Lutheran grammar school was to be converted into an ordinary school because it advocated theories that the papal chair rejected, and the monastery was to be handed over to the St. Bernards. The two preachers of Thorn, Dr. Geret and Olof, should be dismissed and removed, because the former in his speech at the wedding of the mayor Meissner had uttered offensive passages against the rule of the pope, and the latter because he had wanted to prevent the arrested Heyder from converting to the Catholic Church. Geret's speech should also be publicly burned.

For five hours Nagrodski talked, or rather raged and snorted. Then the lawyer of the city of Thorn stood up and asked for four days to answer the charges. It was granted to him after some resistance. On October 31, a city councilor, a deputy and two members of the third order appeared before the assembly, and with them their lawyer Bohnßewski. The lawyer raised the following against the accusation of the plaintiff: 1) Many of the commissioners lived in enmity with the city of Thorn and even in legal ties. Their expert opinion could therefore not be accepted as unbiased; 2) the members were Catholic and therefore biased in a religious dispute; 3) no compilation of witnesses had taken place; 4) witnesses had been accepted who were thoroughly reprehensible because of their scandalousness; 5) each commissioner had demanded a gift of two hundred ducats in addition to the costs of consumption. At the last sentence, Prince Lubomirski, who felt that he had been hit, burst into a rage and ordered the lawyer to be silent in the most bitter terms. A fuss of the most violent kind arose, after the settlement of which Bohusevsky moved that a new investigation be ordered in accordance with the law and the valid laws. Nagrodski replied that the commissioners were unjustly accused of unlawful proceedings. In general, in the case of such a crime as the one in question, the outward form of the administration of justice is not so important. The primate's chaplain, a Jesuit full of cunning and eloquence, thought he had to recite a speech he had rehearsed. Since this speech is still in possession, it is permitted to share some of it. The liar and murderer from the beginning, as Christ calls him, stands throughout.

(To be continued.)

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### The German Lutheran

Central Bible Society of the West holds its Bible Festival this year on the 22nd of this month, as the day of the completion of the Lutheran translation of the New Testament, in the Immanuel Church of the German Lutheran congregation u. a. C. in St. Louis, by solemn public service with sermon. This is for the news of our dear brethren in the surrounding area.

(Submitted.)

### More details about the persecution of the Baden Lutherans, namely of the pastor Squirrel.

From the Zeitblatte of Dr. Petri in Hannover for the affairs of the Lutheran Church of April 21, 1852.

In Baden there seems to be a repetition of what happened in Prussia twenty years ago, a struggle of the Lutheran Church to assert its existence against the devouring Union. It will therefore be necessary for us to take note of the beginnings; for however small they are, it is impossible to say where they will lead. The events are reported partly in the newspapers, partly by the main supporter, Pastor Eichhorn himself, in Ehlers' "Kirchenblatt". As is known, the aforementioned pastor resigned about two years ago from the unchurched church of Baden to the Lutheran church and joined the Lutheran church in Prussia. He gathered a few like-minded people around him in the villages of Ihringen and Nußloch, who appointed him as their pastor. They now turned to the authorities and to-

The petitioners, however, received a negative answer in all instances, as was to be expected, because the Baden Union Document had declared that there should no longer be a Lutheran and Reformed Church in Baden for all eternity, but only a Uniate Church. The petitioners' invocation of the state constitution, the German Confederation Charter, and the Peace of Westphalia were refuted as null and void by this sentence and in other respects, too, especially in one of their arguments.

The question of whether a Lutheran church should exist in Baden or not seems to be decided only by way of a fight. The situation is now such that the question of whether a Lutheran church should exist in Baden or not? seems to be decided only by way of struggle. In No. 6 of the Kirchenblatt, the Rev. Eichhorn reports the following about the latest events:

"After the two communities of Ihringen and Nußloch had been at peace for a short time, and I was able to visit them in turn, a new persecution arose around the holy Christmas. I had been expelled from Ihringen in May, and from Nußloch in November, under the most severe threats, whereupon I explained each time that I would submit to the expulsions as far as it could be done without harm to the souls entrusted to me, but that I reserved the right by divine right to enter the places in cases of emergency, especially when the weak and the afflicted were to be visited. So we came together for our regular church services in neighboring, often quite nearby places of other districts, and I could report quite wonderful leaderships, how we never got into embarrassment, but always had a quiet and peaceful atmosphere.

I reserve this story for later times, however. However, I must mention here that these hidden, and yet before God, so open

services were celebrated with immense devotion and elevation, and that the participants often said: "We will never forget these poor and yet so rich services! A few times we were joined by others, and in the midst of the  
At night, in the greatest silence and secrecy, several new entrants were admitted. After we could not sing, because there were watchers all around, and I had to read out the songs and chants. Psalm 65:2.

But the enemy did not fail; we were, especially in the Oberland in and around Ihringen, so constricted and watched that we did not know in the days of Advent whether and where we could call out together to the infant of the manger "Welcome, you noble guest!" but we parted again with the usual farewell greeting: "The Lord will find us a little chamber again!

On December 23, the Ministry of the Interior took further severe measures-I was also to be expelled from the Freiburg and Emmendingen offices located first around Ihringen and the Breisach office, and the military police was to be instructed to formally search for me in these offices. At the same time, the chief office in Durlach, my current place of residence, received the instruction to announce my banishment to my birthplace Kcmbach near Werthheim in the lowest (northernmost) part of the Grand Duchy.

I knew nothing of all this when I left at noon on the first feast day, December 25, after a much-attended church service in the Unterlaude, traveled about 40 hours on the railroad, and then at night 4

hours into the mountains, near Ihringen, to seek out the little community. Three messengers met me with the joyful message: "The Lord has prepared a little chamber for us! In the morning they had not yet been able to see the place where we were to meet. Then two fathers of families had come to them from nearby, with the words, "We want to go with you!" The apartment of one of them had just been prepared for the service when I arrived nearby. In the Himmelsburg, situated in the Kaiserstuhl, we celebrated our Christmas services. We were gathered all night from the first to the second feast day; the little room was crowded; there were 45 communicants alone. It was a blessed gathering; but immediately afterwards the enemy got his power. The tracks of the nocturnal hikers were discovered in the freshly fallen snow; it became known that I was nearby.

**Before I left, the news came that a child of 1 year from the community was seriously ill.**



I arranged to receive news of the further course of the disease immediately.

Early in the morning on the second holiday I traveled via Freiburg to Basel, where a small number of Lutherans demanded a church service. Some people from Baden also attended the service on the Sunday after Christmas. A further fruit for our Lutheran church could develop from this.

On Sunday evening I was again near Ihringen. I received the news that the seriously ill child from our community of Ihringen had already died the day before, that the mother had died in deep sorrow, and that the child had been taken away.

I was told that the village was in a state of gloom and that the community was in great embarrassment because the unruly priest of the village wanted to take possession of the child by force. My visit to the village was therefore necessary in more ways than one, and I entered the village that night without hesitation, although the guards were on their feet all night in anticipation of my arrival. At the request of the parents, I blessed the child's body in the quiet of midnight for burial, which was to be performed the next morning by the local chaplain, accompanied by police officers, spoke words of comfort to the grieving mother, and was about to leave the place again in the morning, when I, having hardly stepped out of the house, was attacked by two ruffians and arrested along with two fathers of families from our community. After I had arrived in the official prison at the old Reichsfeste Dreifach in the company of two Gensdarmen, I was first rigorously searched; everything was taken from me, and a piece of writing that I was carrying was especially dangerous: "Wahrung der Rechte der lutherischen Kirche in Preußen" (Petitions to the Prussian State Ministry and to the Chambers) Breslau 1848, invented by the brigadier, which was, however, returned to me after the second interrogation. At special request, my New Testament was overloaded with the Psalms. I was first taken to a cell with six other prisoners, where I remained for a day and a night without light and without much daylight. The power of the Word of God proved itself in a wonderful way in my fellow prisoners. I was allowed

not stop reciting psalms and prayers to them, and, upon their discharge, they still thanked me with hand and mouth. This was truly an uplifting and blessed entrance for me.

After 26 hours I was interrogated for the first time. The protocol was sent to the Supreme War Court in Karlsruhe and after 10 days **I was** declared a prisoner of war for four weeks. (There has been a state of war in the country since the revolution in 1849). My offense was: Violation of the police expulsion from Ihringen. In the course of time, the friendly head official provided me with some relief. I

I was placed alone in a cell, received light in the evening hours, was allowed to accept visits from my fellow prisoners who came to me from far away, and in the last 14 days I was allowed to spend one hour a day in the open air, for which the chief officer granted me my own garden on an old fortress terrace. I was also allowed to write and to read various books, and to speak for a few moments daily with my fellow prisoners from Ihringen, who received the same punishment. I spent blissful hours within the narrow walls of my prison cell; the Word of God gave me inexhaustible comfort, and with special elevation I celebrated the feasts of the circumcision of Christ, as the epiphaniä and the Sundays. And so I was also able to comfort my dear members who were with me in all kinds of tribulations, with the comfort that I was comforted by God (2 Cor. 1:3, 6).

On January 26, 1852, the hour of my liberation struck. On that same day in the evening, my dear children welcomed me with the 126th Psalm and with the song: "Do not despair, little one, although the enemies are willing to completely destroy you.

But my prison doors seemed to open only to let me face new sufferings and persecutions. In the first days after my arrest, the aforementioned decision of the Minister of the Interior was delivered to my apartment in Durlach, according to which, within three days, I was to go to my birthplace Kembach near Wertheim am Main, which had been estranged from me, in order to be monitored by the police there, so that my travels to my communities, which I was not allowed to refrain from as long as the sheep were herdless, which I had declared at all times, would be made completely impossible.

would. This grave decision had been made before my arrest, and would, if the same and my imprisonment had not intervened, have been taken.

The first steps would have been carried out long ago. Now, however, it seems to have been suspended for a while, and so I was able to take a bright look at the Lord's guidance, whose inscrutable hand and counsel allowed the difficult to be averted, so that the most difficult, which we often do not recognize in its depth, can be averted. For: "He covereth me in His tabernacle in the evil time; He hideth me secretly in His tent, and lifteth me up upon a rock. He shall now lift up my head above mine enemies that find about me; so will I offer praise in his tabernacle, I will sing and praise unto the HErm." Ps. 2, 5, 6.

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A thief may keep his robbery if he is brazen enough to assume the mien of a rightful owner

**K. R.**

(Submitted by A. H.) **[Hoyer] Welthandel.**

For several months now, people in Europe and even here have been looking to Turkey, "fearing that war would break out there and then spread throughout Europe. Since the Turks had been living in the most shameful way against the Christians in Montenegro, a country outraged against the Turkish Pasha, an early Christian, the Emperors of Russia and Austria had persuaded the Sultan to put a stop to this devastation. Then the Emperor of Russia, Nicholas, demanded that the Turkish Sultan, Abdul Mesheid, consider him the protector of the Greek Christians in Turkey. As such, Nicholas demanded that only such a man be elected as patriarch (chief bishop) with whom he was satisfied, and that a Russian clergyman always stand next to this patriarch in Constantinople and be recognized by the Turkish government. In this way, Nicholas wanted to ensure that the Greek Church would have such patriarchs who, independent of the Turkish government, would be able to resist the abuses against the Greek Christians; in particular, the Russian clergyman in Constantinople would serve to protect the Greek Christians, even if the patriarch were perhaps in the Sultan's solde and sought to rule his church according to his will. However, the Turkish Sultan refused all demands, and now among the Turks, on the one hand, and among the Russians, on the other hand, a great bitterness and a strong desire for war arose, while the Greek Christians in Turkey, to whom Abdul Mesheid gave the best promises, declared that they did not desire the protection of Nicholas at all. Great armaments were made on both sides. Nicholas gathered a considerable naval force in the Black Sea and had a powerful land army marching toward Turkey and two principalities, Moldavia and Wallachia, which were under Russian rule.

The Turks had to pay an annual tribute or lap. Meanwhile, France and England had joined their fleets and placed them close to the Dardanelles Strait, which leads from the Mediterranean Sea into the Sea of Marmora and thus to Constantinople, with the intention of sailing out of Constantinople and striking the Russians as soon as Abdul Meshid desired. The Emperor of Austria intervened, claiming that he wanted to mediate peace. But soon it became clear that he would support the Russian and send troops to the Turkish border in order to get some beautiful lands if Russia conquered Turkey. Only the French Emperor, Louis Napoleon, succeeded in making a proposal to establish peace between Russia and Turkey, which was accepted by both. However, both parties are still bitterly opposed to each other.

## 13

They should not call him the Son of God, because every Chinese would think of the Emperor of China when hearing this name, but they should call him their Lord, the Savior of the world and heavenly brother. They should use the following formula to praise God:

We pray to God, our holy and heavenly Father,

We praise Jesus, the holy Lord and Savior of the world,

We praise the Holy Spirit, the Holy Wisdom,

We praise the three persons who, united, form one true spirit.

Prayers to God, among them also the "Prayer of a repentant sinner", finally the holy 10 commandments make up the further content of this book. The holy 10 commandments by name are provided with interpretations and with songs, which bring the interpretation in verses. The whole testifies to the fact that the author has received instruction in Christianity, but not in the pure doctrine of the same, but according to the English-American way, which indeed teaches Christ as the Redeemer of the world, but nevertheless always makes law out of the Gospel and especially mixes God's kingdom and world empire, church and earthly government, Christian and political freedom, hence also the testimonies, which the Scriptures give against all use of the sword against the authorities. But how if the Christians prayed diligently and fervently that the kingdom of God would come to the 100 and more million Chinese? God also turns evil to good, and Siu-Tsiuen's outrage may serve through God's miraculous government to make God's word triumphant and those heathen

learn to bend their knees in right faith in the name of Jesus, the most blessed King of kings and Lord of lords.

Bless God, who gives you his holy word pure and clear, and in it his heavenly peace, and earthly peace and times of peace as well.

While the tottering Turkish empire seems to have been saved enough to drag on for a few more years, another great empire, China, is tottering and even falling. This is that wonderful country in Asia, in which the people live so closely packed together as hardly anywhere else. Tea and silk in particular come to us from there. The religion of the majority of the Chinese is Fohism (Buddhism), since they worship the universe as a deity; they call China the Middle Kingdom or the Kingdom of Heaven, and they consider their emperor to be the present God, the Son of Heaven and Earth, who gives sunshine and rain and therefore always politely apologizes to his subjects when floods occur due to much rain and cause damage: "He has provided for it, he will do it best another time. Until a few years ago, and since 1746, all Christian missionaries who entered China were killed as soon as they were caught preaching the Word of God; only the English forced the Emperor of China to open his country to Christian missionaries. After several preachers, especially a German, Gützlaff, had preached the Word of God secretly, many Christian preachers have been sent there in recent years and have gathered congregations and built churches. For several years now, news came to us that the descendants of an old imperial dynasty, which had been driven out by the forefathers of the present emperor, the Mantschu Tartars, had set out and gradually brought one part of the country after another under their control. Finally, in this year, the two new kings, Yang and Sian, advanced to the second start of the empire, Nankin, and conquered it; the armies of the previous emperor are constantly being defeated, the people are falling away from him almost everywhere, and his rule seems to be coming to an end. And now we hear that the two new kings and their followers, who call themselves the Shangti brotherhood, claim that they are Christians. They describe their origin as follows: In 1846, a Chinese named Hung Siu Tsiuen came to Canton, the main trading city of the empire, where the Europeans and Americans have their factories, and was instructed there by a missionary in the word of God. Returning to his homeland, he gathered a kind of church there, which was soon persecuted by the Chinese authorities. Under the persecution, he was seized with the thought that he was called to destroy the Manchu Tartars, i.e. the Emperor of China and his officials, the Mandarins. Apparently, he alone placed the above two kings, descendants of the former exiled ruling dynasty, at the head of his followers, and so far they have had easy trouble overcoming the Manchus, slaughtering them and conquering the country. They spread several religious books before and around them, one of which, called "The Book of Religious Teachings of the Thae Ping Ruling Family," has been translated into English. After an exhortation to the Chinese that they should worship the "Great God" who has revealed Himself, there follows in this book an exposition of the doctrines of faith, which is taken mainly from the Old Testament, but claims that the forefathers of the Chinese already had these doctrines, therefore the Chinese should only return to the faith of the fathers. All men-

### two keys of Prof. Winkler.

Prof. Winkler, who is tireless in spewing the same poison, has finally left the battlefield under vicious attacks on Prof. Crämer. So that one does not forget with which weapons he fought, they hang in the form of two keys in the temple of the war god, whom Winkler serves (see Kirchl. Informator. Jahrg. 3. Num. 2. p. 11). It seems that instinctively the man must thereby testify to the Roman influence to which he exposed himself by resisting Lutheran teaching. For just as the pope at Rome makes all his iniquities and ungodly distortions of the Word of God inviolable by bearing the two world-famous keys in his coat of arms, so our hero of Detroit victoriously beats his way through all the charges that have been brought against him with his two keys. Let's take a look at them.

The first is: "My preaching position in Detroit was already given to someone else in Germany. I was more in the way of the masters in vain" (see note \* below).

To whom was the position given? F. Lochner, who has never been a pastor in Detroit. So the key does not close; otherwise a second one would not be necessary.

The second is: "A demagogic theologian, or theological demagogue, coming from Bavaria, believed himself called to carry out the work of my expulsion, namely: Mr. A. Crämer".

As much as one may turn this key, it reveals nothing more than the heart of Prof. Winkler, which glows with hatred. First of all, Prof. Winkler himself says in the caption that he has placed over his coat of arms with the two keys, in addition to the well-known motto: "Das Wüthen" etc., that "Mr. A. Crämer appeared in Detroit on behalf of Prof. Walther as an advocate of the Rotte. So he did not believe himself to be appointed, but someone else considered him to have the duty to carry out what Prof. Winkler calls the "work of an expulsion". Then it is clear to every unbiased reader of the reports that have appeared about the Detroit affair that neither the so-called Rotte in Detroit, nor Prof. Walther, nor Mr. A. Crämer had the expulsion of Prof. Winkler in mind. According to the constitution of the congregation in Detroit, in the event that a part of the congregation had a complaint against the pastor, the pastor and the congregation were free to elect an impartial third party who would be present during the investigation of such a complaint. Now, when actually Past. Winkler gave rise to just complaints by improper banishment and the like, the dissatisfied part of his congregation elected the Lutheran Synod of Missouri and so on. The synod appointed Father Crämer through its president, Prof. Walther. All this happened because no one could do otherwise, and not with the intention of offending Fr. Winkler, let alone driving him away, but, as one had to conclude according to the congregational order he had approved so far, with his hearty consent. What can the Synod of Missouri, what can Prof. Walther, chr then President, what can Fr. Crämer, on whom the lot fell to act as plenipotentiary of the Synod in Detroit,

†) It is probably superfluous to remind the reader that Prof. Winkler says this. He is in the habit of adding at least as much to what is true and of twisting the whole thing as he likes, as one can dissolve certain minerals, which, if they remain unmixed, resist all attempts to stretch or melt them, by adding other chemical substances and then bring them into any form. What, for example, has come from the hands of our chemist and *respectable caster*, who is already well known to readers as an anatomist from Cleveland. The above-described form of what has emerged from the hands of our chemist and respected epicurean, well known to our readers as an anatomist from Cleveland, is about as true as that. As Father Lochner prepares to leave for America, a letter from Father Hattstät arrives in Monroe, in which Father Löhe is informed that a preacher is being sought in Detroit. Knowing that Prof. Winkler had come to Detroit, Rev. Löhe included this news in his church bulletins and noted that Father Lochner would be going to Detroit.

What, finally, did the complaining part of the community of P. Winkler want to do, that he forcefully did not want to know anything about having his case investigated by an impartial witness?

So the key does not fit either. It is a lawyer's trick that Prof. Winkler, after he himself cannot do anything with it, leaves it to the reader to turn it as he pleases. Such a man must have such keys: then he is sure that no one will get behind his tricks. A simple-minded person, who cannot imagine that a pastor and professor would deal with such intrigues, thinks that everything is correct, because a key, which does not lock, is in the lock, and everyone is asked to confidently lock out and look.

You really have to admire the slyness and impudence. It is only a pity that a talent, which could compete with the most cunning of the sneak dealers, is buried in such a way! After all, an American pastor cannot make great leaps, no matter how much he tries to cheat.

Chamberlains wear a golden key at the back, which then also does not close. It is not supposed to lock at all. Perhaps it has a similar meaning with the two keys of Prof. Winkler. They should probably only be a badge of honor, a kind of knight's spur, or golden spur, as the pope awards it, a medal for services rendered in the fight against the Missouri Synod. In the back, at least, they also hang: for they are the last thing to be seen of this glorious fighter in the glorious retreat of Prof. Winkler. But unfortunately they lack the predicate golden. They are miserable paper cuttings, like children cut all kinds of figures from paper. I would not like to have them hanging on my back; I would fear the ragamuffins,

K. Röbbelen,

As readers know, **Pastor Winkler** once wrote in the "Informarium" that he had heard certain bad news about our synod from members of it. When he was asked in the "Lutheraner" to name these members, otherwise the "public reproach of lying should stick to him", Mr. Winkler answered evasively and did not name his alleged informants. So our synod asked him to do so in an official letter. He did not answer at all, as we have already reported in our Bulletin, p. 165 of the 9th year. As a result of the publication of this fact, Mr. Müller now writes that when he read the gravel, he "could hardly believe his eyes", because he did answer our synod, as follows:

"I hereby notify an honorable synod of Missouri, etc., that the summons issued to me on June 3, 2, pursuant to in one of the following numbers of the Informatorium the requested clarification will be given."

Since such a letter from Mr. Winkler, allegedly dated June 6 of this year, has not yet been received by our Synod, we must publicly declare that we cannot believe Mr. Winkler's assurance that he can prove it by testimony from the relevant post office and a credible person who has read the letter in question. Our reason lies, we must confess, as sorry as we are, in the well-known saying: "A liar is not believed even if he later speaks the truth. By the way, if Mr. Winkler had really written and sent that letter, and it had been inexplicably lost, this would not change our judgment that Mr. Winkler is shy. For these are obviously lazy fish, if he uses the following as an excuse: 1) that he is in the habit of "taking one item after the other in order;" 2) that "due to the fact that the Informatorium has only appeared once every month, some articles had to wait for months before they could be included; and 3) that he does not even want to take into account his "frequent intervening illness. Everyone can see that only those accustomed to "unconditional obedience in all things" accept such fluff from a "venerable gentleman" as cash, for all that was necessary on the part of Mr. Winkler was the mention of two or three names, which 1) would hardly have added a stain to his otherwise flawless logic; 2) would hopefully not have taken away the necessary space in the Informatorium for any other absolutely necessary instruction, and 3) would only have required a few light moments in his illnesses, which Mr. Winkler certainly enjoyed. Winkler has enjoyed in any case, since he could answer that he does not want to answer yet.

(Submitted by A. H.)

Is it true that we Lutherans pick fights everywhere we go?

There were two people living next to each other in one place, one of whom did not like dust and was busy sweeping away the dust that had collected in front of his house. It happened that he came close to the door of the other, who had the habit of leaving the dust lying quietly. Although the former had nothing bad in mind, the latter was very angry and said that if he wanted to sweep, he should do it in front of his own door, because the dust that rose up would hurt his eyes. The first replied: "Dear, that is not my fault, because I would like to have the evil dust gone, but yours, that you can't stand sweeping.

This is how it is with a church that we Lutherans hold to pure doctrine, and where it notices the dust of false doctrine, it is immediately at hand with the broom of testimony to clear it away. So it is protected that it gets into the eyes of the people, because they complain that it bites. For it is much easier to reproach one's neighbor and his broom than to recognize that the nature of the dust, that is, of the false doctrine to which one adheres, causes one to bite when the broom comes. Therefore, you Lutheran

Christian or you Lutheran congregation, only sweep bravely at your door, put away from you all false doctrine, and with it also all false worship in the church as well as in daily life, on the other hand, in the confession of your mouth and in all your conduct and life, let the true doctrine of the word of Lot shine brightly, And if then your neighbors are angry with you because of this and scold you for starting a quarrel, just think that the false doctrine, which you have brought to light by your denial of it, bites at their hearts and drives them to quarrel. The more they quarrel, the more zealously you sweep; where the false doctrine first bites, there is also the possibility that it will be recognized and put off as a biting vermin: perhaps by your sweeping at your door you will bring it about that your neighbor also sweeps at his. I still have to answer the question: Is it true that we Lutherans start quarrels wherever we go? start quarrels? I think you will answer: no, because it is obvious that the unbelievers start quarrels with us, not we with them.

---

(Submitted.)

### **Reading Fruits for the Lutheran.**

The royal consistory in Breslau has been officially informed that in the year 1851 648 Roman Catholics alone, among them 3 priests, converted to the Protestant Church in Silesia, furthermore 466 children of Catholic fathers were baptized by Protestant clergymen according to their wishes, and 1673 mixed marriages were blessed because the bridegrooms refused the promise demanded by the Roman Catholic clergymen to have the children taught the Catholic confession. (Pilgrims from Saxony.)

Roman Catholic Missions in Silesia. Last year the Jesuits held their missions in the area of Neisse, Appeln, Breslau, Ratibor and Kosel. There, among others, Father Rieger, in a sermon held at 6 o'clock in the evening in the churchyard of Kostenblut, after describing the punishments of hell, took the crucifix fixed to the side of the pulpit, held it up and had the following conversation with it: Dearest Jesus! Allow me to ask: Is there no mercy for the sinner? Answer in a changed voice: Oh yes, if he converts and prays 36,001) Paternoster etc.. But they can also be in

[Now, dear Iesulein, allow me to ask you one more question: There are so many unbelievers. Are they eternally lost, is there no salvation, no redemption for them? Answer: Oh yes, if they go into the bosom of the only blessed church, for there is heaven on earth and there will be joy in heaven, etc.-Now, dear little one, just one more question: Is there no forgiveness and salvation for those who have led them astray, for the false teachers? The speaker reluctantly gives himself up, and with a very strong voice the false teachers are cursed and handed over to the devil for terrible tortures and punishments in hell. They must burn" as long as the devil has only a spark in his storehouse. (Pilgrim from S.)

The Roman Catholic Church and the Bible Societies. The Roman Catholic Church Gazette, published with the permission of the Prince-Bishop's General Vicariate, tells the reasons why the Catholic Church disapproves of the efforts of the Protestant Bible Societies. They are as follows: 1) Because the letter does not profit, but the spirit makes alive. 2) Because the Lord Christ did not say to the apostles: Go and write and print and distribute Bibles and teach people to read, but only: Go and teach; whoever believes and is baptized wildly will be saved, even if he cannot read. 3) Because Christ said: Do not cast pearls before swine, and do not give the sanctuary to dogs. 4) Because the Bibles distributed by the Bible societies are adulterated Bibles in which error has imperceptibly sprinkled its poison.

### Christ, the Alpha and the Omega of the Holy Scriptures.

Just as a man in many different places, at many different times, under unequal circumstances, nevertheless always has the same appearance, so in the Word of God in all places, as in a mirror, the image of our Lord Christ is presented to us, although the circumstances under which He appears to us are not always the same, His appearance is also obscured now and then, and sometimes what we read only indicates His presence in that the environment to which we are led is waiting for Him.

#### Parish Office.

The ministry, like the eye in the body, is not above, nor below, nor apart from, but essentially in the community. On the whole and on a large scale, it can no more be lacking in the community than that member can be lacking in the body. But a single member can exist in itself, but only as a part of the body, so that it coexists with the service of the eye, so also a single Christian can be a perfect Christian without being a pastor, even a Christian without having a **pastor: for the blind man's hand is also a blind man's hand.**

But the service of this member of the body of Christ, the holy ministry, cannot be dispensed with by any Christian. In no case can a Christian do without the service of this member of Christ's body, the holy ministry. Even the blind man's hand, though indirect, and not his own, enjoys the **eyes**, because even a blind man could not live if there were no eyes to prepare his food, keep his house, clothe and guard him. I am the light of the world. John 8:12.

Caiaphas and the Jewish synagogue together with all false teachers interpret the saying like this: "No, I am the light of the world! Because it is the key to the whole word of God, they think they must turn it over.

K. R.

Prof. Winkler wants to involve me in a gossip in the "Kirchl. Informator. (Jahrg. 3. Num. 1. p. 3) wants to involve me in a gossip. I do not reply to it, but allow myself the remark that the rumor *vulgi* has no probative value. The dust that he raises, at most, dives to cakes, eie one offers to the melochet of the sky. I am sorry that the "Kirchl. Informator." takes their goods from their cake bakers. Thereby it comes under suspicion that its cry about the terrible danger threatening the church from the Missourians has the same dishonest reason as that at Ephesus (Acts 19, 24. 34.) If it continues in this way, which I do not wish, it may well be a schoolmaster, but only one who belongs in the school *of scandal*.

K. Röbbelen.

### The Lutheran Almanac.

This calendar, published by T. N. Kurtz in Baltimore, has now also appeared for the year 1854 and a copy of it has been graciously sent to us. In any case, it is worthwhile to find in it all kinds of statistical news about those who call themselves Lutherans in the United States. It is remarkable that the portrait of Luther is on the title page, while the portraits of Zwingli and Calvinus (*of those "great Reformers"*) are in the almanac. We were involuntarily reminded of certain tobacco packages that have the inscription on the outside: "Superfine Canaster. It seemed even stranger to us that in a list of the "great theologians of the Lutheran Church," among others, not only the whole clan of the neo-believing Unirtevangeliſche †) Theologians, but even the most atrocious rationalists and enemies of Christ to find, such as a Herder, Paul (this godless Saul), Ammon, Bretschneider, Wegscheider,

Gesenius, Röhr and so on. If these are great theologians of the Lutheran Church, then the devil was also an angel of heaven when he once stood before the Lord in the midst of the children of God.

(Job. 1:6.)

That is, those who unite the gospel with worldly wisdom.

## Church News.

### 1.

On Wednesday after the 13th of Trin. Mr. P. H. Kühne, formerly assistant preacher at Fort Wayne, having been duly called by the German Lutheran St. JoHannis congregation at Euclid near Cleveland, by order of the first vice-president of the synod, assisted by Messrs.

Steinbach and Strieter were assigned to their new office by me; at the same time **the** newly built church was consecrated.

### 2.

Since the Cleveland congregation has quite a considerable number of members in neighboring Ohio City and the need for a church service of its own, and even more so for a school there, has become greater and greater, the congregation has purchased a plot of land in a nearby location, erected a building on it, which for the time being is to serve both as a church and a school, and appointed a second preacher in the person of Mr. I. C. W. Lindemann, who will live in Ohio City, preach alternately with the first pastor in both churches, and for the time being take over the teaching of school in Ohio City. He was ordained by me on behalf of the Vice-President on the 14th Sunday after Trinity in Zion's Church in Cleveland, committing himself to all the confessions of the Lutheran Church.

**H. C. Swan.**

The address of the two brothers is: Oaro ok ü. O. Lobrvan,

By order of the Vice-President, Dr. **Sihler**, on the 12th Sunday after Trinity (August 14), Heinrich König, a student at Fort Wayne Seminary, after receiving and accepting a regular call from several congregations in Henry Co., Ohio, was solemnly ordained by me in the midst of the congregation that first called him, and was thereby committed to all the confessions of the Lutheran Church. May the Lord, who also called this new worker into his vineyard and opened a great door for him, also give him strength and wisdom, so that he may lead many souls to eternal bliss.

**A. Detzer.**

The address of the I. brother is:

**Rev. H. KwiÜA,  
Tean".**

**/kenr-x Ld., OLü>.**

### **A Lutheran preacher wanted.**

The German Lutheran St. John's congregation in Caesar Creek Township, Dearborn Co, Ind, is in need of a preacher and therefore invites orthodox preachers who would be inclined to accept the pastorate with them to appear in their midst by next October 2 and preach two trial sermons. The annual salary is \$200 00, in addition the preacher will receive free housing and 7 acres of cleared land for his use. Compensation for travel expenses cannot be promised at first.

**G. H. Greive, clerk of the aforementioned municipality. Gem., on their behalf.**



## 16

### Clarification.

In the last number of the "Lutheran" there have been some minor lame stories which the editor had not given instructions to include in the paper; e.g., in the last one, the one under the heading: "What does dying mean?" The cause lies in an oversight on the part of the typesetter. The editor, who lives outside the place of printing, therefore apologizes to the readers and notes that arrangements have been made to prevent such further violations.

### Receipt and thanks.

I hereby gratefully certify to have received for my support in the college here:  
 Through the mediation of Pastor Brauer of  
 emem friends from Germany -----30.00 Bon GkMkinde members and friends in Addisvsn,  
 JÜS., and Zwar:  
 Boy Mr. D. Kruse3 .50  
 From Mr. H. Kruse and Mrs. Meier --2 .50  
 By Mr. W. Buchhoiz -----4.00  
 From Mr. L. Blecke -----1.0t)  
 From Mr. Mesenbrink -----2.50  
 Vou L. Backbaus -2.50  
 From Mr.W . Heuer, sen. ----2.50  
 Bon MrW . Heuer, jun. ----0.95  
 From MrW . Mine -----1.00  
 From Mr. Kruse -----4.00  
 From widow Smulel -----0.40  
 By Mr. B. Wiiken -----0.50  
 In front of Mr.H . Rotermund ----3.00  
 By D. Tbies -----2.00  
 Voy Mr. H. Weber -----2.50  
 By Mr. W. Stünkel -----5.00  
 From the Mr. W. and A. Reinke a few stems  
 feln in the value of vou -----3.50  
 From Mr. H. Brockmann in Chicago, a travel  
 suitcase worth ----. 1.50

-42.85

May the faithful God, according to His gracious promise, abundantly repay the kind givers of these gifts of songs with mature and eternal good.

Wilhelm Bart ling.  
Unfortunately late.

### Receipt and thanks.

Z" different times resound r  
 From the congregation of Mr. Pastor Volkert --4 .00  
 From the Baltimore community ---16 .60  
 From Mr. Thymeier --- ' " 12.00  
 By O. Einwächter -----5.00  
 By G. Aichele -----5.00  
 From the community to Baltimore ---3 .75  
 From Mr. Fr. Leutner --- 1 pair of pegs.

To all these kind donors, as well as to my friends in Baltimore and Fort Wayne in general. Baltimore and Fort Wayne in general, especially Mr. Gericke, for your free transportation from Fort Wayne to Toledo. May the faithful God reward you abundantly for all you have done for me.

Fort Wahne, Aug. 1, 1853.

G. Ch. W. Lindemann.

### Receipt and thanks.

Since the month of April, i'except other gages: -5.00 received from the Women's Club at Pickaway Road,  
 8.H from the Young Men's Association of Cleveland,  
 4.25 from Mr. Pastor Kolb's congregation,  
 4.00 from sewing and

1.75 from the Virginians' Association at Fort Wayne.  
 Furthermore, my heartfelt thanks for the loving support during my stay at Fort Wayne from "Geiler" of some church members there and the surrounding area, as well as from Mr. Pastor Fritzen's congregation. May the "heavenly" Father reward them abundantly, is my prayer.

Heinrich König.

Texas, Ohio, August 17, 1853,  
 KL.2S

Having correctly received four dollars and five and twenty cents mission money from the Rev. Albach, certifies with heartfelt thanks  
 E. Baierlein,

Cleveland, June 7, 1853.

Missionary.

## Get

L. to the Synodal Treasury:

From Rev. Bünge - - - \$2.00 Bon of St. Peter's Parish in Huntington, Ja. 2.25 From St. John's Parish in Wyitley Co.

Yes., -----2.75

b. to Synodal - Mission S - C asser

From the community to St. Louis -- . 15.00

c. for the maintenance of Concordia College:

Vlent,

ci. For arme St u d e n t e n u.

Pupils in the Conto r d i a - C o l l e g r a n d Seminar :

By H. C. N. H in St. Louis---5 .00

" . to Concordia College Construction:

From H. C- A. H. in St. Louis---10 .00

Further:

are the following in the month of April d- l. to the same

Purpose received contributions to quit subsequently:

From Mr. Pastorl. G. Sauer in Jackson Co., Yes. 5.00

" " I. M. E. in St. Louis ---5 .00

" " Pastor ways delivered: ---4 ,65

nemlich: -1.25. Claus OelrichS,

1.40. D. R. K.,

2.00. Peter Müller.

F. W. Barthel, Cassirer.

## Paid

The 8th year Mr. H. Philippi.

"9." Messrs. Past. Diehlmann (7 Er.), Jacob Fischer', Jnsp. Großmann, Mich. Huber- Christian Heinle, Gottlieb Hausmann, Ludwig Jung, Phil. Jung, Jol n Kratz, Valen- tiu Leitner (50 Cts.), Elisabeth Meier, Margrander, Friedr. Meier, Gottlob Müller, Oswald Nöthe, Phil. Scyreiber, Past. I. A. Schulze.

"10. " Messrs. G. Bernhard, Jacob Borger, Moritz Brück, Friedrich Brand, Ndam Brück, Paul Beyer, Friedr. Bnllermann, H. Beck- mann, Phil. Benz, Michael Deuter, Peter Elsaß, Christian Elsaß, M. A. Eiteneier, Theodor Gotsch, Wittwe Hartmann, Friedr. Heine, Joh. Hafner, Friedr. Jacobs, Krüger, Heinrich Kirchhof, Bernhard Krudop, Christ. Kohlmaier, Past. Conrad Küster, Valentin Leitner (50 Cts.) > Franz Lancke- nau, Lindlag, Past. F. G. Maschhop, Past. Müller in Freistadt, Fcd. Meier, Fr. Mohn, Friedr. Nägel, Franz Oeischlä- ger, Christ. Piepenbrink, Wilhelm Paul, Ehlert Noese, Heinrich Rahr, Past. Stecher, Steup, Friedr. Stelhorn, Anton Stein- kämpfer, Christ. Schröder, A. F. Siemon, Jacob Seidel, H. Trier, Albert Milchmann, teacher Wolf, H. Wöblinghaus, Christ. Webking, Wilh. Wesel, Friedr. Wesel.

## Changed add meetings.

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His sermon on 1 Thess. 4,1-7: The exhortation of the holy apostle. Apostle to become more and more complete 8  
(Both sermons from the "Lutheran" reprinted separately).  
New Testaments, mostly with the Psalter, Stuttgardter, Londoner u. Hamburger Ausgabe, in ordinary binding with the Psalms20  
ditto without psalter 15 in gold cut 30  
28 Confirmation bills with Bible verses and song verses", ingl. with biblical pictures and Nandzeichnungen; lithographirk and edited by Leopold Gast . .. -IM  
16 baptismal certificates with Bible verses together with dorgl.  
Pictures and marginal drawings; lithographirt and herausgcgen by Gast u. Brother , . -1.00  
Melodies of German church singing"  
by Dr. Friedrich Layritz.... 25

Addendum thereto15

The same with the appendix35

In Germany appeared just now and we expect copies by the end of this month: **E. W. G. Keyl's,**

Pastor of St. Paul's Lutheran Parish in Baltimore's

**Catechism interpretation** from Dr. Luther's writings and the spmboÜ" books,  
1st main part, (450 pages) Price \$1.

>

**Printed by M. Niedner,**

Corner" of the third and Chestnut street

# **Year 10, St. Louis, Monday, September 23, 1853, No. 3.**

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## **The Thorn Blood Wheel.**

A picture from the history of the Jesuits of

**K. F. Ledderhose.**

(Continued.)

He, the chaplain, declared that he appeared "as a holy person in a holy cause in this temple of holy justice, not in the opinion of defending the cause of God, for this is protected by this highly respectable assembly powerfully enough, but only, The catholic being in the whole Christendom, the regimental being in the whole Europe, the catholic and regimental being together in this kingdom would come with grieved faces to the judgement seat of the king, on whom the catholic faith has put the crown." He declared the service of images to be an article of faith "tried with the blood of countless martyrs and by God with millions of miraculous works. He recalled that St. He recalled that St. Jacek had carried a stone image of the Most Holy Mother of God dry-footed across the Vistula, that is, he had swung himself over the elements just to save the protective image of the Poles from the disgrace of the Tartars. „O Mother of my God!" the hypocrite then exclaimed, "you have fallen under a Tartar paganism in Thorn. Behold how the wicked trample thee under foot, cut thee to pieces, burn thee on a funeral pyre, like an evil-doer in public, how they light thee, thou most innocent and most pure virgin, out of a Polish city." He now sought to inflame the fury of the judges, and at the same time, as an atonement, he demanded the churches, as well as the extermination of the public practice of the sect, the expulsion of its preachers, "who would be fattened and clothed by the contribution and the tears of the Catholics, so that such sect would know and come to know that it was only a servant, but not free nor mistress. And God willed that through this opportunity their blind eyes would be enlightened and come to the knowledge of the true light; for pagans and Jews must be called to the truth, but heretics must be forced to it. To spare the heretics is nothing else than to sacrifice and destroy the Catholics." In this tone it continues; it is truly outrageous how this bloodthirsty man goads, and yet still says at the end: "I could speak here for my house, but the wounds of my brothers, which have been inflicted on them by the heretics, are their honor.

The sign of suffering shame for the sake of the name of Jesus. I do not mention corporal punishment and life punishment. As a clergyman, I do not thirst for blood." And yet he concluded, "As the Lord lives, before whose face I stand, establish justice and uphold judgment, restore the oppressed, and there shall be peace within your borders; one shall chase ten thousand." The blinded, bloodthirsty judges listened to this speech with tumultuous shouts of joy. How the verdict turned out, we will show in a moment. The Thornians relied on their good right, on truth, and disdained to use means that would soon have satisfied the Jesuits. They did not let gold speak where justice had to speak.

On November 15, 1724, the verdict, which was not subject to appeal, was read out at the court session and handed over to the commissioners for execution. It was written in Polish Latin. The content of the verdict is truly horrifying and proves the deep blindness of the judges, which was rooted in lies and the spirit of murder. The verdict is based on the investigation, which, as we have seen, was conducted in a completely biased manner. Only what the enemies of the Protestant Church had said was valid.

of the damage was to be compensated by the Lutheran inhabitants of Thorn and retained as a pledge of municipal property until the damage had been fully repaired. The most prominent perpetrators of the riot, as Heyder, Mo Haupt, Hertel, the journeyman bricklayer Hans Christoph, a journeyman carpenter whose name is unknown, the journeyman button maker Becker, a brass caster, the shoemakers Mertz and Wunsch were to be beheaded; Others, however, who blasphemed and burned pictures, the butcher Karwis, the needle maker Schultz, the pepper caster Hasst, the carpenter Gutbrod t, were to have their right hands cut off on a scaffold built for this purpose in the public marketplace of the city of Thorn before execution, if the plaintiffs proved on oath that they were guilty of these outrages. Moreover, the body of Karwi was to be quartered and burned with the bodies of the 3 other blasphemers on a funeral pyre outside the city.

Burgrave Thomas and Rathsherr Zimmermann, because they did nothing to calm the tumult, were to be deprived of their offices, the former imprisoned for three months and the latter for six months in the city tower. The city councilor Meißner was to be acquitted only if he swore that he did not know about the riot at the beginning and that he had no means at his disposal to quell it; likewise the secretary Wedemeyer, if he swore that he had not thrown a stone at the college, nor had he incited the people to throw stones, and that he had not given rise to this riot either by counsel or deed. The officer of the city militia, Graurock, and the apothecary Silber as quartermaster deserved to die, because they had enough men to quell the riot, and because they had fired on the Catholic students instead of on the rioters, and had not protected the college from the people's rage; But since they acted on the orders of the president, whom they certainly should not have obeyed in this case, the punishment would be lessened, they would have to serve 1 year and 6 weeks in the tower, and after serving the sentence they would have to pay 100 silver ducats and 50 gray ducats to the plaintiffs.

The remaining criminals, about forty, partly high school students, partly citizens, journeymen craftsmen, Hattdlungösieuer, are sentenced to prison and fines.

The nuns and Jesuits were sentenced to fines of 25 to 50 ducats for the benefit of the nuns and Jesuits. The Merchants, whose apprentices had been present at the riot, had to be responsible for the correct payment. From these funds, a marble column was to be erected in honor of the Holy Virgin Mary. The money was to be used to erect a marble column in honor of the Virgin Mary in the place where the images had been burned. This pillar of shame, on which a Jesuit was depicted threatening with a bullwhip, stood on the market square in Thorn until 1821. Other merchant servants and apprentices were to be chastised with lashes. In order to prevent the un-

and was accepted as pure truth. According to the verdict, the citizens of the city of Thorn, who had formerly been entirely Catholic and who were of the Augsburg non-Catholic denomination, had already abused the benefit of toleration and had stirred up several riots, especially recently to insult the Roman faith, to disturb the general peace and tranquility, and to suppress the laws and the imperial constitutions. One of them, named Heyder, had slapped a Catholic student, who had thrown his hat off his head out of God-fearing zeal, in the churchyard of St. Jacob during the feast of the Most Holy Scapular of the Mother of God, and with the help of Karwi and other of his fellow citizens had dragged him violently from the churchyard and handed him over to the city guard. Neither Heyder nor the vice-president Rösner would have released this student at the request of Catholic students, on the contrary, they would have arrested another Jesuit student the next day. The Catholic students, who had repeatedly asked for the release of their fellow students, would have been so irritated that they would have taken away an un-Catholic high school student to their school. The non-Catholics would have considered this an insult and raised a riot. The president, who had the authority over Thorn, would not have stopped this tumult at the beginning, nor would he have consulted with the other councilors to calm it down when the uproar increased. Although the non-Catholic high school student had been let go, the people would have attacked the school and then the college, broken the doors, ovens, windows, and benches, smashed two altars of the Holy Virgin to pieces, and even killed the students. The people would have broken the doors, the ovens, the windows, the benches, would have cut two altars of the Holy Virgin into pieces, would have torn the images of the crucified Savior, of the Mother of God and of many saints, would have pierced them with sabers and cut them, would have carried out some images together with the statue of the Mother of God, this kingdom's patron saint, into the street and would have thrown them into a fire lit in front of the house of Vice-President Zernecke and would have burned them; they would have blasphemed a lot and would have wounded the Father Rector of the Jesuits and two of his confreres. The President would not have punished the miscreants after the tumult and would not have investigated such great crimes. The vice-president would have calmly watched the tumult without bothering to quell the uproar, even ordering fire to be set on the students; admitted the fire and the burning of the images in front of his house and had the fire extinguished only after the tumult.

This was the alleged fact, and

the verdict really barbaric. Since Rösner was guilty of the riot and Zernecke did not prevent it, their heads were to be cut off and the

former's property confiscated, if the plaintiffs Jakob Petro Witz and Michael Schubert or one of them and six witnesses would confirm their testimony before the commissioners on oath. The amount

In order to keep the Catholic rabble better in check, the magistrate, the court and the sixty men were henceforth to be half filled with Catholics. These should be elected in the usual way, but for the first time in the presence of the royal commissioners, and should take the place of the now executed and deposed council members; the Catholics should be admitted without any obstacle to citizenship and to the craft guilds, half of the city soldiers should consist of Catholics, all this at a penalty of 500 ducats; St. Mary's Church should become the property of the Franciscans in the presence of the commissioners. If anyone disturbs the processions and funeral parades of the Catholics, the city of Thorn must pay a fine of five hundred ducats each time, and a larger sum depending on the circumstances. All printed matter containing blasphemies against the Catholic Church, including the wedding speech of the preacher Geret, were to be publicly burned by the executioner, the preachers Geret and Olof, who did not turn themselves in at the order of the commission, were to be declared in the Eight of the Kingdom, and the other Lutheran religious teachers were to be warned to refrain from all written and oral statements against the Catholic faith under severe penalty. Also, nothing may be printed in Thorn without the permission of the bishop and the appointed censor. In order to prevent quarrels between the Catholic and Protestant students, the Lutheran grammar school should be moved to a village. The plaintiffs are reminded to urge their students to modesty and discipline, so that they do not do violence to the Lutheran students. The citizen who sent the son of Heyder, who had converted to the Catholic Church, out of the city to a foreign country should bring him before the commissioners and avoid a fine of 1000 Thalers. The verdict concludes: "The commissioners are ordered to enforce the decree and to execute it without any propriety or exception, they may have whatever name they want, with military assistance.

On the other hand, the magistrate and the ordinances of the city of Thorn are strictly forbidden to oppose it, even under penalty of high treason.

When this bloody verdict had been read out, the Crown Chancellor thanked the assessors for their help, and a Jesuit still appeared with a speech which heaped praise on the Chancellor, the whole assembly, and the verdict itself, of which he said that it was "not humanly but divinely decreed".

The Wretched King August of Poland, a descendant of the heroic princes of the Reformation, confirmed the verdict, as well as the selected commissioners and gave the crown field lord the necessary troops with- But no sooner had the verdict against the city of Thorn become known in Warsaw on November 16, than a wah-

re consternation. Even if the crimes were proven, which was not the case, the punishments were considered too severe. The envoys of Russia and Prussia, as well as of the German emperor, took up the cause, and the city of Danzig, which saw nothing but religious hatred in it, submitted a letter of supplication to the king. It begged him to exercise justice according to the example of God, but also not to forget mercy, and asked God for "the full measure of blessing. It did not help.

Quick execution of the blood sentence was now the only thought of the blood people. As early as November 17, they issued a letter from Warsaw in which they requested the three orders as well as the municipality of Thorn to appear in person on December 5 at the execution of the sentence, or, if they failed to appear, to expect that nevertheless the royal order would be followed in all respects. This caused great consternation and lamentation, as can be imagined. The city of Thorn saw itself completely at the mercy of the strangler. Because they feared that the king and the great ones of the empire might have more lenient thoughts, or that foreign powers might come to the aid of the city, they accelerated their murderous business. The envoys had used themselves immediately, and the King of Prussia, Frederick William I, had already issued a letter to King August on November 28. We have to report some things from it. "We cannot fail to inform Your Majesty with what deep pain we have heard the sentence passed against the citizens of Thorn because of a riot that had arisen there. And, of course, that judgment could only touch us in the most sensitive way, by which, under the pretense of fear of God, our fellow believers are treated with fire and sword, their schools are destroyed, and finally the rights of the city are suppressed to the greatest disadvantage of the Protestant citizens. If the citizens of Thorn had committed an outrage against Your Majesty and the Republic (Poland), or if they had been brought to trial for some other great crime, no harsher, no crueler sentence could be passed against them. But now it is about the punishment because of a tumult, which the common rabble aroused against a handful of miserable Jesuits, and which they themselves, so to speak, increased and dragged out. That the cruelty of the punishment is not at all in accord with the crime committed, and that so many innocent people should be murdered and the city itself ruined only because of the foolishness of a few, Your Majesty will easily judge. Yes, all fair-minded people will understand, which is also clear from very many signs, that that terrible judgment against the Protestant citizens was not out of a love of justice, but rather out of the

He said that "the reason for this was the lack of a Protestant lift and the irreconcilable hatred of the Jesuits against our religion, and that they could not easily have found a more suitable opportunity not only to deprive the Protestant citizens of Thorn of their privileges, but also, if possible, to exterminate them. He urged a new unpartisan investigation. The duty to take care of his co-religionists and his assumed obligation to maintain the peace of Oliva bound him to it. Thus spoke this brave prince, but the murderers continued, and King August let it happen.

Prince Lubomirsky, who accelerated the execution of the blood sentence with true air, arrived in Thorn with his adjutant general after only 26 hours. The threatened men could have escaped, but in the confidence of their innocence, and because they certainly believed that they could not be denied a just defense, the oath attributed to the Jesuits, as everything induced them to stay. When the President had received knowledge of the blood verdict of Warsaw, he himself announced it to the assembled orders with the words: "As President, but at the same time as messenger of misfortune, I must make known to you the bloody verdict which has been passed on us by the Royal Assessorial Court at Warsaw. I myself shall pay for it with my blood. May God deliver the church and the city through my death." This Christian old man could almost not believe in the possibility of the execution of the sentence. After all, during the last siege of the city of Thorn he had proved loyalty to the Polish king and after its capture by King Charles XII of Sweden he had to pay a fine of 16000 florins because of his loyalty. Therefore he deserves the thanks of King August. Since the orders of the city had to place him under his own liability, he wanted to spare the city even greater misfortune. So he stayed and attended the service in St. Mary's Church on Sunday, November 19, as did Vice President Zernecke. The city was already occupied by Lubomirski with 150 dragoons and some Polish cavalry, and in the nearest villages there were 3000 foot soldiers. Rösner had just returned home from vespers when eight crown soldiers intercepted him and took him into strict custody. The same happened to the vice president. On November 25, the other convicts were also thrown into prison. It is impossible to describe the consternation that such proceedings caused in Thorn. The Catholics were triumphant, while the Lutheran preachers in the churches called upon God to protect the oppressed city and the prisoners, and exhorted the citizens to repentance, prayer, patience and trust in God.

All the commissioners arrived in Thorn one after the other in the first days of December and chose the most beautiful and best burghers' houses into apartments. The poor hard-pressed city was completely under the power of its oppressors. The city council had immediately brought a request for postponement of the execution to the king, but the Jesuits pushed for acceleration of the same, and that the date of execution on December 15 should not be extended, but rather shortened. Both parts sent their letters to Warsaw, and Prince Lubomirski accompanied them with such an idea that the royal order that came back even shortened the date by 8 days. The two mayors, conscious of their innocence, had appealed to the commission for mitigation of the punishment, and what is more, each of them in a special letter to the prince. They were heartfelt letters, but they hit a stony heart. That is why

they were fruitless. Karwis turned to the voivode Rybinski, he brought a number of witnesses for his innocence, reminded of his poor 70 year old mother, of his heavily pregnant wife, "who is almost dying of great heartache", of his 4 still uneducated children. The wife of the shoemaker Mertz, who proved by many witnesses that her husband had not helped in the least to cause the riot, begged the same voivode in a letter of supplication "for the sake of Jesus Christ's innocent blood" not to let her husband's blood be spilled, and to listen to the witnesses. Seven of the condemned Thornian citizens appealed to their king. It is a strange document; in it they say: "God lets his strict justice sword be held in the scabbard by mercy, and the poor women's and children's tears, sighing and whimpering have always been powerful to soften the sharpness of justice into something. Yes, experience testifies to the fact that mercy is set aside for God and his governor, because it can grasp and seize both hearts most closely. They ask to be interrogated according to German laws and Prussian customs and point out the biased preliminary investigation. They also mention the sacrifices which the city of Thorn had put up with for its king; and lay it to the king's heart: "our hearts and eyes streaming with tears and blood, along with the whimpering and sighing of our poor wives and children, who must take up the begging staff after our death. Eh paid no attention to it; the murderers were so obdurate that they definitely wanted to take the blood of the innocent with them to the day of eternity.

(Conclusion follows.)

**Display.**

The Southern Indiana District Conference will meet, God willing, at the home of Pastor Fricke in Indianapolis on October 12 and 13.

Th. Wichmann, Secretary.



### Death notice.

It is with deeply saddened hearts that we hereby relieve ourselves of the heavy duty of informing our dear readers of a death which causes all who love our American Zion to grieve all the more deeply, the greater the hopes for this Church of ours which are thus sinking into the grave.

It has pleased the unforgiving God to call our dear young brother, Georg Volck, former pastor of the German Lutheran congregation of St. John's in New Orleans, Louisiana, from the midst of his faithful work, which had scarcely begun, by a gentle and blessed death, and to receive him into the cottages of peace and rest.

Dear readers have already learned from a letter from our blessed brother, which was partially reported in the first issue of this year, that he was still enjoying the best of health until the 15th of last month, amidst the devastation of the yellow fever around him and despite the most strenuous work at the beds of the sick and dying. M., in the midst of the devastation of the yellow fever around him, and despite the most strenuous work at the beds of the sick and dying, he was still enjoying the best of health by God's grace. From letters of later dates we learned that the dear man was able to continue his ministry to the healthy and the sick with unimpaired strength and joy in the weeks that followed. The number of the sick and dying in the city began to decrease, as we read here with trembling joy. It seemed that perhaps the threatening thunderstorm that we had seen hovering over the shepherd and the herd would soon be dissipated. But while we thought that we would soon be able to breathe freely again without that particular oppressive worry, it was just then that the Lord, who says: "Your thoughts are not my thoughts, and your ways are not my ways?" made arrangements to take his servant from our midst. On August 29, he had gone to rest in the evening still healthy and well. Early in the morning of the following day, however, he was awakened to visit a sick man who had already been awakened and startled out of his security by him on previous visits, and who now, lying in mortal distress, desired spiritual assistance, because he was afraid for comfort and the question had awakened in him with full force: "What shall I do now, that I may be saved?" Whereas otherwise our people, as they had been urgently advised, always took something to drink before visiting a person suffering from a yellow fever, this time his whole soul was so filled with concern for the helpless, frightened sinner that, without first applying that precautionary measure, he immediately hurried to him, sober as he was, to guide him into the wounds of Christ. He succeeds. He left the man, who had become confident in Christ, delighted and told one of the leaders of the congregation of his great joy about this delicious first fruits of his ministry. Here he hears, **to** double his joy, that a few

Hours earlier, two souls, one of whom, a young man, had only come to the living knowledge of Jesus Christ through his ministry, had also gone confidently into blessed eternity in true faith. During this entire day, a certain odor of death would not leave him, which had clung to him from the moment when he had bent over a sick man, already attacked by inner rot, in order to call out to him the last words of evangelical comfort. Nevertheless, on the same day he gave the funeral sermon to those two who had died the night before, one in the morning at eight o'clock, the other in the afternoon at four o'clock.

Completely exhausted in body and soul, he finally returned from the graveyard in the evening, wrote a short letter - his last - to a pupil of the local institution and then went to rest a little earlier than usual. In that last letter, he wrote, among other things: "For now, all my patients have either died or are almost well, but who knows what the coming night will bring? "*Deus providebit*" (God will provide.) But I am too tired. The pen will not go away in my hand. Therefore, goodbye. Give my warmest regards to your dear parents and classmates from your G. Volck."

The next morning, August 31, early at 5 o'clock, he was awakened by a fever. He goes to one of the attendants, Mr. Holländer, who immediately takes him into his house and with his wife into careful care, immediately has a foot bath prepared for him and summons a skilled physician. The doctor appears immediately and declares the disease to be yellow fever, but expresses the hope that God, since the disease is not severe, will let the danger pass soon. This hope, however, is not confirmed, in spite of all the useful means applied and the most attentive care. Although the course of the disease is not rapid, it increases in severity from day to day, and when the 5th day of the disease arrives, every trace of hope of life has disappeared. Thus, the dear man prepares to deliver his soul into the hands of his Savior, asks that the scribe be told that he may report his departure from this world to his dear father and mother, makes the order that his legacy of books and other things be given to the Concordia College, and then - it happened early at 6:30 a.m. on September 5 - says his confession of faith loudly and audibly before the bystanders. He then turns to Mr. Ho<sup>a</sup>nder and asks him if he can give him the testimony that he has proclaimed to them the pure and truthful teaching of the Word of God. Mr. Holländer answers this question with a loud, confident "Yes!"-whereupon the dying man, gathering all his strength, sings the following 1st verse from the 370th song of our hymnal:

**"Arise to thy God, "Thou afflicted soul!**

"Why lieest thou, God to mock, "In the gloom?

"Do you not perceive Satan's cunning? "He wants through his fighting

"Your comfort, which Jesus Christ "earned you, dampen."

Already before he had exclaimed from the 362nd song:

"I am your dear child, in spite of the devil, the world and all sin? His last words were: "O Jesus, Son of God, have mercy on me! O Jesus, have mercy on me, a poor sinner." Whereupon he also, namely on the aforementioned day early 8:3:4 a.m., in this Jesus of his, in whom he had believed in life and whom he had confessed in word and deed and preached faithfully and diligently, gently and blessedly passed away, after he had brought his life no higher than to 22 years and not quite three months. He had, as a testimony of his faith, expressly expressed his will not to be buried by a local

Preacher to be buried. Thus took over

For the members of the now orphaned community themselves the solemn burial of the dear corpse. After they had placed him in a coffin and, as a testimony to what the deceased had taught, had added a Bible and a catechism, they now carried him, weeping and sobbing loudly, into the church, where they laid him down before the altar. After the singing of hymn No. 430 of our hymnal and after the recitation of the 40th Psalm, Mr. Holländer, called upon by the congregation, gave a short speech, after which the solemn burial took place in the Protestant churchyard, namely in the family burial ground of Dr. Wolff, in the presence of a very numerous congregation under the present circumstances. The congregation had wished,

to be allowed to lay to rest the mortal body of her pastor, who had become so dear to her, in her churchyard, but had not been able to obtain permission to do so.

The Blessed was born in Augsburg in the Kingdom of Bavaria on June 15, 1831, of godly parents from whom he received the most careful Christian education. The parents later changed their place of residence from Augsburg to Nuremberg, where they are still located. \*) After our Volck had frequented the grammar schools of the two cities mentioned for a number of **years**, he decided to dedicate himself to the American preaching ministry and therefore prepared himself for this in America itself. His dear parents heartily agreed to this Christian undertaking. First acquainted with our institution in Fort Wayne, he entered here in the spring of 1849 and, in addition to the guidance of Prof. Dr. Sihler, enjoyed the faithful instruction of Prof. Wolter and Prof. Crämer for some time. De 1 \*) See "**Lutheraner**", Jahrg. 8, p. 113.

but his teachers realized that it would be more appropriate for both him and his friend Eißfeld, now pastor at Sheboygan in Wisconsin, to do their last theological preparatory studies in an institution where the original languages were taught more than could be done at Fort Wayne at that time, they both decided to exchange the seminary at Fort Wayne with Concordia College here. Both arrived here on April 16, 1850. As his exemplary Christian, godly conduct and his devoted, sincere nature soon won the love of all who came into contact with him, especially of the local congregation and his younger colleagues, whom he cared for with the most devoted love and loyalty, so the gifts that developed in him quickly and ever more wonderfully, combined with the most persevering diligence, awakened the most beautiful hopes for his future work in our church. We can say with truth that during his three-year stay here he was a great blessing to the local congregation, and especially to the young people of the congregation, as well as to the pupils of our institution, and served many as an example of a Christian young man. Among the many beautiful gifts with which the Lord had graced him, he revealed in particular a splendid gift for preaching, which is why it was he who often took the place of our local preachers and the preachers in the neighborhood in preaching.

The church was always richly edified, so that the congregations will certainly keep this dear man in indelible, blessed memory.

If and under what strange circumstances our Volck received a call to the Lutheran congregation of St. John in New Orleans after obtaining the theological candidacy and followed the same, our readers already know from an announcement made in No. 23 of the previous volume. As short as the work of the dear man was there, as fervent was the zeal with which he accomplished the work assigned to him by the invisible head of the church. This is evidenced by his own letters to the writer of this article, as well as to many of his local friends, and by letters from the local congregation. All his letters express in a truly touching way the deepest feeling of his own powerlessness, as well as the most ardent desire to save the souls entrusted to him and to preserve them in grace, and the holy earnestness to preserve the jewel of the pure

The appearance of yellow fever in New Orleans soon after his arrival, far from making him despondent and paralyzing his zeal, was only a reassurance to him that he would be a faithful servant of the orthodox Evangelical Lutheran Church and that his congregation would be firmly and deeply grounded in the pure doctrine of the same. The appearance of the yellow fever, which came out so terribly in New Orleans soon after his arrival, far from making him despondent and paralyzing his zeal, was only an inducement to him to renew his love for

to test the souls all the more. He wrote to us that he was well aware of the Lutheran principle and consoled himself with the fact that "oratio and meditatio without tentatio do not make a theologian. \*) A member of his congregation wrote that out of concern for his life, which was so dear to them all, as the epidemic became more and more devastating, proposed to him that he leave the city until the danger was over and, like other city dwellers, go to the *lake*; he should only write down the sermon for each Sunday and an overseer should read it to the congregation. But his answer was: "A shepherd must never leave his flock, and when dangerous diseases are present, least of all."

The same member of the congregation who reported this wrote to us shortly before the death of his dear husband, among other things, the following: "May the merciful Savior again give his blessing to your work, so that the word which you have spoken in the power of the Holy Spirit may be heard. Spirit

may go deep into the hearts of your disciples, and that all of them may become sincere, faithful, and diligent workers in the Lord's vineyard. Oh, what a need there is in our distressed times! Oh how great is the field of labor, and but how few faithful and sincere workers there are! But how happy and pardoned is a congregation that has a pastor in the right sense of the word! With joy I can assure you that we also belong to these happy and pardoned communities. Our dear people are becoming more and more zealous and serious; they punish, admonish and ask from the bottom of their souls. He is very serious about becoming blessed, and at the same time he wants the to make the congregation entrusted to him blessed. He stands alone, however, and must be the stiff-necked one; for there is little blood here for pure doctrine; most here want only a fashionable Christianity. But what am I complaining about? I would rather leave the house of complaint and look around at what the Lord has done and is still doing for us: then I will find reason enough to fall down and praise, to give thanks and praise for His great goodness and mercy, and so on.

It is particularly comforting that our dear Volck, with his exemplary loyalty, obviously always stood in true poverty of spirit and, with all his courage in the greatest danger, by no means let himself think that he was safe from imminent death, but prepared himself for an early journey home. To one of his local friends, to whom he had said while still dying, "he should know that he loved him to death and had thought of him," he wrote the following on August 8, after he had confessed to him his inner struggles and his hope for an early victory: "Perhaps God will soon take me away completely, for he also sees that I have given my life to the post here.

\*) I.e. that prayer and doing of the word

God without challenge does not make a divine scholar.

I am not up to it. I expect the yellow fever every day, but without fear, and when I get it, it only hurts me that I cannot see you and the other dear St. Louisers once again and thank you for all your love. God have mercy on me, a sinner! Amen. Write soon, for the correspondence between us could soon come to an end.

The dear readers can well imagine how hard the deceased's dear congregation, which was in a true spiritual community with him, was affected by this death and how painfully they felt the loss they had suffered. The death notice which came to us from the community was written, as the reporter wrote, "with trembling hand and quivering limbs. It said: "Oh, my dear brother, I know it is a very hard blow for you, but is it not doubly hard for us? Oh, I cannot tell and describe how many tears have flowed over his corpse. Oh, may the Lord Jesus comfort you and us and all who mourn him."

With this wish we conclude our report and add: May all, and especially all the younger preachers who read this, let the memory of the servant, who after a short but faithful labor has already received the reward of the same, be a blessed one, namely, may his beautiful example be a model of emulation, and may each one help to ask, eagerly, fervently, believingly, that God will soon heal the deep wound inflicted by this death on our church and especially on the dear congregation in New Orleans, that He will soon provide the latter with a faithful shepherd again, and that He will double the gifts of the prematurely completed, that He may continue the good work begun there, building on the same golden foundation, Jesus Christ and His pure word, and lead it happily toward the blessed goal. May God also help in mercy (and this is also our prayer) that the dear parents on the other side of the sea, who had dedicated and consecrated their beloved son to his Savior from his youth, will now also feel the richest comfort of God when they receive the news that their beloved son has now become a sacrifice of his Savior through his faithful service. Amen.

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(Submitted.)

**Private correspondence**  
from Silesia.

L....., on June 22, 1853.

The controversy over the ministry has also brought great movement into our Prussian Lutheran Church; but the Lord has prevented a rift. At our synod in September and October of last year, where no important new decisions were made, we were able to enjoy a great uplifting unity. Also in the practical consequences of the question of the ministry, the motions for the establishment of a

Episcopal constitution, it was sought unanimously, in the conviction that such an important and momentous, and yet not absolutely necessary, change in the church constitution was too early and dangerous to preserve the existing one, given the ensuing dispute, which was by no means decided. You will be familiar with our constitution, a permanently elected High Church College with ecclesiastical and secular councillors and superintendents.-By placing too much emphasis on the question of office, by emphasizing the doctrine of the sacraments, some of our ministerial brethren have come under attack by Romanism, such as the blessed Kirchenrath Wedemann in BreslauA pastor Hasert in Bunzlau fell away from the Roman Church during the Synode, without this having resulted in similar steps in his congregation or elsewhere. The dispute over the question of office becomes calmer and begins to be resolved. That Höfling, as Oberconsistorialrath in Munich, died suddenly of a heart attack will be well known to you. I have also read Walther's book on church and office, albeit cursorily. I do not dare to give a verdict on the result, because I have not read it closely enough; in essence, I can agree.

Things are no longer going well with our congregations. The Protestant Church makes all possible concessions in order to keep the clergy and congregations leaning towards the Lutheran Church. Therefore, the conversion of Pastor Haver in Radevormwald last year, who, as is known, was shot in an assassin-like manner last fall, was the last one. But the increase of zeal for the Lutheran confession among the clergy is a very pleasing sign of the victory of Lutheran truth. In areas where Lutheran congregations exist, one seeks to employ only those clergy who are inclined toward the Lutheran confession, also to reintroduce the old Lutheran liturgy in worship, and the name "Evangelical Lutheran" is reattached to the congregations and clergy who desire it, without the union being abolished or any other significant change being introduced.

Unirites Regiment and Unirites Kirchengemeinschaft remain as before. My Lutheran neighbors are increasing in number, and the old Lutheran liturgy has been reintroduced in our entire district and in the vicinity. I am in friendly contact with some of them and try to talk to them about their inverted position. The converts in our parish and in Silesia in general are only single souls. It is possible that later, when Uniate Lutheranism no longer satisfies, more will come to the knowledge of the pure church. However, the only reason for the stagnation is not the behavior of the unchurched against the Lutheran impulses within themselves, but mainly the decrease of spiritual life in the congregations, the decline of brotherly love, the striving for earthly things, the secularization, which since the rise of the unchurched has become the main reason.

The church has been greatly purified by the persecutions that have occurred, and which became loud in general complaints at the last synod, gave rise to a letter of repentance to all congregations. A general repentance, however, has occurred as little to this letter as to the letters of repentance urgently sent out by all clergy; the state of the church here in this country offers only sad prospects for the future; I can expect nothing but serious judgments of God, which in the end will end with the complete downfall of the true church here in this country. The dreams of a new flowering time for the Lutheran Church, which were cherished everywhere at the awakening of the ecclesiastical sense, seem to gradually fade away; it will probably have to continue in the form of a servant. The regional churches, including the Bavarian one, are in a hopeless condition, and the ruin of the entire church, the great masses of unbelievers and enemies within the church, will thwart all attempts at improvement, even if Harleß and many faithful clergy and laity exert all diligence.

I believe that the regional churches will certainly also have to go to ruin, and that the church will everywhere take on the garb that it has here. At the same time, the Roman Church is spreading itself ever wider; it is offering all means to reconquer Prussia for the papacy. Jesuit missions are continually held everywhere. In Breslau, in particular, they make many proselytes, even if not among the most faithful. Great cunning, enticing support are the nets of papal fishing. Worldly-minded people and impractical educated people living in the idea and inexperienced in the faith are their prey. In the past year, the Roman Church has also snatched some members from the Lutheran congregation in Breslau, albeit of little importance..... Our church is recognized, but still under some pressure. The fixed tithes still have to be paid everywhere to the Lutheran clergy, as well as other taxes in many places where the Romans are also obligated to do so, and it often takes lawsuits to get rid of burdens that are imposed on the Lutherans without justification. For the inspection of our schools, clergymen of the Unirite are appointed, and when foreign children attend our schools, they are also obligated to pay the disputed school fees to their local school. - If the emergency situation in our country is so great, and I have not yet described it here from all sides, we would like to look confidently to America. But all the news from America shows that things are no better there than here, and I suspect that brotherly love in your congregations is much less, and the striving for earthly things much greater, than here. For when I hear that people from there, even from the Lutheran congregation, dissatisfied with the income offered to them, migrate to the gold mines of California and Brazil, this is, of course, a desire for transient wealth that is still incomprehensible to us Germans, †).

And so I entrust myself to your further love, greet in spirit your congregation and all your fellow ministers in Wisconsin, and remain by the bond of One Faith and in the common service of One Church, with the request that the Lord may bless you and all the brethren over the ocean, yours etc., etc.

†) Oh that we here in America would heartily repent of the evil name we have here in Germany! D. R.

The pious woman and the good

Cup.

The blessed pastor Schöner in Nuremberg was once called to a well-known woman who was close to death without feeling it. The woman had belonged to the self-righteous in her life, had attended church and communion diligently, but in her opinion had done everything necessary to become blessed. That is why she had never liked to listen to the sermons of Pastor Schöner, because he, she said, actually preached only for sinners, not for pious people, and she knew from many who went to his sermons that they, at least otherwise, did not take it very seriously with virtue. She always thought that anyone who could call himself a sinner in every sermon and be exhorted to repentance must also have committed great sins.

When Schöner came to the sick woman, she immediately said to him: "Above all, Father, I must ask you not to regard me as a sinner and not to speak much to me about sin and repentance. For that is not why I sent for you. I have not committed any sin in my life, I have been brought up in the fear of God, I have almost never missed church, and I am always kind to the poor. You'd better tell me something else comforting in my illness."-"Happy woman," said Schöner, "who has never committed a sin! Until now I knew only one who knew of no sin, and that was our Savior, Jesus Christ. I must also confess before God that I am a poor sinner, that I know nothing good to boast of in myself." The woman was somewhat affected by this speech, but brought the conversation to something else.

However, she ordered her little foster daughter to bring a cloth and spread it on the table, from which the priest was to drink coffee. The child, however, out of spite, wanted to reach down the cup from the cupboard and dropped it, so that it broke. The sick woman was so angry about this that her face was disfigured and she broke out into very unseemly curses against the child. "Everything," she said at last, "makes her clumsy and causes one harm after another." The child did not want to be humiliated like that in the presence of the priest and said that she was not like that, that she did everything else skillfully and had never done any harm. "Behold the liar," said the woman, "she also wants to burn herself white. If you hadn't lied, you would have been forgiven, but now go right out, get out of my sight. The priest thinks it is too good for me, that it makes me so angry. It was the good cup. Couldn't the wicked child have asked someone to bring it down for him! But the presumption always thinks that it alone is good.

"Dear woman," said the priest, "should that also have been right in God's sight and not a sin, that you should have been so enraged

## 23-

because of the good cup? I, at least, consider it a great sin to throw out such and such words in anger." (At this he reminded her of her unseemly speeches against the child.) "Father," said the woman, "we are weak people, and I am not usually angry at all, but that the rash person there wants to lie to me and say that she otherwise does everything cleverly and never does any harm, that she thinks herself good in everything, that annoys me too much. "And you, dear woman," said the priest, "did you not lie to the Spirit of God earlier when you said that you had never committed a sin? Or, who is a liar, God, who says that the heart of man is evil from his youth, or you, who pretend to be the opposite? And aren't you just as presumptuous as your foster daughter, since you consider yourself to be quite good and don't think you need a savior and a sin-giver?"

The woman wept and reached out her hand to the priest. She well understood her sin, but he should not abandon her, but help her pray that God would have mercy on her. The priest prayed with her the children's chants, which she had despised so much before, and nursed her sick heart with love and patience. The woman was thoroughly led to the recognition of her sin and to repentance, but at the same time she was assured of forgiveness in Christ. She lived another eight days and died with a contrite, but also with a joyful spirit. (Pilgrim from Saxony)

### **Another train from the ministry experiences of Pastor Eichhorn in Baden, told by him! himself.**

(From the Lutheran Church Gazette for Prussia .)

Soon after the first baptism in the Lutheran congregation in Ihringen had brought me into custody, a second one was announced, which the parents urgently asked me to perform as soon as possible. The father was very reluctant to decide on the emergency baptism, since the Lutheran pastor could come at any moment - the same Lord of the church would protect us from imminent danger, who had so far guided everything wonderfully and had given us victory over the enemies of His church in defeat. I could not stay behind. I arrived near Ihringen at nightfall. Two members of the congregation received me, who were soon joined by the father of the child who was to be baptized. The guards were active and watchful day and night; the house in which the child was born was formally surrounded. One of the guards had been promised money if he would take me prisoner. Yesterday we heard him say: "If only this thing were over! I have no peace by day or night!" His hands were trembling for the promised money.-Never the less, I wanted to enter the place; I had a strong

Confidence that the Lord would not let my enemies become mighty over me this time. He did not let this confidence come to shame. Praise be to him, the gracious and faithful God!

At midnight I set out for Ihringen with a faithful companion. We walked along impassable mountain paths, in the pouring rain, and often had to ford wide ditches. After two hours we arrived at Ihringen. Without stopping and hurrying, we went to the house where the child lay. We felt at ease and calm; it was as if the Lord Himself had set our feet on the paths we were walking along, as if the pillar of fire were moving before us. Everything was quiet and without the slightest hindrance we reached the house and the room where the woman in childbed and the child lay. Everything was solemnly silent. We proceeded to the baptism. Several members of the congregation were present, dressed in festive costumes. Everything was in deep devotion, for all felt vividly that they were under God's very special protection. Only now did I learn that the guard, to whom money had been promised, was watching hard beside. He could only raise his head from his bed, in which he was no doubt resting, and then he saw us through the window in the brightly lit room!

After an hour I left the house again; I had provided my ministry of Word and Sacrament to mother and child.

I had just left the place when I woke up.

the guard and went back to his post. He was told that the baptism had been performed, and now he burst out saying, "I did not believe in miracles before! Now I must believe in them! For eight days this was the only hour I slept!"-but we said, "To His own He gives it sleeping; to strangers He takes it sleeping."

**Connection of the church with the state.** Testimony against this from a Lutheran pastor in Hanover, from a letter from him dated April 7 of this year.

I use this opportunity, which is offered to me by an emigrant, to indicate to you with a few words that I remember you. My thoughts of you are mostly mixed with pain, because at the same time I have in mind the freedom that the church has attained in your country and whose deprivation we lament here. Not as if I thought I would be a good man if we enjoyed it, but the enjoyment of such freedom would help my weakness. I do not believe that the government of the church belongs to the secular authorities, as is the opinion of many here; nor do I believe that the church here in our country needs to be governed by them; on the contrary, the very mixture of secular and ecclesiastical authority is a source whose turbid water hinders and disturbs the health of the church. If we had eyes to see what is good for the church, then we would" these

I do not know what they claim is true, that in the event of a separation of church and state powers, everything would fall apart and countless sects would arise. I do not know whether it is true what they claim, that with the separation of ecclesiastical and state

authority everything would fall apart and innumerable sects would arise. It still depends on it; but the fact that we keep everything together which is nevertheless internally separated, and do not come to peace and order about it, is also not an enviable condition. And methinks the question here is not what comes after, but what the Lord has commanded. But the Lord has commanded to give to Caesar what is Caesar's, but not what is God's. Nor shall a priesthood govern the church, as the Romans have it, but the government belongs to the church itself.-Of course, if the church were to gain its freedom in our country, there would be much turmoil, and there would be apostasy and desecration, but what is once separated, perhaps does better, it also separates outwardly from one another. And if one wanted to say that many souls would be lost because of this, who did not know where they should go: I answer that just as many souls, who would still like to be blessed, but are now drifting away in the whirlpool, would then find a safe resting place in the little ship of the church, and the question would be whether the little cluster of the church with its bright light would not save more souls than now, when it is a large cluster. But I also know that it cannot be done in the same way, and that we do not have the right to overturn the present state of affairs by our own choice. But we should confess what needs to be confessed, and do what needs to be done, so that the church may come out of its captivity and suffer what needs to be suffered.

What does it help me that people say: You have the freedom and the obligation to preach God's word purely and loudly according to the teachings of the church; you also have a lot of freedom to practice discipline, if only you are not lazy, and capable people work just as well here as there. But we are not all pioneers, and wisdom and understanding are not given to all in the same measure. If the church does not come to our aid and support us, most of us will remain weak and waver. For example, a few days ago I was supposed to give a wreath to a bride and groom, where the mother had confessed that the bride was no longer in the right condition. They had to be considered sinners at the banns and had to be married without a wreath; that was in the church; but what could I do if they then went to their wedding in a wreath, and they and the congregation thus proved that they were not interested in the pastor's discipline. And what would it help to pursue such rotten things until they were lost in the sand of the Consistorial Rescripts!



## -24-

Now I think of you with sighs, that you have it better; for your life is toil and labor, but it is delicious in the work. Our time seems to me like the time of Jeremiah, when they could not help but sit by the waters of Babel and weep. God only help that we save our own souls and some others with us.

Dear F., my complaints are hard to hear, and it would be better if I praised the Lord that he does so much good for me and you, and finally wants to take us to heaven out of pure mercy, even though I still have much anguish that I will not be blessed as an unfaithful servant- How are your dear wife and children? We are all still alive and enjoying many good things. My two large tongues are a great burden to me, since they cost a lot of money and I have nothing and remain indebted, which also makes my conscience heavy. But I believe that in the end I will praise and thank God for all the goodness he has shown me. May He help us to seek nothing but His glory and the happiness of others. In the past year, we have tried from our Lutheran conference to put some things to the Consistory's heart, e.g. the acquisition of a better hymnal; we have achieved an annual collection for the Lutheran mission in all Lutheran parts of the province. By God's grace, we are gradually making progress in some areas; but we are and will remain ill, as long as the *magistratus civilis* grants us the receipts. If I am wrong, so much the better; I will rejoice.

My dear F., think of me from time to time, and when you write yours, insert a few lines if you have time. It need not be much; I want to be frugal. Give my regards to your wife, and don't let your boys become English. We can't boast of being German now, but if we were really German, we would be better. Give my best regards to dear Professor Walther, if he should still remember me. May the Lord Jesus remain with us here and there.

Your ...

### Private note.

Some readers might be pleased to hear that the dear Hommel, formerly court assessor in Erlangen, author of the excellent Lutheran musical agendas, has been living in Ansbach since Easter of this year, where he has been promoted to the position of district and city court judge, and that he married Miss Therese Liesching, daughter of the well-known bookseller and sister-in-law of Pastor Eichhorn, the faithful witness, this month.

### For your kind attention

Due to my dwindling strength, which makes it almost impossible for me to keep up with the current business, I see myself forced to discontinue the further acceptance of subscriptions to the work "The Martyrs of the Evangelical Lutheran Church".  
len. Pastor Fick, who had the kindness, after an illness that affected me last spring, to dispatch the orders I received himself, as far as their compilation was possible, will continue to do so willingly.

F. W. Barthel.

### Get

L. to the Synodal Treasury:

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" " " " Collinsville, Ills. --5 .15

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c. for the maintenance of the Concordia col lege.

Vacai.

However, it should be noted in passing that since the beginning of the year 1850, the St. Louis congregation has, in addition to the surplus remaining from two other cases, regularly paid Z22 to the college treasury every month, which has not usually been listed in particular.

ä. For poor students & pupils in C o n cordia - College and Seminary:

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"10. Georg Dürmmeyer, A. K. Ernst, Christ. Herrling, Past. W. Müller, Matth Schmutde, Dietrich Thöle., Fey.

### Receipt and thanks.

With heartfelt thanks to God and the benevolent donors hereby confesses to have received for its support- From the LünglingSverein zu Altenburg, Perry Co.,

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Having received through Mr. Barthel, the undersigned certifies with thanks.

By Herm Horn .....

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. an unnamed ....

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I. A. Hügli.

## To the message.

The second issue of the Martyrs' Book has just left the press. Dear subscribers are kindly asked to excuse its late appearance. An illness of Mr. Niedner was the cause, which this time delayed the printing so long.

May the faithful God richly bless the confessions of our blessed blood witnesses, Adolph Clarenbach and Peter Flysteden, which are contained in this second booklet, to all dear readers.

All orders for the book are requested to be made to the undersigned, frankirt, ours the Addresse:

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## Modified Addresen.

Aev. Zsensee,

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# **Year 10, St. Louis, Mon. 11 October 1853, No. 4.**

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## **The Thorn Blood Wheel.**

**A picture from the history of the Jesuits of  
K. F. Ledderhose.**

### **(Conclusion.)**

On December 5, 1724, the blood judges met in the town hall, the aforementioned voivode Rybinski and the ^dron chamberlain Lubomirski presided. The Jesuit Martin Wolenski and the Crown Inspector sided with the plaintiffs. Mayor Schultz spoke on behalf of the city, along with several members of the Schöppengericht and the third order. Then all the prisoners were brought in. They appeared in their usual clothes. Only the president had taken off his official dress and appeared in an ordinary citizen's dress with a stick in his hand. When one of the judges accosted him, he said: "I present myself as a pilgrim, who, if the rod is broken over him, will have to wander into eternity, or, if he is allowed to live, will have to go into misery. That is why I have dressed myself in such a way as is necessary for both paths." The Warsaw verdict was now read out to the prisoners lengthwise in Latin. But since very few understood it, it had to be interpreted.

The Father Rector of the Jesuits was now asked whether his confrere Jacob Piotro Witz and Michael Schubert, or one of them would be willing to take the oath. He replied that the rules of his order forbade the oath on blood and suggested seven other witnesses who were willing to swear the oath instead of him. The secretary of the city opposed the substitution, because it was expressly stated in the verdict that the two Jesuits themselves, or one of them, should swear. He also emphasized that it was already 4 o'clock in the afternoon, and so far oaths had only been taken in the morning. He rejected the witnesses because one of them was known to be a drunkard, and the other six, Polish students, had not been present at the riot. It is said that one of these witnesses, when later questioned by a friend about his perjury, answered: "The Lutherans and all other heretics are regarded by us Catholics as people condemned to the fire. If we can now help one of them, we are doing a meritorious work." The friend called this an unchristian cruelty, but the latter said: "He and the other witnesses had already been thoroughly enough instructed by the Jesuits, and the excommunication which the Pope in Rome annually pronounces in a solemn manner against all heretics could already calm him down. With such a deadly conscience, the witnesses took their oath. According to Polish laws

Everybody had won his cause who took the oath with three, five or seven witnesses. The oath was already sworn, when a letter arrived from the papal legate, forbidding the Jesuits to take the oath. There was no more consideration. The condemned were led back to prison. Around 10 o'clock in the evening, Captain Röling announced to President Rösner and Vice-President Zernecke that they were to be beheaded early in the morning of December 7 and could prepare themselves for death. The others also heard the bloody message. On the following day, December 6, on the day of St. Nicholas, the sheepfold was erected for the execution. The monks of all kinds, as they were native in Thorn, now used all means of persuasion to make the condemned Catholics, with the promise that they would then be given life. They especially pestered the old president all day long. He asked them to leave him alone until 6 o'clock in the evening. Immediately the priests spread the news through the city that he wanted to become a Catholic and had only asked for a short time to think it over. Polish bigwigs also tried to persuade him to convert. They failed, however, because of the faith of the honest old man, who also rejected friends who smelled to him of denying Lutheranism only for appearance. He remained steadfast, this dear blood witness,

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as well as the others, and especially the pious Zernecke. He himself describes in his excellent book "Thornische Chronika" how a Jesuit persuaded him and his wife to become Catholics. He says: "To whom we clearly gave up all hope and on our faith in pure innocence decided to leave this world. The Jesuit listened to this with impatience and left. After a short time another man, Marianski, came with tears in his eyes, telling him to hurry and join their religion. He remained firm and, as he says, patiently surrendered to the holy will of our God, fervently appealed to Him for His most precious help and consolation, and "I then went to rest, and enjoyed it so perfectly, as is seldom the case on the calmest days.

The next day, it was the 6th of December, his 'plague', as he calls it, really began. From early morning until nightfall, high and low, ecclesiastical and secular persons urged him to become a Catholic, "if by divine grace and the Holy Spirit's help I could confidently overcome it. The Kujarian nobility in particular supported him, so that for his sake they sent express messengers to Warsaw for further measures. Of course, the Catholics would have preferred to see Rösner's apostasy. Still on the evening of December 6, the monks again urged him to become Catholic; but he replied: "Do not penetrate me further. How could I accept your religion, which I do not know? And can I know it while the sword is drawn over my head?" And soon after he declared to two Benedictines round about, in the spirit of the old witnesses, "I am baptized into the evangelical faith, and also, if no mercy can be obtained, I will die upon it, although I am not guilty of death." But still they did not let up, so that he finally said: "Enjoy my head, the soul must have Jesus!" Since the president expected to be picked up for execution soon, he had the Lutheran pastor Köhler come to him and received the holy sacrament of the Lord's Supper from his hands in true readiness. The other citizens condemned to death also resisted all insolence in the most faithful way. They also strengthened themselves on their way to death by partaking of Holy Communion. They confessed themselves as great sinners, but also that they were innocent of the transgressions for which they were to be executed. Still in the presence of the troublesome monks, one of the condemned suggested singing, and behold, all joined in the delicious death song of old Nicholas Hermann: "When my hour is at hand, 2c."

Blessed Dr. Luther once said that by saying the Lord's Prayer in a cheerful manner, one can could drive away. Here it went like this. Hardly has When the people started to sing, the monks sneaked away.

Thus the bloody 7th of December 1724 approached. Already in the night some Polish flags were let into the city. Dragoons and infantry moved to the market place at 3 o'clock in the morning and surrounded the Schaffst. At 5 o'clock Captain Zweimann and the Reichsinstigator, accompanied by 50 men, entered the president's house to lead him to execution. The old man took leave of the bystanders and, sighing deeply, left his house, which was immediately occupied by armed men and the rooms placed under seal. No sooner had he left than St. Bernard monks were there again, repeating their earlier offer. He dismissed them, shook hands with his confessor Köhler, and went under cover of 24 city soldiers, accompanied by some friends, to the old town hall. Here the execution was to be carried out in the lower room. Once again at the entrance, the dear martyr had to defend himself against the importunities of the Dominicans and St. Bernards. Rösner asked the major in command of the execution if no pardon could be hoped for, and "when the major answered the question in the negative, the monks shouted: Yes! and raged so loudly that the president asked the officer to command the intruders to be silent. Nevertheless, one of these perverse ones shouted, "President Rösner dies on the Roman Catholic faith;" but the steadfast man said just as firmly, "No!" Now he let his servants undress him and prayed the last verses of the old song of power: "Lord Jesus Christ, I cry to you from a deeply sorrowful soul." His confessor blessed him with deep emotion; Rösner knelt down, his servants blindfolded him. While he sighed: "Lord, I commend my spirit to you!" he received the death blow from the hand of the executioner from Plock. The executioner from Toru had refused his office. The head still hung on the bloody corpse. The servants placed the venerable martyr's corpse in the coffin, and he was laid out on a bier in front of the town hall until 10 o'clock in the morning, so that everyone could see his execution for themselves. His pilgrimage had lasted 66 years and two weeks.

At 8 o'clock in the morning, the remaining victims of the battle were prepared for execution. Militarily the street corners were occupied and the guards around the Schaffst were reinforced. Only Catholics and Poles were present at this tragedy. With few exceptions, the Protestants stayed in their houses with closed doors and shutters, but they prayed for their brothers for comfort and strength in their bloody sufferings. At 9 o'clock, five of the condemned were arrested under numerous military coverings, and accompanied by their faithful chaplains who comforted them. They came in a true Christian frame of mind. Her-  
tel, as they passed the corpse of President Rösner, said: "Gottlob, our innocent father has overcome, we shall cheerfully follow him. God, the righteous judge, convert our enemies!" First came the turn of an impoverished merchant Simon Mohaupt, then the sword hit the white tanner Hertel. They were blindfolded. But the latter three, the shoemaker Mertz and Wunsch and the journeyman button maker Becker died with their eyes unblindfolded. The Dominicans and St. Bernards had still used everything to make them

apostatize from their evangelical faith, but they remained firm and closed their fight full of comfort and faith. In prayer they expected the death blow. The preachers had to endure a lot on the way. They often had to hear the words from the monks: "You are impostors, like your leader Luther!" One priest even called out to them on the street: "These were worthy to be led there and to endure what the prisoners should suffer. But they were not misled, and the major protected them. The executioner was quite drunk, so that he cut off only half the heads of the unfortunates and thus increased their suffering. "The bodies of the murdered, after being stripped to the shirt by the executioners, were placed in coffins and sent to the deeply grieved widows. They were buried quietly.

Now the remaining convicts, Karwis, Gutbrodt, Schulz and Hofft were brought to the place of execution. Before they were beheaded, their right hands were cut off on the block. The executioner tortured the poor slaughter victims most miserably by waiting a long time between the cutting off of the hand and the beheading. He also tortured the wretched during the beheading. Three times he hit Gutbrodt in the head, and only at the fourth blow he remained lying. The most gruesome thing was that the blood was not even collected in the sand or sprinkled with it. It ran around on the scaffold. The following knelt in this blood, fervently praying and faithful to their faith in Jesus Christ. After the bloodbath was finished, the executioner stripped the corpses and distributed the carcass, cut out the entrails, and offered them in a truly cannibalistic way as fresh meat for sale to the spectators. He lifted up the heart and shouted to the people, "Look, a Lutheran heart!" The four corpses were driven out of the city and burned on a funeral pyre; but the bones, because wood was spared, remained mostly intact and were dragged around by the dogs the following day. Until the evening, the cut hands lay on the sheepfold. Eight women were widowed and 28 children orphaned by this blood bath.

After the blood of the innocent had flowed, eight citizens brought the body of the

Executed president in a coffin covered with black cloth in his house. On the following day he was buried in the St. Georgen churchyard while singing a few songs. The solemn burial did not take place until January 7, 1725.

Now the remaining points of the Warsaw verdict were carried out. Burgrave Thomas and Rathmann Zimmermann were deprived of their offices and had to go to prison. The councilman Meißner and the secretary were acquitted by swearing an oath. Captain Graurock and spice merchant Silber were punished. Heyder, who had been sentenced to death, converted to the Catholic Church and was pardoned. His son, who was taken away but brought back, was taken in by the Jesuits. Those who were sentenced to prison or whipping were partly punished, partly released, or taken into custody again on further notice. Because the wedding speech of the preacher Geret could no longer be found, some sheets were publicly burned in its place with the beating of drums. The damage caused to the Jesuits was estimated at 11,000 Polish guilders; the Father Rector received the money himself. On December 7, the church of St. Mary and the gymnasium were taken over. On December 8, the feast day of the Assumption, the suffragan bishop of Kulm solemnly consecrated the church, another priest said mass, and the Jesuit who had led the complaint against the Toruans in Warsaw gave the consecration speech. Strange is the entrance: "Jesus, Mary, Joseph!" This is the Trinity of these people. He took his text from the Apocrypha: 1. Makk. 4, 36. 48,57. The nonsense, the false piety, the wolf looking out from under the lambskin, the distortion of the Scriptures, which are found in this sermon, are without equal.

On December 11, Vice President Zerneck, who was fully prepared for his death, was told that he had been given life. But he was deposed and had to surrender 60,000 florins. The Jesuits would have liked to have his house for a long time. Now they could take it. King August issued his own decree in which Zerneck was given the death penalty. In it he excuses himself that the circumstances would not have allowed a less severe sentence to be passed, or to moderate its execution. But the blood remains on him, since he as king had the right of pardon.

The remaining fines were also confiscated. The commissioners took from the assets of President Rösner household effects, silver and the like worth 3,000 guilders. Following the example of their masters, the servants also seized. But here the judgment already hit some of them. They came to a

There was a cupboard with gingerbread in which there was rat powder. They ate it, but it got them so sick that one of them fell ill and another lost his life. On December 18, the commissioners returned the keys of the city to the magistrate and left. The most furious among them was Prince Lubomirski, whom a song of the time called the Prince of Executioners in memory of Rösner. The punishment followed the strangler on his heels. He went completely blind not long after the execution. And what happened to the other murderers and perpetrators of murder, the day of the Lord will bring to light. The executioner of Plozk also went away, and it is hardly believable, if it were not proven, that the Jesuit students escorted him to the gate with French horn music.

The Lutherans of Thorn were given the strictest order not to speaking or writing about the event. They wanted to bury the bloody outrage in silence. But the blood of the murdered cried out to heaven, it cried out throughout Europe. About 40 writings appeared. All the Protestant princes, England, Denmark, Sweden, the German Emperor, the Czar Peter the Great spoke out disapprovingly against the Polish King - even the Pope took on the air of condemning this deed and publicly rebuked the Jesuits. King August, whose wings had been badly clipped, sought to justify himself through his ministers at the Imperial Diet in Regensburg, but the blood bath was done, the Jesuits' brood had incited it. It had again become clear how the Roman Church, where it has power, knows no mercy. The bloodbath in Toru is another proof of the deceitfulness of Rome and of the spirit of murder that fills the most faithful servants of the Vatican; a lesson for the present, which seems to have forgotten all this. Otherwise it could not seek its salvation in those who say that they do not thirst for blood, but whose blood-stained hands prove the opposite.

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(Submitted.)

## Our Mission.

We are sharing here an excerpt from the report of Missionary G. Mießler on the Bethany Mission Station, which he sent to the Mission Commission of the Evangelical Lutheran Synod of Missouri, Ohio and other states.

To the praise and glory of God, he writes, I may report to you that the work of our weak hands has not been in vain in the Lord even in the time that has recently passed. The Lord lets us see daily and abundantly the traces of his blessing presence, and experience that he still has thoughts of peace and not of sorrow over our poor Bethany.

We were probably worried when we said goodbye and

We asked our dear brother Baierlein, and with trepidation in our hearts, what will be the consequence? What will the future bring? If I had not known that the Lord is mighty in the weak, when they otherwise feel weak and want to become strong in him, and that he can also help much through little, truly I would have had to say, in view of the difficult ministry that has now been entrusted to me, I am not fit to preach; send whom you will. But the faithful God has helped so far, has been strong in our weakness and has proven himself mighty in the fight against paganism and Methodism and other works of the devil, with which we are abundantly surrounded.

Yes, the Lord has done more than pleading and understanding, has put our unbelief to shame, and has graciously kindled our hope in His further help.

If I am to share with you some of our recent missionary experiences, the most important are as follows: On the VII Sunday after Trinity, a man named Misguanaguot (i.e. red cloud) was received into the fellowship of grace with Christ through Holy Baptism. He is a father of five children, all of whom have been baptized for a long time. He himself and his wife were so devoted to paganism and its vices that not long ago we still thought he would let his time of grace pass unused. When he had the opportunity to drink, he escaped none without getting drunk and degrading himself by drinking among the unreasonable cattle. He was one of the few people in our village, who most often helped to celebrate pagan festivals in a fatherly way or even arranged them himself. And if the power of God's word came too close to his heart from time to time, he thought he had done enough by letting his children become Christians. He, as well as his wife, declared without hesitation that they never wanted to become Christians. In this carelessness they went and let the Lord knock in vain at the door of their heathen hearts. But it was to become true even in this man that the Lord will have the strong to rob, and that nothing is impossible for him. For about a year, the two people began to surrender more willingly to the move of God's Spirit; now and then they came to church and listened to the preaching of the gospel, and when it came to their hearts that salvation in Christ and condemnation without him were especially laid before them, they abandoned the earlier frivolity with which they had often avoided a discussion of the one thing that is necessary; Instead, they now declared that they would become Christians if such and such a one became a Christian; but those for whom they waited were no less careless about the salvation of their souls than they were themselves. But the Spirit of God worked silently on their hearts and made them willing to heed His voice.



## 28

But still the flesh was too powerful; still too strong were the ties that bound the man to paganism and its unfruitful works. He stood in this frame of mind for a long time and could not wriggle out of it. As often as the word of God's grace approached him, he tried to avoid it at least for a while and waited, as Felix had once done, for a more occasional time. He wanted to celebrate only one more festival and gather his pagan comrades around him only once more; he wanted to get drunk only once more, then he wanted to break off with this old life and start a new one. The danger to the soul, which such a person exposes himself to, who waits wantonly and carelessly for the occasional time, when the salvation of the immortal soul is at stake, was seriously presented to him, but it did not help. He did what he set out to do, and what a miracle if he thereby came back a long way, and did not leave it at one time, but repeated it even more often. But how clearly the faithfulness of our good shepherd, who follows poor sinners and tirelessly seeks them, was now revealed! If the Lord had let him go, he would have fallen so low again that he would never have been able to rise again to a new life, in spite of all his good will and understanding. But the Lord did not let him go; rather, he went after him to see if he could not bring his poor soul around and lead him to his flock. And he, for whom nothing is impossible, for whom no sinner is too bad, succeeded in making his heart hungry and thirsty for his salvation. After he had manifested a very serious nature for weeks and had attended the church services almost regularly, one Sunday afternoon he remained sitting alone in the church after the service and wished to speak with me. When I asked what his wish was, he answered me in a very Indian manner, "Nothing at all." That's what they do, even if they have a whole lot of requests and questions to do. I was not misled by such an answer, for I could tell that he must have something important on his mind. And it was this that now filled his heart, the desire for mercy. It was the question: "What must I do to be saved? He wanted to register for the preparation for holy baptism, for which he heartily longed. I spoke to him about the one thing that is necessary for salvation and drew his attention to the untiring long-suffering and faithfulness of God our Savior, who had now prepared his heart so far and made it willing. Then I ordered him to attend the catechism classes for the next few days and promised him that I would baptize him at his request on the next Sunday, if he was prepared for it. This time of preparation might seem too short for an adult, but through much experience we have learned to moderate ourselves in memorizing. The Indian catechism is so astonishingly difficult to

The catechism is so difficult to learn that a whole year would not be enough for adults to memorize it word for word. In addition, they are so afraid of learning that they could easily be held back from baptism if we seriously insisted on memorizing the Catechism. On Monday he turned up for the lessons and was attentive, serious and eager for salvation. However, I was not a little worried when he told me that same evening that he would not be able to come to class tomorrow because he had to fetch flour for his family. That I was so worried about this was because I feared that he would fall back into his old vice of drinking, for he had never made this journey without getting drunk and bringing home brandy.

I drew his attention to the danger and did not conceal my great concern for him, but he satisfied me with his answer in such a way that my worries about him soon vanished. He said with a friendly face that I need not be afraid of this, that he had now experienced how far one could get with drinking and with a life such as he had led until then; he now wanted to put an end to such a life with God's help. Pleased with this statement, I entrusted him to the grace of God and let him go. The next morning he started his journey, and although the place he went to was 30 English miles from Bethany and the road was very bad, he came back on the second day, safe from all temptation. He used the following days for his preparation for Holy Baptism, which he received the following Sunday. During the solemn baptismal ceremony he was serious and revealed a deeply moved heart, "*Aninde nintebwoienina*" i.e. "yes indeed, I believe in him!" he said in a loud and emphatic voice. In blessed memory of his baptismal covenant he received the name Christian. May the faithful and merciful God grant that he may remain a truly valiant Christian and glorify the beatific name of the one after whom he is named, in life and in death. He brings us much joy with his sincere conduct and gives us hope that perhaps through his example others will be inspired to leave the path of corruption and turn to God. His wife is still a pagan, but will soon follow his example and be baptized.

Another elderly couple is now also determined to be baptized soon. Their previous attitude towards the word of God was similar to the one just told. They have been determined to become Christians for a long time, but were still so indifferent to the salvation of their immortal souls that they put off baptism from one time to another, letting this one and that one go ahead. And this is the sad state of most aged Indians; they want to be baptized.

They would like to become Christians, but they think there is still time for someone else to make a start. But the Lord bears them with great patience even in this sin and does not immediately withdraw his searching hand from them. We have seen this clearly in the case of this couple. Their hearts have been tremendously shaken by the death of a beloved grandchild whom the Lord took to Himself a few weeks ago. In the funeral sermon I paid special attention to the old grandparents, as well as to all those who had not yet been baptized (on such an occasion the Indians are all gathered, as many as there are in the village), and spoke of the great blessedness into which the little child had entered through death, and of the necessity of using the means of grace offered to us, in

order to be able to die blessedly one day. Well, the Lord did not let his word be in vain, as we can clearly feel in the hearts of the grandparents. When I visited them some time ago, the woman whom I found alone at home told me that she and her husband had now firmly decided to be baptized soon. She then came to speak of her grandchild, and said, "If what the Word of God says of the blessedness of believers is true, our little child is very blessed indeed." What better and dearer thing could I do than to prove to her once again that it is true that such unspeakable blessedness awaits those who believe. Then she told me that her husband had said before his departure: "We want to be baptized soon, because we do not know how long we will live; we are healthy today, and tomorrow we can be dead, and how terrible it would be if we had to die without baptism, and thus without Christ!" May the Lord continue and complete the good work begun in their hearts for His glory and their salvation.

In addition to what has already been reported, another sad death occurred a few weeks ago. Some Indian women, a great-grandmother (our old centenarian blind Sarah), a grandmother, a mother and some children traveled in their Konoe for several weeks to fetch rushes and to visit Mr. Pastor Sievers, whom they still love dearly from his being here, once in his place. On the return trip, God, according to His inscrutable counsel, allowed a child, about one and a quarter years old, to fall into the Pine River and meet his death in it. The Methodists, in their diabolical gloating, thought they saw here again a finger witness of God how displeasing our Lutheran doctrine was to Him; they were not ashamed to say that this death was a clear proof of the falsity of our doctrine. But how will they prove it? It happened wonderfully that the circumstances seemed to speak for them. One Sunday morning, when a Methodist from another band of Indians came to these Indians camped on the Pine River

As a great saint who does no work on Sunday, he warned the mother of the drowned child, who wanted to go into the forest and pick berries, that she should not do such work on Sunday. The woman, however, driven by necessity, does as she has planned; she goes into the forest and picks berries. And when she arrives home, she finds this scene of misery, her child drowned and her relatives seized by the deepest pain over this sad incident. That same day, the Methodists bring up the mail from the sad case to Bethany, crying out, "This comes from the false teaching of these whites; the

People are not being taught properly in the celebration of the Sabbath." That is their theme year in and year out. Well, I did not exactly care that the sad case had happened under these circumstances, and that the Methodists had been given such an apparent right to these blasphemies, but I commanded the matter to the Lord and let him see to its success. Now, however, something else came up. There was talk that the two oldest women mentioned above had gotten drunk in Saginaw. However, it should be noted that the one who first allowed herself to be seduced into drinking (by the chief from Sibiwaing, with whom they met in Saginaw) belongs to the Methodists or belonged to them in the past. It happens now and then that individuals of our Christians once again succumb to the temptation to drink which so often comes to them, and thus show how difficult it is to deny the sinful nature entirely and to live chastely, righteously and godly in this world. But this is not considered by the Methodists, among whom even more atrocious vices are rampant.

### **Concordia College near St. Louis, Mo.**

Among the dear readers of the Lutheran there are certainly some who, although they have a warm interest in the above-mentioned institution, which they have already proven by deed, nevertheless have little knowledge of it. Likewise, there may be some among the Lutheran's dear readers who, if only they were more familiar with the institution, would gladly entrust their sons or foster children to it for education. The following message is written especially to please such people.

In the name of the institution, the word college is taken in a broader sense than it is usually taken. It actually means a learned institution consisting of four classes, which, as far as subjects, achievements and age of the students are concerned, are approximately equal to the four highest classes of the grammar schools in Germany. Our institution, however, comprises a theological seminary and a grammar school, thus in the latter a col

The ground floor, the two floors and the attic are divided into two halves by central *passages*. On the ground floor, the southern half is divided into two rooms, one of which serves as a kitchen, the other as a living room for the caretaker; the northern half is the dining room for the pupils. On the lower floor, the southern half is also divided into two rooms; the front one is the teaching and study room for the students of the theological seminary, the back one is the library; the northern half is the teaching and study room for the students of the grammar school. The southern attic room is used as a sick room; the northern one is used as a study and teaching room for the older students of the Gymnasium. The rooms on the floors are 11 feet high and adequately provided with large windows, the northern halves, each with two windows on the east, on the north and on the west. Wide porticos are attached to the backsets of the two wings for both floors.

It might be interesting for the reader to take a look inside the building. In the study room of the high school students there are now 9 long tables, all facing the interior of the room from the windows, around which the students sit on benches, three or four at a table. On the fourth inside side of the room there are book racks where the pupils have their books. In the bedrooms, the walls are lined with sleepy beds, one high and one low, so that the low ones can be pushed under the high ones during the day.

The days go by mostly monotonously, but quickly and happily. The day's work is regulated by a clock in the new wing and a bell in the courtyard that rings far and wide. At 5 o'clock in the morning, the latter gives the signal to get up to those whom it does not find already at work. Fifteen minutes later, in the large teaching room, communal morning prayer is held under the direction of one of the teachers. At half past five, breakfast is served and then work begins. At three quarters to nine, the bell gives the signal to get ready for the morning lessons, which begin at nine and last until noon. After twelve, lunch is served and the pupils are free until two. Five minutes before, the bell rings again and the afternoon lessons begin, lasting until five o'clock. From then until half past seven there is free time, and at half past six dinner is served. At half past seven the bell gives the signal to go to work again, and at three quarters to nine it calls for the evening service, which is again held in the presence of a teacher, after which the younger pupils go to rest. During the working hours, the younger pupils of the Gymnasium are always accompanied by a pupil of the Seminary. lege in the narrower sense and even lower classe-

For the readers who have not yet been in this area, we want to describe the locality in a few words. The Mississippi River flows famously in a southerly direction. The ground on which the city is built rises gradually from the river in both a westerly and southerly direction until, after reaching some elevation, it continues as a broken or undulating plain. One (Engl.) mile south of the city, on a knoll, is the college building. It is known that only the two wings are listed. These are two large brick buildings, two stories high with

a *basement and* attic rooms. They face east, leaving space between them for the central building. In front of them passes the wide Jefferson Avenue, which runs from north to south. Behind them are courtyard space, gardens and playground of the institution. The land belonging to the college is two acres. Almost all the neighbors are larger landowners, some of whom have already furnished their seats quite nicely. In particular, many peach trees are planted in the gardens around, which are a magnificent sight in the spring when they are covered with red blossoms. From the location of the college, the reader can already conclude that its inhabitants always have fresh air and a wide view, and so it is. Even in the hottest season of the year there is always a gentle cooling breeze, and the view is not only wide but beautiful. To the northeast, across the commons covered with grazing cattle in good season, the church spires of St. Louis; to the east, the beautiful naval hospital towers behind orchards; to the south, where a small ravine stretches down to the Mississippi, one sees red and white country houses in gardens on the hill opposite the college, the wide road to Carondelet stretching between them, and through the ravine the water level of the Mississippi, where steamships often glide by with their black and white clouds behind them; in this direction, the view is already limited in the blue distance by the bluffs in the neighboring state of Illinois stretching along the Mississippi. The west offers a wide plain, now and then occupied with farms and bordered with forest on the horizon. To the northwest, one sees the graveyard of the St. Louis Evangelical Lutheran congregation with its graves and grave markers under young trees and close enough to hear the devotional singing of friends burying their loved ones to the earth.

The first wing built is now occupied by the teachers and their families. The northern wing, completed last year, is occupied by the pupils and the caretaker. The interior of the latter is as follows

supervised. During free hours, the pupils are seen either playing all kinds of games on the playground, or exercising on the gymnastic gyms located there, or tending their gardens, of which each has a small one, or beautifying or maintaining the immediate surroundings of the buildings, or in the summer evening going for a swim (under the supervision of a teacher) in the Mississippi, barely a mile away. On Sunday mornings all go to church in town, and return after the afternoon service is over.

As is well known, the purpose of the seminary is to educate capable and faithful preachers for the Lutheran Church of this country, who can preach in German; that of the Gymnasium is to promote and secure the temporal and eternal welfare of the pupils, and especially their future usefulness as members of human society, through a Christian education and thorough and comprehensive instruction. Instruction in the lower grades of the Gymnasium is also important for those who do not choose a so-called learned subject, but who want to achieve something in their profession.

Some of the special advantages that this institution has over many others are as follows. First of all, the Christian spirit which, thank God, has long prevailed among our dear pupils, and which must not only soon make the newcomers like their stay here, but also have the most salutary influence on them. Then, that it is strived to give a thorough education, as it is usual in Germany, but still quite rare in America; and finally, that the pupils learn German and English at the same time. In addition, the location of the institution affords the advantages of the country, as healthy air, absence of frequent bad examples 2c., and of the city, as immediate and skillful medical care, ease of communication 2c. At the same time, the prices for food 2c. are set as cheaply as the maintenance of the institution always allows.

The boarding fee is \$1.25 per week and is paid in advance every month, at the latest every quarter of the year. Since the institution often receives gifts in kind for the benefit of the pupils who want to become preachers, these are credited to them, so that the boarding fee for them amounts to only P4.00 per month. The school fees amount to H6.00 for the pupils in the lower and H8.00 in the upper high school per quarter. Those who wish to become preachers receive all tuition free of charge. Sums of money from outside 'for board and tuition, as well as for other needs, are best sent to the Cassirer of the institution, Mr. F. W. Barthel; however, the teachers are requested to take over the special supervision of expenses for the pupils in individual cases at the request of the parents.

The children who enter the institution must have  
s be provided with beds and towels, and have their laundry drawn.

At the end of the school year there is a public examination, and both then and during the middle of the first year a public report on the diligence and behavior of the pupils is issued and sent to the parents.

Vacations are fourteen days at Christmas, the same at Easter, three days at Pentecost, and in summer from July 33 to September 1, with which day the school year begins. Students from other countries then have an opportunity to visit their parents and relatives.

Finally, we feel compelled to urge all parents who have sons who do not lack the necessary gifts for the ministry to give them to it, if God wills. Dear parents, consider the need, the harvest is great, but the workers are few. Put selfish thoughts out of your mind; consider that your children are not really yours, but God's; Consider that if you have a son whom you would rather choose a worldly profession than become a preacher, because this seems more earthly advantageous to you or to him, you can no longer be calm on his account, because God will not even take him away from you because you want to deprive him of the same, or be calm that he will even spoil because you want him to go your own way. Do not look at the outside of the ministry, which is certainly unsightly, but at the essence, which is delicious; do not look at the tribulation, which is of course mostly the lot of righteous preachers to a greater degree than of common Christians, for it is small and short; but at its reward: the teachers will shine like the brightness of heaven, and the many will point to righteousness like the stars forever and ever. Foolish parents, unloving parents, who would rather have good days for their children here than eternal unspeakable glory there. B.

**Letter from a Lutheran** who had become a Papist for the sake of temporal advantages, written to a Lutheran preacher in 1681.

A certain distinguished gentleman, D. B., in Silesia converted to the Roman Church in order to obtain the temporal benefits he was promised for his conversion. As a result, he was elevated to the rank of baron and lived happily for a while. But finally his conscience awoke. His peace was now gone. Fear and shame, however, kept the unfortunate man from publicly repenting. When he finally came into mortal distress, the often suppressed restlessness almost turned into complete despair. However, since he knew a Lutheran preacher living nearby, whom he knew to be a most godly and experienced pastor, he wrote the following letter to him on his deathbed with a trembling hand.

"My Lord! The Furies (the spirits of vengeance) have shown me for several years now how hot the fire of hell burns. I have sought

consolation in the hope of God's mercy and have several times used means to deprive me of all remembrance, but after crushed clouds of sleep and wine \*) I have been put to the former torture and my injured conscience has presented the fruits of my marriage to me as serfs of the evil enemy and as children of eternal torment II). O of the innocent souls whom my ambition has overthrown! Tell me, you sincere and God-learned friend-but let, I pray, what I ask of you in despair pining be said to a stone-: Is also the grace of divine mercy so rich that a droplet of the water of grace could fall upon my panting soul? Shall I hope that my life will be as valid as that of the penitent David? The latter has killed Uriah, I myself and my branches!-Ah, no! I cannot, I will not hope; I go the way of Ahitophelf); I choose doubt for hope, even despair for good trust in God. My given anger has long moved God to say: Depart from me, you wicked one! And I say with my tongue: God be merciful to me a sinner! but my heart makes me regard God as an enemy, because I have neglected to make use of the time limit given to me by him, and because I have not raised up again by my example those who had fallen or been angered by my example, for fear of reproach and mockery on earth. How can I come before the God of truth, because against my better knowledge I like untruth and my, alas, cursed tongue has often defended what my heart has considered the greatest error? I see that I must soon leave what I have gained through the loss of my very troubled soul; and I am very anxious for comfort. My Lord, let Him be my heart's final refreshment, and if He, according to His wisdom and godliness, finds it possible to say that God will forgive me: then His report will set me from hell into heaven, and I will praise His love shown to me, as long as eternity is eternal, before God and all the blessed to His glory. Mercy! Mercy! for the sake of the refuge He has in the word and wounds of Jesus."-.

This is the letter. The famous theologian Walentin Löscher has translated it from the original in his so-called innocent news of the

\*) So he had tried to make himself senseless by frequent consumption of wine in order to be free of his torment at least for a few hours.

He had several children and now saw them irrecoverably lost through his own fault, since he had indeed seduced them to the wrong religion, but had not been able to convert them to the truth again.

\*\*\*) That is, my constant cry, "God, have mercy!"

†) See: 2 Sam 17:23.

year 1703. He reports that unfortunately, when the answer to this unspeakably miserable sinner arrived, he had already been called out of time into eternity. Certainly a warning example not to sin wantonly against one's conscience, especially in matters of faith and religion!

## General Synod.

The General Synod of the Lutheran Church in the United States, as it prefers to be called, held its last (the sixteenth) meeting at Winchester, in the State of Virginia, during the days of May 21 to 26 of this year. The printed extract of the negotiations held there is before us. We inform our readers of the following.

This body is known to have been formed in such a way that a number of synods have united to conduct certain ecclesiastical matters jointly, in that elected representatives of these synods meet from time to time to deliberate on the matters drawn into their circle, and partly to make proposals, partly to pass resolutions valid for all the synods concerned. At present, the following 20 synods calling themselves Lutheran belong to this association:

1. the Synod of Maryland, (34 nirtē preachers), .
  2. the Synod of Western Pennsylvania,
  3. the Synod of South Carolina, (31 preachers,
  4. the Synod of North Carolina, (12
- Ecclesiastes),
5. Hartwick Synod, (22 preachers),
  6. The Synod , of New-York, (40 sermons).
  7. the Virginian Synod, (25 preachers.) 8. the Alleghany Synod, (19 preachers.) 9. the Eastern Pennsylvanian Synod, (25 preachers.
  10. the Miami Synod, (25 preachers),
  11. The Wittenberg Synod, (29 preachers),
  12. the English. Synod of Ohio, .(21 preachers),
  13. the Synod of Illinois, (9 preachers),
  14. the Synod of West Virginia, (15 preachers), n
  15. the Synod of the South-West, (13 preachers),
  16. the Olive Branch Synod in Indiana (15 preachers.) .
  17. the Synod of Pennsylvania, (88 preachers,)
  18. the Synod of Northern Illinois, (8 preachers),
  19. the Synod of Pittsburg, (30 preachers), 20. the Synod of Texas, (8 preachers).

Those preachers who are not ordained, but only licensed to preach and administer the sacraments on a probationary basis, belong to the 559 preachers in the association of the General Synod. The number of preachers served by the  
The total number of municipalities is 1229, including 112,993 communicating members. †)

The synods belonging to the General Synod have among them 5 institutions for the education of preachers. The first is the theological seminary at Gettysburg in Pennsylvania. In the report given on this, it is reported that the number of students in recent years has not been as great as in earlier years, and that in general, the number of students has not been as great as in earlier years.

,never more than 20 at one and the same time the

The other institution of this kind is the Seminary at Hartwick in the State of New-York (Othego Co.). The other institution of this kind is the seminary at Hartwick in the state of New-York (Othego Co.). During the past year, it has been attended by no more than 13 students of theology. The 3rd seminary is the one at Lering ton in South Carolina. The number of theology students here is 14 in several doctorates. The fourth institution is the recently established Illinois State University at Springfield in that state, where 14 are currently preparing for the preaching ministry, 8 of whom are of Norwegian descent. The fifth institution is the Wittenberg Collegium at Springfield in Ohio. How many of the students in this institute are devoted to the study of theology is not stated. It is remarkable that the number of theology students in these partly already  
and richly dated institutions for many years is so small.

From resolutions that zeal for pure doctrine  
of our church, or even recognition of it, is not found in the whole voluminous report of this allegedly Lutheran General Synod; but

evidence in abundance that this body uses the name "Lutheran" only for its figurehead, while it is nothing but a unionist association. It feels flattered when unbelieving synods (such as those of the German Reformed, the Presbyterians 2c.) send delegates to it, and it shakes hands with them as brothers in faith and accepts them.

Dr. Harkey even moved that the General Synod enter into fraternal correspondence with the so-called Evangelical Church Association of the West of the local Uniate, and the General Synod unanimously adopted this resolution. In this un-Lutheran, religiously indifferent, unionist sense, the report states, among other things: "We believe that the day is not far away when our entire

†) Those synods in the Protestant Churches which bear the name Lutheran and do not belong to the so-called General Synod.

want to belong to are: 1. the Frankish Synod, 2. the Central Virginia Synod, 3. the Eastern District Synod of Ohio, the Western District Synod of Ohio, 5. the English Synod of Ohio, 6. the Indiana Synod, 7. the Michigan Synod, 8. the Wisconsin Synod, 9. the New-York Synod, 10. the Buffalo Synod, 11. the Tennessee Synod, and 12. our Synod of Missouri, Ohio, and other states. According to a calculation made in the Lutheran Almanac, there should be slightly more than 900 preachers calling themselves Lutheran in the Ver. St. with close to 3000 congregations.

Church in this country will direct its attention only to those points of doctrine on which we all agree". (By the way, we hope to God that this sinful "hope" of the gentlemen "generalists" will not come true; for if this were to happen, it would certainly be

This has happened to our entire Lutheran Church in this country, as it has already happened to it in the General Synod, in that the latter has betrayed and sold the doctrines of distinction of our Church).

God look into it and soon put an end to the hypocrisy, most displeasing to God, with which one still adorns oneself with the name of our church, and yet either rejects the very doctrines of distinction, or declares them to be unessential points. The Synods of Pennsylvania and Texas do indeed profess on paper all the symbols of our church: but, first, hardly decisively, for if they really did so earnestly, the many secret and open Zwinglian and Methodist false brethren in the General Synod would surely soon drive them out; and, secondly, the very Synods which subscribe to our public ecclesiastical confessions commit a double sin before the others. For if their conscience tells them that the Lutheran doctrine is the pure truth, how can they pull at the same yoke with the enemies of it? There it is said: "From your words you are justified, from your words you are condemned.

## **Ecclesiastical message.**

By God's grace, a new Lutheran congregation has gathered at Downersgrove near Chicago in a settlement mostly populated by Elsäffers. This congregation had been almost without any spiritual care for 10 years, the Word of God was preached to it only very rarely, and then by wandering enthusiasts; the celebration of Holy Communion had never taken place in it. The celebration of Holy Communion had never taken place in it.

Now the merciful God has taken care of his children, who were also bought here at great cost, and has given them grace that they have established the holy preaching ministry among themselves. They have established the holy preaching ministry among themselves and have duly appointed the Rev. Fr. The dear brother was publicly inducted into his office by the undersigned on the 15th Sunday after the Feast of the Trinity, after he had preached on 1 Tim. 1, 3: "The office of bishop is a precious work, 1) because it was instituted by God Himself, 2) because through it the Body of Christ is built up. May the faithful Savior, who said: "Be of good cheer, I have overcome the world!" also give this congregation and its shepherd courage and victory for the glory of His heavenly



Father and to the blessedness of his redeemed brethren! Amen!

The address of the dear brother in office is:

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Drc Oo. ///§.

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The Pastoral Conference of the New Zork District will meet in the beginning of November. Therefore, the various preachers' conferences are requested to send the reports and lists of the catechisms they recommend for the preparation of a Lutheran catechism with brief explanations to the undersigned as soon as possible.

Washington, D. C-

W. Nordmann, currently secretary of the conference.

Changed address.

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Aa-'ne?

20.

## Lutheran Calendar.

The Lutheran Calendar for 1854 is now under press and should be ready in the first days of October.  
September 22. 1853.

S. K. Brobst, Allentowu, Pa.

Papist ordination hood. The Jesuit Franciscus Toletus writes in his instruction for priests: "Even if the ordination were given before the use of reason (to a child), it would still remain a true ordination and thus the character (the indelible secret sign) would be expressed. Also that the presbyteral dignity can be given to children who do not yet have the use of reason is the common teaching of theologians and teachers of canon law." (Vs institutiovs saeor- äotum lid. 1, e. 55.) It leads to such inconsistencies when a sacramental character is attributed to ordination and this is pursued in a conclusive manner!

Great and small sins. I want to say something strange: one does not have to guard against the great sins with so much diligence as against the small ones, because the latter deter us by their very awfulness, but these, because they are small and no in our eyes, make us careless, and because one despises them, one does not make much effort to become tos of them.

**Chrysostom.**

Atheism (denial of God).

"The reason why one denies the Godhead is so that one does not have to fear it," says the pagan Plutarch.

### The Demuth.

The first thing commanded is humility; the second, humility; the third, humility; and as often as you would ask me, I would say this. Not that the others are not commandments, which are so called, but for this reason: if humility has not preceded and accompanied and followed all that we do well, then, while we rejoice in a good work, pride wrests all things from our hand. For while the other vices are to be feared in sins, so is pride to be feared also in good works, lest that which is praiseworthy be lost again through covetousness for praise.

Augustine.

The Pope, a Governor of Christ. Truly, truly, Luther writes, the pope is a governor of Christ, for he has cast Christ out and put himself in his place.

**\*Received**

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# **Year 10, St. Louis, Monday, October 23, 1853, No. 5.**

## **Jesuitism.**

Not only are the activities of the Jesuits themselves, especially in America, becoming more and more impudent, but all the local newspapers of the Roman Church are also in their service. More and more impudently they are celebrated in them, and they are represented as equally innocent and pious people, as spreading blessings everywhere. Anyone who has glanced at the history of churches and states knows that with their shameful and immoral principles and ungodly plots and tricks they have hitherto caused only misery and heartache, disruption in church and state, sedition, rebellion, secret murder, and the like everywhere. So that their wickedness has become proverbial all over the world and everyone understands by Jesuitism the most cunning wickedness and by a Jesuit a vile hypocrite who has become a master. Everyone knows that there was once a time when the Jesuits became bolder and bolder, and finally made it so coarse that even almost the whole of Roman Christendom cried out against their mischievous game, which penetrated into all circumstances and sowed corruption, until finally the pope himself abolished the order of the Jesuits as one that was becoming more and more corrupt, no matter how pissed off he, the Antichrist, was at having his beloved faithful helper, at least outwardly.

The more one now, especially on the part of the local "Catholic" newspaper writers, e.g. the editors of the New-Yorker church newspaper, the Cincinnati s. g. Truth Friend, the St. Louis Herald of the Faith 2c., is out to make the atrocities of the Jesuits in the past forgotten and to erase the blood-soaked history of their work in all parts of the earth from the book of the past, to lull the world again and to lure it again into the newly opened nets of the Jesuits as the final saviors in this time of need: The more necessary it is to lift the whitewashed tomb of Jesuitism again and again and to show the world how the tomb of Jesuitism is "full of dead men's legs and all filth.

For this time only one example again.

Among the many bloody wars, many of which were either instigated or prolonged by Jesuit incitement, one of the most terrible examples is the Thirty Years' War, which lasted from 1618 to 1648 and gradually turned the flourishing Protestant Germany almost into a desert.

How active the Jesuits have been in this, testifies among thousands of other still existing documents a letter of a Jesuit, which the It was written on April 8, 1628, from Prague to a distinguished gentleman and which the famous antiquarian V. E. Lösch included in his collection of documents of 1712 from the original manuscript that had come into his hands. The letter is rather long and full of bloody devilishly clever advice on how to either return Protestant Germany to the Roman Church or to destroy it. It says:

"To the guilty continuation" (continuation) "of our trusted Christian correspondence I can not restrain Him that I have, with God's help, by order and information of our blessed Order Lord General at Rome, with the most Christian, most zealous Catholic and most fortunate Roman Emperor and his most secret councilors, Most zealous Catholic and most happy Roman Emperor and his most secret advisors, that Her Imperial Majesty swore a new physical oath to Papal Holiness in my presence, that of the Duke of Friedland, and that of two ecclesiastical lords: Not to let your head rest before you have brought all heretical kingdoms and countries back to the ancient and only beatifying Roman Churches and to the absolute obedience of Papal Holiness. For which God will give thanks to the Lord by a solemn feast specially decreed by the Papal Holiness in

of the Christian churches henceforth eternal thanks. †) I, in front of my own person, call myself blessed.

After the Jesuit has given advice on how first to get the cities of Magdeburg, Brunswick, Hildesheim, Hanover under control by all kinds of fraudulent practices and finally to intimidate them by making bloody examples, he adds: "For to keep the faith of the heretics, as E. E. knows, is nothing else than to deny the Catholic faith and to help the poor deceived souls to the devil with all courage. Have the Catholics not been great fools so far, that they have kept their promise to the Lutherans and Calvinists for so long? It reminds me just as if one, who wanted to be especially clever, should prevent a mad, raging man, who seized a mere knife or other deadly weapon, from doing harm, and could, with good words and promises to give back the knife or a better one, snatch it out of his hands: but if it were given back to him according to the promise! Would he not be considered an arch-fool, and would all the harm done to him be attributed to him? What would one have to say of us Catholics, who want to, should and must make the spiritually mad, senseless people, who have seized the knife of worldly power, free of it with divine cunning, good words and promises for the salvation of all their souls, if we want to enjoy the eternal glory in another way! I am being a bit more expansive here, but not for the sake of E. E., but solely because I want to have fraternally admonished you with this, to be the more diligent in presenting these Considerationes to the General-Obrist and your councilors.

In the following, the Jesuit shows how Hamburg, Lübeck and Bremen can easily be obtained by trickery and bribery, and then adds: "And if this should already come about, (fail), "then one will use all extreme force on it; one has to put enough on the people. So the disgraceful Jesuit does not care if so many of his own people are harmed and die, if only his plans against the Protestants are achieved!

In the following part of his letter, the Jesuit advises that in order to at least persuade Denmark not to come to the aid of the Lutheran cities, one should try to bring into the service of the Danish king a Lutheran gentleman who is as devious as possible and who is already Roman-minded at heart, so that he will work the king over and over again in favor of the plans of the Romans.

†) Thank God, nothing has come of this celebration! - and as many traitors and apostates as there are in the Protestant church, whom the Protestants would like to put back into the lap of the Babylonian whore, they will not succeed, God willing. D. R.

The Jesuit continues: Her Imperial Majesty's people are said to have already proposed a very suitable subject. As he described to me, it should be a very handsome, practiced, cunning, practical, well-spoken and concealed person, so that in the future one will have nothing to desiderir (miss) in him but the Catholic faith public profession (confession)." †)

In the following, the Jesuit comes to Sweden and how it is to be kept from coming to the aid of Protestant Germany. Among other things, he says: "As far as Sweden is concerned, Your Imperial Majesty will honor it with outward friendship beyond measure, but will also incite the Pole against it with the highest fortune and strengthen it with people, so that it" (the Swede) "may not take over the cities in Germany. In the meantime, there is good hope, because the Swede loves the danger, that he will soon perish in it as well. After his death there will be a miserable state in Sweden." ††)

After the Jesuit has reported that the emperor swore to the pope, "if he could have no acceptable pretexts," despite the sworn friendship, to invade Denmark and to subjugate this Protestant kingdom to the pope again, he adds the following excuse for such perjured disloyalty: "Because the highest degree of human duty is to promote human happiness. Now this cannot be done in the case of heretics, but by all kinds of deceitfulness, obtained by unavoidable force; so the holy catholic faith considers it: "if the heretics are brought to the end" (to make them blessed) "if one can, not being faithful, commit a sin against the holy spirit, considered the once promised sin as a sin against the holy spirit. If the heretic does not commit a sin against the Holy Spirit when he can, he will not be able to bring back the opportunity he once missed, and so he will remain in eternal mortal sin, and no repentance can take place.

The neat letter, which apart from the above also gives many important information about the course of events in Germany during the Thirty Years' War, concludes as follows: "It is a work on which the welfare of the Catholic Churches consists;

-j-) One can see from this how dangerous Roman-minded people are within the Protestant Church, especially if they do not formally convert to the Roman Church. Such people are often bought by the Jesuits to stay in the Protestant church for a while, because then they can work more for the papacy than if they quickly take off the mask. Since the Jesuits have the principle that the good end justifies an otherwise evil means, it is quite compatible with their conscience that one of their own, as has often happened, does not confess his faith even until death and figures as a Protestant superintendent, minister, and the like. D. R.

As is well known, the plan to prevent Sweden from providing assistance to Germany by fraudulent displays of friendship failed. Even Jesuit policy was no match for a man like Gustavus Adolphus.

#### **D. R.**

would not, therefore, esteem myself more blessed with Him. I would not consider myself more blessed than if this faithful seed of ours, thrown into a good field, would bear fruit pleasing to God in a thousand ways. Now God and all the saints will help to do this, to whom I, Er. I hereby commend him out of the highest devotion. Date Prague, April 8, 1628." The cowardly boy did not dare to sign his name. He writes of it: "I have immediately sent this on the imperial majesty's blackmail Beschlich to Er. Erw. without Charactern"

(without signing his name), because they "well trust Zeigern" (the bearer of the letter).

Here, then, dear reader, you have an example by which you can see what principles the Jesuits cherish, and whether the concern of the Protestants for the welfare of the church and the state, for faith and morality, with the prevalence of the Jesuit order in America, is a groundless one. People like Mr. Maximilian Oertel, the well-known apostate, admittedly try to ridicule the fear of the Jesuits and present it as something shameful to Protestants. But this is only a Jesuitical ruse to induce the Protestants to let his dear Jesuits, who have provided him with bread, have their way and leave him in peace. Another clumsy measure to get rid of the historical testimonies against the Jesuits is that he brazenly denies the truth of what is reported and, for example, after the communication of the "Thorner Bluthade" gives us the advice to better study history and not to believe all the fables of old women. With this denial of notorious historical facts, however, Mr. Oertel testifies that either he lacks knowledge of history, or that he is dishonorable enough to deny before his uneducated or like-minded readers what he himself knows to be truth. As far as we ourselves are concerned, we can assure Mr. Oertel that we have not only read and possess the authentic sources for the history of the Thörner Trauerspiel, but that we have generally occupied ourselves with the study of the history of Jesuitism to such an extent that it is not necessary for us to take recourse to fables and fairy tales in order to present it.

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(Submitted.)

## **Our Mission.**

(continued)

They (the Methodists) rejoice in the weakness and missteps of our Christians, and instead of warning them when they see them lacking, they point fingers at them and say, "I thank thee God that I am not like these." They think themselves to be pure from all sin and therefore in their arrogance look at the missteps of others with tenfold eyes. Therefore, as often as we have to deal with Methodists, talking to them about God's Word, in which they are usually very poorly versed, they seek

They always pass the time by trying to expose the transgressions of our Christians that occur from time to time. All this, whether there was much or little truth in it, gave me the opportunity to make the funeral sermon a serious sermon of repentance, and the faithful God gave me grace to be able to hold before them with all joy and fearlessness the seriousness of God's chastisement. Of course, I had rather in mind the sin of drinking and revelry, to which some of the relatives of this child were devoted, than the pretended sin which the afflicted mother should have committed by picking berries on Sunday. The Methodists were mostly present at the funeral, and their preachers were not absent. Their mouths are now shut, and as far as we humans can see, the tribulation has left a peaceful fruit of righteousness among the relatives of the drowned child.

The Lord gave us a new unexpected joy yesterday, on the 14th Sunday after Trinity. Trin. A little Zndian boy, about 7 years old, rejected by his mother, was brought to Bethany to his grandparents, who are also still hardened Gentiles. The boy, however, was not to have come to our midst in vain. He came to us from time to time, kept company with our boys, begged a piece of bread from time to time, and became so gradually accustomed to our house that there was nowhere he preferred to be than with us. Since he had now also heard that one had to be baptized if one wanted to be saved, he spoke to me one day: "You blackcoat," (that's what they call their pastors) "ask my grandfather if I may also be baptized. Last Saturday his grandmother came to me and I told her what the boy had told me to do; she said that her husband was not at home but would be back soon. Yesterday, on the day mentioned above, the woman came to church with some of her housemates. I was preaching on the gospel of the ten lepers, and pointing out the truth that all who call on the name of the Lord shall be saved, I spoke of the importance of calling on the name of the Lord because He is near to us. Just as I was speaking about the right time to call, these people entered the church and I had no idea what they wanted. After the service was closed and I had already left the church, I was told about the baptism of the above mentioned child. They wanted it to happen on the same day. I spoke with them about it and since I found that there was nothing in the way, I scheduled the baptism for the afternoon. When I asked whether we would not rather wait until the boy's grandfather came home, the woman said that the boy had been handed over to her, that it was up to her to decide, and that she knew that her husband would not mind if he were baptized. Now I remembered the mother. I asked her if we could not have her consent.

The boy said in his childlike simplicity: "My mother has abandoned me and no longer cares for me. Then the boy said in his childlike simplicity: "My mother has left me and no longer cares for me, and if I go there she will have me baptized by the Catholics. With joy we received this unexpected gift of God, and in the afternoon we admitted him to Holy Baptism. Baptism. He received the name Theodore (i.e. God's gift); who doubts that it was God's gift that was given to us in him! We should praise the Lord unceasingly for such grace and faithfulness, for such rich gifts.

On the whole, we can give the good testimony to almost all members of our congregation that they love God's Word and also like to hear and learn it. Most of them attend church regularly, and they prove themselves more and more in their ordinary lives as Christians who follow their Lord. Admittedly, there are also many sick and weak among them, and of some of them we unfortunately have to say that they are asleep; they sleep the sleep of sin. May the Lord once again give them his power and convert them from the error of their ways. For the time being I can also report to you that the chief, with the consent of his wife, both of whom belong to the Methodists and of whom especially the wife was otherwise our worst opponent, sends his oldest daughter to me for instruction. Since, according to Indian custom, the girl is free to choose where to go in the future, after she has received her lessons, she has been sent to me.

If the girl wants to belong to us or to her church (the Methodists), I hope that she can soon be accepted into our church, all the more so since the girl desires it with all her heart. May the Lord make it happen for the glory of his holy name and for the protection of the devil and his servants.

School has been sparsely attended for some weeks, as most of our Indians have been absent; now they are beginning to gather around us again more. Brother Nöd he has the boys and I the girls. This division, which did not take place in the past, has taken place as if by itself. For a while I had two girls, the daughter of our interpreter and the daughter of an English man who belongs to our church. In addition, there were some young Indian girls whom I taught Indian lessons and who otherwise would not have come to school. Since I had to teach these additional Indians Indian lessons as well as English, I only later added the only girl from Röder's class who was still in school. In this way, a division of the school came about, as I had long desired.

Having gone more into the grammatical construction of the language, I have made not only great discoveries in facilitating its learning, but also significant progress in of the language itself. Since the lexicon is almost finished, I am now partially occupied with the processing of a grammar. I find in the structure of the language, with a more exact going into the forms, such a striking similarity with the Hebrew language that I can work on the grammar after model of my Hebrew and provide me thereby important facilitations. Later I will report more exactly about the language.

## **Church consecration.**

Only recently our dear fellow believers have received news of three church dedications here in Eastern America. Once again a new church has been completed for use here and consecrated to the service of our God. On the 17th Sunday after Trinity, Sept. 18, 1853, our new St. Peter's Church in Hartford Co. in the state of Maryland was dedicated. It is a 41 foot long by 22 foot wide frame building, with a sacristy immediately and quite appropriately attached. For 6 years less about 2 months the Word of God has been preached in this area. Much hostility and denial has been experienced by the dear Gospel and the Lutheran flock there during this time. Now, at last, with much effort and work, which only a few could undertake, through the help of God and the love and support of our dear sister congregation in Baltimore-which we do not want to fail to express here repeatedly with heartfelt thanks to God and the same-we have come to the point that we can now hold services in our church.

On the aforementioned festive day, which was favored by beautiful weather, many guests from Baltimore, about 24 miles away, and almost the entire congregation from Franklinville with Jericho, about 13 miles away, as well as some members of the Long Green congregation, were present and increased our joy. The order of the celebration and the service was quite similar to the one followed at the consecration of the church in Washington City last year - see 'Lutheran', Vol. 9, No. 11 -, only with the modification that we could only hold one service, and also shortened it somewhat. As beautifully as it was the case in Washington, it coincides with church consecrations only rarely, namely that all church acts, which should be performed in the new church in general and for the future (as confession, gospel sermon, celebration of Holy Communion, catechism practice, marriage and baptism with singing and praying), could also be performed in the new place of worship on church consecration day. However, it should be done on this occasion, wherever possible, because by the fact that these actions take place in the place, and



Not by certain magic formulas of Roman priests, a church is inaugurated, therefore also that was known custom with our fathers.

The order was briefly this. The undersigned spoke first in the little house church used until now, following Ebr. 13, 14: "For we have here no lasting place," etc., some parting words after the chanting of the verse: "God bless our departure," etc. with Our Father. Then we proceeded in a long orderly procession to the nearby little church on a hill, preceded by the sacred vessels and our weapons: The word of God, the agendas and the hymnal. Thus the Lord went before us in His Word, even if not visibly in the pillar of cloud and fire, as before the people of Israel. In front of the church door, the song "Now give thanks to God" rang out with the sound of the trombone. Then we entered the church. Inside the church, as well as outside the doors and windows, everything was occupied. The prayer of consecration was followed by the confession service, which was held by Pastor Keyl from Baltimore. Mr. Pastor Nordmann in Washington City, who had done much for the church building, unfortunately could not be present. The service was held liturgically. The whole celebration was significantly elevated and decorated by the performance of the newly rehearsed piece of music and song: "Die kirchlichen Feste," by A. Bergt, by the church music and singing choir of the Baltimore congregation. This piece of music was chosen as pompously as it was performed by the participants with appreciable accuracy and sincerity. After that and

After the rest of the sermon followed the sermon on the Sunday Gospel, also held by Pastor Keyl, in which he dealt with several aspects of the feast: How the Lord Christ is now still mighty in deeds and words, namely 1. in deeds, and 2. in words. May the Triune God bless the testimony of His servant in many hearts to eternal life! -After this, a few verses of the delicious hymn: "Macht hoch die Thür, die Thor' macht weit" 2c., No. 31 of our hymnal, were again performed by the Baltimore choir alone, with exciting grace and freshness, in four voices with solos. This was followed by the celebration of the heil. This was followed by the celebration of Holy Communion and then another baptism, after which we closed the service with singing and silent prayer and left the house of God to refresh each other in Christian fellowship.

We thank all our guests for their friendly participation, but especially our dear friends who strengthened and delighted us with their kind participation. The fact that we were able to celebrate the consecration of the church at all was also a powerful testimony against our many enemies; they could hear and see, even grasp it with their hands, that the Lutheran group, "a poor little people"- Zephaniah 3:12-is not alone, and that all the enmity and bitterness neither the punishing testimony of Christ's servants nor the confessors of the pure doctrine in this place have yet been able to eradicate. May the merciful guardian of Israel lead this beginning to a beautiful victory, and may our tribesmen living in the vicinity, many of whom have joined our congregation, be able to be a part of it.

He wants to bring the people who have left the meetings until now and who have disregarded the sermon, because "there is still room" for them as well, as Christ says. He wants to do it here and in all places, and the

The silent sighing of those who often scatter hope against hope will be heard, so that soon also here many witnesses will shout: "From Zion the beautiful splendor of God is breaking forth! Ps. 50, 2.

We greet all of you who are members of the One Body with us, pray for us and with us, dear brothers! To Him who is able to do abundantly above all that we ask and understand, to Him be glory in the church which is in Christ Jesus, for ever and ever. Amen.

M. W. Sommer, Pastor.

(Sent in for the "Lutheran.")

## **The political St. Vitus dance in 1848,**

by Dr. Kerner.

In the year of the Lord 1848 spread in the month of March, coming from France, over Germany a peculiar madness, which they the political St. Vitus' dance, also called March fever. This contagious disease spared no age and sex; men, women, young men and girls were afflicted by it; especially such a disease prevailed in the cities, where previously effort and prosperity prevailed among the tradesmen, since they had many opportunities to earn money in so many years of peace and quiet. It was less prevalent among the country people, the vine-growers and farmers, who diligently pursued their business with all privation and remained faithful to nature.

The attack was such that one had to believe that the people had all drunk from the cup of stupor of which Isaiah writes. In such a frenzy they went in heaps to taverns and also into the open air, where they gathered in great

The following words have been repeated most often in speeches and writings of that time: "March achievements," "broadest base," "people's sovereignty," "Hecker up! "take account of the times," "good and blood," "modern times," "like a man," "mindedness," "consciousness of the times," "traitors to the people," "special desires," "interpellations," "reaction," 2c.

It was particularly striking that the facial features of those afflicted by this mental plague underwent a noticeable change in a short time.

Some who used to be quite skinny, suddenly got fat, puffy cheeks, red noses and sparkling, often dripping eyes. Many faces were quickly covered with hair, which often ran from the chin into a long, often red beard, and so it happened that often the father no

longer recognized the son, the friend no longer recognized the friend; because in many people their human appearance changed completely and took on the appearance of a forest devil.

The longer and shaggier the beard and hair of such a person were, the more he was affected by this plague; if he let his beard and hair be cursed, this was already a sign of incipient

However, if he took off his beard completely, one could reliably expect that the disease would leave him permanently.

This remark was also made after the confirmation of several lunatic physicians on common lunatics, namely that the first sign of their improvement is to have their beards removed.

Wonderful cravings appeared in this disease, even among boys, for feathers of roosters, which they put on their hats, and the persecution of these animals was then very great. Those who were extremely affected by this disease grew red combs, like the roosters, and they were especially affected by the red combs.

color a fierce desire, because of which they also

But this color increased their frenzy, as is the case with the welsh roosters, and they fell into rapacity and bloodlust, spoke madly of beheading machines and robbing the nobility and the rich. Others cried out very violently for guns and sabers, even for cannons, and marched about in all kinds of suits, beating drums and singing war songs, in the alleys of the city and in the pastures of the cattle, shouting: "Good and blood!" and: "Like one man!" At that time there was a lot of misfortune with shooting, because the bakers and tailors did not yet know the guidance of weapons, which often caused them to injure themselves or those close to them without will. A perpetual drumming scared away all the songbirds.

Others, seized by this epidemic, left their stores and stood around in the streets, as if waiting for things that were to come and yet would not. All businesses were at rest, and so were trade and commerce, while those so afflicted lingered on the streets and in taverns, resting over lack of trade (no longer creating anything themselves). Often it happened that such people, in a large community of others who were also so afflicted, paraded at night in the streets with watering cans, boiling pots, fire tongs, cowbells and buckets and let them sound in the most terrible blare and meowing (cat-cry) in front of the houses of those who had indicated in speeches or in magazines means for the suppression of this hopeless epidemic, and at that time one called these nocturnal mad processions "cat-musics.

But this epidemic did not only affect craftsmen and commoners, it also raged among other professions, and especially among the lawyers, especially if they were of Jewish origin. The eloquence and garrulity of the latter was terribly increased by this epidemic, and they were the most dangerous because of the contagion that most often emanated from them. Since in the previous years also an otherwise never seen conspicuous plague had come among the potatoes, so one called those the people

The disease, which is also known as the political potato disease, also affected people here and there, and made them sick and inedible, just like the potato tubers. In the ventricles of the brains of the people who died of this disease, black, red, golden-yellow stripes were found in the sections taken. The so-called corpora striata in the brain also had such coloration, which, however, immediately turned into water when air and light entered. By the duration of the time this epidemic gradually decreased in some areas by itself, or took on a benign character, just as that older epidemic of St. Vitus' dance also gradually disappeared, when it had become a boredom. It may also have contributed to its cessation that in various places where it raged very fiercely, especially in the city of Vienna, one knew how to end it quickly, as in former times that epidemic of St. Vitus' dance, by beatings as well as by shooting and kicking.

### "The Messenger of the Gospel."

We have just received the first 3 numbers of a new religious journal to be published under the above name - it is printed in Philadelphia and appears once a month. The editor is a certain Mr. K. A. Fleischmann. Judging by the signboard, one would think that the paper has set itself the task of not serving any sect and of being concerned only with the spreading of the unadulterated gospel. However, this is not the case. The magazine uses its name in a sense in which

The name of this publication is the same as that of so many other local publications, such as "Der Wahrheitsfreund," "der Herold des Glaubens," "der christliche Apologet," "der christliche Botschafter," and so on. The alleged "messenger of the gospel" is nothing less than a resurrected apostle-because "messenger" is the translation of the Greek word apostle-but a messenger of the local German Anabaptists or, as they like to call themselves, Baptists.

What peculiar doctrines the Anabaptists have is often difficult to say, since they not only often do not want to know of any public, general creed and doctrinal confession or symbols, but also differ from other sects in that they have split into a number of smaller sects that play with the most diverse colors. All Anabaptists are united only in that they reject infant baptism and, strangely enough, that they hold baptism in low esteem, not for the bath of rebirth, as the apostle Paul did, but for a mere bath for admission into their "visible church," not for the baptism of the "holy" church.

The people of the world do not regard the Word of God as a mitte of grace, but at most as a mere sign of grace. Otherwise, the most colorful doctrinal and religious differences take place among them. "The history of Baptism is, as Dr. Rudelbach \*) quite truly says, like a thorny thicket, which, the further one gets into it, becomes the more confused, so that many have formally renounced the disentanglement of it." Even before the Reformation, there were people here and there in Christendom who rejected infant baptism, but a specific doctrine by which such Anabaptists appearing here and there would have been otherwise united cannot be found, but here they combined these errors, there they combined those errors with their Anabaptist principles. And when they subsequently made their appearance in the general movements brought about by the Reformation in Germany, Switzerland, the Netherlands and Lievland, they appeared as widely divergent sects. Among them, for example, the Anabaptists, who had been gathering in Münster since 1533 under Johann Matthiesen, a baker from Harlem, and Johann Bockhold, a tailor from the Hague (called Johann von Leyden), fell into horrible errors, as well as unheard-of atrocities, which we reserve for another time. †) A certain Menno Simons, a former Roman priest from Witmarsum, not far from Franeker, sought to reunite the Anabaptists who had been dispersed after the unfortunate outcome in Münster.

The Mennonites named after him (or "baptism-minded") were still in great disagreement about church discipline during Menno's lifetime, and this disagreement continued after his death in 1561.

deaths that followed resulted in a complete separation

\*) In his "Theological Opinion on the Question of the Relationship of the Baptists to the Church and to the State and the Religious Freedom to be Granted to Them. Magdeburg, 1846," in which Dr. Rudelbach decides not to expel the Baptists from Denmark by force, but to grant them religious freedom.

†) The present Baptists are admittedly ashamed of those carnal enthusiasts and deny that their community had any connection or contact with them. But even if we do not want to put our local Baptists, as far as morality is concerned, on the side of those atrocious fanatics, the basic error of both is common. It is undeniable what Dr. Rudelbach says in the paper referred to: "If, however, the Baptists are right to say of the Anabaptists before the Reformation: 'This is flesh of my flesh' - how can they, with any semblance of righteousness, break the chains which also bind Thomas Münzer and the Münster Anabaptists to the older ones? The bloody stream that rolled from Allstädt (in the Peasants' Revolt), to Münster, was a point of passage, showing with a judgment of God in every exit, what fruits this doctrine could bear, if the roots were not pruned and purified." It is known that Melchior Hoffmann, from whom the Dutch Anabaptist parthei of the Melchiorites or Hoffmannians originated, had spread the seed of the Anabaptist errors through his own emissaries in Münster. Such a messenger was, among others, Johann Matthiesen, who, together with Johann von Leyden and Knipperdolling, perpetrated the most horrible atrocities to establish the millennial kingdom in Münster, which all Anabaptists had hoped for.

had. The so-called fine ones or the old Flamingers kept Menno's introduced strict discipline, while the other parthei, the so-called coarse ones or fatherlands gave it up. Later, in 1664, the coarse ones split again into two parties, one of which, the Apostoolers,

held among other things to the Calvinist unconditional divine predestination of man to blessedness or damnation, while the other, the Galenists, adopted more and more Arminian and rationalist principles, e.g. denying the mystery of the Holy Trinity. Trinity. Finally, in 1800, the two last parties united again, but in such a way that now the more rationalist-minded one gained the upper hand. The English Baptists fared similarly to the Dutch. Since 1633 they have begun to form their own congregations in England, but already in 1691 they disintegrated with each other, as one party, the "Particular Baptists", held to the Calvinist doctrine of electing grace, while the other, the "General Baptists", not only accepted the doctrine of universal grace, but also other special rationalist heresies in addition to the common Anabaptist errors. In North America, where the English Baptists in particular have transplanted themselves, there are still quite a number of other Baptist parties separated from each other by different doctrines; e.g. the *Snake Baptists*,

who do not consider the non-elect to be the natural descendants of Adam at all, but of the serpent, namely the devil, so that there is absolutely no blessedness for them; the *Seventhday-Baptists*, who instead of Sunday celebrate Saturday as the Sabbath; the *Dunkers*, the *Christians* etc. ††).

From this it is evident that, given the Babylonian confusion that reigns among Baptists themselves, it is of course impossible to judge all of them in the same way. We ourselves have encountered the most diverse German Baptists. Some, with the exception of the point about infant baptism, were strictly Calvinist, others, e.g. in the doctrine of original sin, were Zwinglian, others were so strongly rationalistic that they not only rejected the belief in the Holy Trinity, but also rejected the idea of the Holy Spirit. The first part of the book is devoted to the history of the Church.

What kind of faith does the new German Baptist so-called "messenger of the gospel" profess?

As far as it can be deduced from the first three numbers of the sheet, we can report the following about it.

As is well known, the North American Baptists are currently again in the process of a mutual estrangement and divorce, in that a significant number of them are rejecting the common English Bible translation and intend to produce a new one, apparently initially only in order to introduce the word *immersion* instead of the word *baptism*, while other Baptists recognize this approach to be just as unnecessary as it is dangerous to their entire community:

The mystery of the holy "Trinity" seems to be recognized by the Baptist party. "To our delight, the Baptist party, which the messenger wants to serve, seems to recognize the mystery of the Holy Trinity without reservation. Indeed, Mr. Rauschenbusch writes in the paper that "the doctrines of the Trinity and of justification are more important to him than the doctrine of baptism."

The "Messenger" also seems to believe in original sin. At least it says in the second number: "God says of every living man who is not a believer, whether he be young or old, that he is dead," namely, as it continues, "spiritually dead. "All men without exception need it (the rebirth). All are children of the same earthly progenitor who fell through sin and can only be transformed into children of the heavenly Father through a new birth. It is certain that we cannot do this work ourselves. We can change our sins, but not our hearts." Man, before and before he is born again and becomes a new creature through the Spirit and faith, does nothing to this end, nor can he strive for anything, so that he may prepare himself for spiritual rebirth and the kingdom of God".

The more and more sincerely we rejoice over every ray of divine truth, wherever it may be found, for in each one there are powers of rebirth and of new life from God, and the greater therefore was our joy to find at least those truths spoken by the 'messenger': the more distressed we were to find in it, besides these truths and in contradiction to them, also "many grave, most dangerous heresies". About this, the Lord willing, next time.

### **Review of the publication issued by our Synod:**

"The voice of our church in the question of church and ministry. That there are still men in the old fatherland who profess with us the old Evangelical Lutheran doctrine of church and ministry, which we have upheld and defended against the local Grabauische Parthei, is shown by a review of the licentiate and high school teacher Karl Ströbel published in the "Zeitschrift für die gesammte lutherisch; Theologie und Kirche von Dr. Rudelbach und Dr. Guericke" (third quarterly issue of this year). We hereby communicate this review according to a decision of the St. Louis District Preachers' Conference. It reads on pages 571-573, as follows:

"That Lutherans are now ambivalent about the important doctrines of church and ministry, and what is directly related to them, comes from departing and deviating from the teaching laid down in the public confessions of our church and developed in the private writings of its orthodox teachers. . . . And whoever of us accepts principles and doctrines with astonishment as

We can confidently refer him to the evidence we have provided for this, and leave him the choice of either leaving us the glory of Lutheran orthodoxy, or denying it to the entire cloud of faithful witnesses from Luther on down to a Baier and Hollaz. Thus the Synod of Missouri expresses itself in the "Vorerinnerungen" to Walther's book, and Nef. can only add his cheerful Yes and Amen to this declaration and welcome the glorious American "Glaubens-Zeugniss" as the decisive turning point of the church and ministry dispute. Henceforth, there can no longer be any question as to what evangelical Christianity teaches about this important subject, or what is at all compatible with its principle and spirit. The valiant Walther has irrefutably shown that it must give itself up and return to the pabstical if it does not adhere to the following sentences in all severity: 1. "The church in the true sense of the word is the congregation of the saints, i.e. the entirety of all those who, called out of the lost, condemned human race by the Holy Spirit through the gospel, have believed in Christ. The church is the church of the saints, i.e., the totality of all those who, called out of the lost and damned human race by the Holy Spirit through the gospel, truly believe in Christ and are sanctified and incorporated into Christ through this faith. 2. "To the church in the proper sense of the word belongs no ungodly, no hypocrite, no unregenerate, no heretic." 3. "The church in the proper sense of the word is invisible." 4. "It is this true (invisible) church of believers and saints to which Christ has given the keys of the kingdom of heaven, and it is therefore the proper and sole owner and bearer of the spiritual, divine, and heavenly goods, rights, powers, offices, etc., which Christ has acquired and which exist in his church." 5) "As the visible communities, in which word and sacrament are still essential, bear the name church, because of the true invisible church of true believers in them, according to God's word, so also for the sake of the invisible church hidden in them, even if these were only two or three, they have the authority which Christ has given to his whole church. (6) "The office of preaching is not a special, more sacred state, as opposed to the common Christian state, like the Levitical priesthood, but an office of service." 7. "The office of preaching is conferred by God through the congregation, holder of all church authority or keys, and through their divinely prescribed profession. The ordination of those called with the laying on of hands is not divine appointment, but an apostolic ecclesiastical ordinance, and only a public solemn confirmation of that calling." (8) "The sacred office of preaching is that conferred by God on the congregation as the holder of the priesthood and of all church authority.

The power to exercise the rights of the spiritual priesthood in public office by common ways". - These are the fundamental articles of the Protestant-Lutheran doctrine of church and office, and in order to save the friends of the opposing views the useless trouble of narrowing these beliefs by interpretation, I also note that they are understood by our proven church teachers in the broadest sense. The official and church dispute is henceforth reduced to the question: Is the Lutheran conviction divine truth, or human error, pernicious "enthusiasm? Shall we accept the Reformers and their spiritually related successors as true proclaimers of the gospel, or flee as false teachers and wolves? From now on, that dispute will no longer be between members and members, but only between

members and enemies of the evangelical Lutheran church. - Lutheran Church. Whoever does not swear to our flag is not a confessor of the Augsburg Conf. Conf., but a Roman outpost advanced into our army camp, which will sooner or later be pushed back from its present position to the more appropriate, natural one at the Tiber. On our side is Christian truth and with it the certainty of final victory. Walther has proved by numerous passages from the holy scriptures and the church fathers. Walther has proven by numerous passages from Holy Scripture and the Church Fathers that in apostolic and papist times no other doctrine of church and ministry applied than that once defended by the Reformers and now by us. We can therefore very well put up with our doctrine being called "democratic" in the "second synodal letter" of the Vatican Lutheran Church at Buffalo, and its defenders (especially Walther) being described as "protectors of the mob". As Protestant Christians, we do not have to attach any importance to this, but rather be prepared that it can get even worse, that we will perhaps not only be called a "democratic mob", but after some time will also be treated as such, as it happened to our own fathers. The language and principles of the masters of Buffalo leave no doubt that Eck, Emser, Murnar, Bellarmin and the like have risen from the dead and (allegedly against us, but in reality) against Luther, Melancthon, Chemnitz, Chyträus, Joh. Gerhard, against Ignatius, Irenaeus, Origen, Chrysostom, Cyprian, Ambrose, Augustin, Jerome, against Paul, Peter, John, against Christ, the divine word and the whole ecumenical church on earth have resumed the time-barred office and church dispute. If they should succeed anywhere, Mr. *Omnes* or the *brachium saeculare* for themselves, they would not make much of a fuss with us poor sectarians. How the excellent Löhe got into this society and how he was so completely deceived about the relationship of his views to the Bible and the Lutheran church doctrine.

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Let someone else understand that! Let us hope that continued examination will soon lead the brave editor of evangelical core prayers on the right track. Ref. refrains here from any further discussion of the "New Aphorisms," but reserves the right to subject them (at the same time as the second buffalo'er Svnodalschreiben) to a detailed discussion in this journal.

(For the Lutheran.)

1.

The pastor B. in E. often used to go wild about the poor old Lutherans. Once a man who had not been in the country long asked him what kind of people they were and what terrible things they were doing. Well, said the priest, these people have Crucifix and lights on the altar. Well, we also had that on the altar here (in Bavaria), replied the questioner. What else do the old Lutherans have? They sing at the altar, said the priest, and even the blessing. **Well**, that's just the way it is at home," said the studious man, "and if they have nothing more than that, I don't see why they should be so dangerous, because that never hurt anyone. But, the priest added with a worried expression, they have something else, namely the ear confession! The confession of the ears, the man asked in amazement, what is that? I have not yet heard of it in our country. The priest may have said this and that to explain or rather to twist this word, in short, the man who had asked actually knew as much afterwards as he had known before about auricular confession. Then it happened that this man and other men met with another priest. They put the question to him as to what auricular confession actually was. I will tell you in a moment, dear people," replied the priest. You see, when someone comes to confession, the preacher gets him by the ears with both hands and shakes him until he tells everything; that is why your priest should not come to confession, because he would be shaken by the ears until he would be brought to confess what actually is confession.

2.

A baker once came to a priest and asked him about something he wanted to know. When the priest told him, he asked the baker which church he went to. The baker said that he usually went to such and such a church, but that he had not been going to any church for a long time. The priest asked: Why? Well, the baker replied, I don't trust any priest anymore, because I was once led. There you go, said the priest, with the I don't trust any baker anymore, because one once led me on with a loaf of bread that was supposed to be newly baked and was still hard as a bone. The baker said: "Not all bakers are like that," to which the priest replied: "Not all priests are like the one who led you on. With that, the baker left the priest.

3.

Ban

of Bible reading among Roman Catholics.

(Cf. "Lutheran" 9th ed. no. 26.)

The well-known theologian of Württemberg, Bengel, once told the following story: Frieds Fulgratius, theologian of Venice, preached on the words of Jesus Marci 12, 10: Have you not read " 2c. thus: If the Savior would do this question today, all the people would have to say: "No, they would not have read it, because it was forbidden to them to read".

And about the question Pilati, Joh. 18, 38: "What is truth?" He said: "Pilati's impatience and discontent is very annoying to us today; if he had waited for Jesus to answer him, or if his own vices had not prevented him from answering, we would not have to go to such lengths to seek the truth. I have searched for it in the desert, in the cities, in the societies and monasteries, among the hermits, in the court of the pope who says he is infallible, and have found it nowhere. Finally I have found it, namely in this book!"- and there he pulled out a new testament, but put it away again and spoke quite dryly: "But see that you do not seek the truth in it, for it is forbidden to read this book."

(Süddeutsche Originalen, ed. v. Barth)

### **Luther's letter to Marcus Crodell, teacher at Torgau, when he sent his son Jöhannes to him.**

"Mercy and peace! As we have agreed with each other, I send you, my dear Marcus, my son John, that you may take him in among the boys who are learning grammar and music, and that you may watch over his manners and improve them; for I have a very great confidence in you in the Lord. I will willingly pay the expenses. In due time you will let me know what progress he has made and how far he can be brought. I have sent the boy Florian along, mainly because I see that such boys need the example of quite a few boys who are their comrades, which seems to me to have a greater effect than if they are taught and educated privately, each for himself. God bless the work that has been started. If I see good success in that son, you shall soon, if I live, have my other two sons as well. For I fear that after you there will be no such zealous teacher,

especially as far as grammar and seriousness of morals are concerned. One must therefore be aware of the time, time passes quickly, and even more quickly diligent teachers disappear. After that, the students will return here prepared for higher studies. Farewell in the Lord and greet and ask Johann Waltern to recommend my son in music. For I can give birth to theologians, but I also wish to give birth to grammarians and musicians. Farewell again and greet me also Gabriel with his own. For the third time and forever farewell! On Saturday, August 27, 1542, your Martin Luther."

Luther on Matth. 2, v. 11. They opened their treasures and gave Him gold, frankincense and myrrh.

So we, who are able, shall give gold and goods so that the kingdom of our Lord Christ may be preserved and increased, and the child in misery may have its food, that is, we shall help with money and goods to have diligent preachers of the gospel, fine church servants and schoolmasters, so that the poor, who cannot manage because of their food, sickness or other need, may be preserved. And especially that young boys, capable of learning, be raised up, so that our descendants may also have righteous preachers and church ministers, for in such a case we should act like a prudent, careful gardener, who is always raising up young trees, so that, where an old tree dies in the course of a year or two, another one is soon planted in its place, which brings forth fruit. He who invests his money in this way gives and sacrifices it to the child Jesus, as do the wise men.

0-0

Catechism interpretation from Dr. Luther's writings and the symbolic books compiled by

Ernst Gerh. Wilh. Keyl, pastor of the Lutheran congregation of St. Paul in Baltimore. St. Paul's parish in Baltimore.

This writing, already displayed, has finally arrived and through the bookstore and



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under the address: Schäfer and Koradi, Philadelphia, Pa. The price is \$1.00. We can only say this much, after we have had a look at the book: You preachers, you school teachers, you home fathers and all you already confirmed, buy/read and read again, and you will praise God for this precious incomparable gift.

### Church News.

#### 1.

On the 18th Sunday after Trinity, September 25 a. e., Candidate Heinrich Bauer of Nuremberg, a former student of the theological seminary at Fort Wayne, was ordained by the undersigned in the midst of his congregation, under obligation to all the symbols of our church, after he had passed the prescribed examination and had received an ordained profession from the German Evangelical Lutheran congregation of St. Emanuel's in Bluegrass, Warrik County.

Pastor Saupert, who served as assistant, preached on Acts. 26,28-32: "How the evangelical preaching ministry becomes a blessing."

The lovely weather greatly enhanced the joy of the day by bringing in large numbers of fellow believers from Evansville, as well as from my Trinity and St. Stephen's congregations in Warrenton. A large field of work, which for nearly a decade had to be taken care of by one worker of our association, has necessitated two workers for less than a year, and, thank God! and, thanks to God, new needs are on the horizon, so that we can happily lament: "The harvest is great, but the workers are few."

The dear congregation, which had laboriously preserved itself in the battles against the bottomless unbelief and the pitiful swarm spirits so far, welcomed this festive day with great joy.

May the Arch Shepherd of His sheep, our dear Lord Jesus Christ, further preserve, protect and bless her by His grace, and set her the dear brother in office as a great blessing, whose address is:

Len. ZZer-r-Zc/r Laue-', ZManLur'/Ze, Zr.

A. Wepel, Pastor,

#### 2.

After Pastor Bilz received a call from the German Lutheran congregation in Cumberland, Md. and accepted it with the consent of his former congregation in Dissen, Perry Cy. Mo., accepted it on the 20th Sunday after the Feast of the Holy Trinity. He took up his new office on the 20th Sunday after the Feast of the Holy Trinity.

The address of the dear brother is: Leu. To/rus LrLL,

Ou-Tröe-VanZ, ZZZ.  
Venerable Father!

The Rev. Adam Detzer, of Defiance, Defiance Co, Ohio, having received a regular call from an Evangelical Lutheran congregation 7 miles from Defiance, to serve them with Word and Sacrament, and the same having accepted this call, was, by order of the Vice-President, solemnly installed in this new congregation by the Rev. A. W. Bergt, of Williams Co. O., on the 16th Sunday after Trinity.

May the Shepherd and Bishop our Lord Jesus Christ also feed this flock and richly bless the work of our dear brother.

I greet them warmly and wish you God's grace and rich blessings. I remain

Your one who is united in the Lord

Brother in Christo, .A. W. Bergt, Fr.

Written Oct. 2, 1853.

Williams Co. Ohio.

Copies of the Catechism - Interpretation of Mr. Past. Keyl are still expected. As soon as these have arrived, the orders received will be filled as far as possible.

F. W. Barthel.

### To the message.

The 6th Synodal - Report of our Synod is completely out of print due to insufficient circulation.

Br.

### Correction.

In our Synodal Report this year, my Post Office is incorrectly listed in Troy, Spencer C o. Ja. - it remains as vo inLe- '-z/ (7cl.,

lg..

Fr. Eppling.

## Get

### L. to the Synodal Treasury:

By Messrs. Pastors Schliepsiek and Freder- kingL-Kl.M	\$2.00
" of the municipality of Columbia, Ills. 2.80	
" Mr. Conrad Eckhardt at St. Louis	2.00
" of the congregation of Mr. Past. Birkmann at Wa- terloo, Monroe Co. ists.	4.20
" of the parish at St. Louis	68.40
d. to the Synodal Missious Fund:	
From the municipality of St. Louis	\$11.90
" to the school children in the local triunityS- Church	5.00
an unnamed person in Frohna, Mo.	1.00
"Mr. Conrad Eckert at St. Louis	1.00
" Hm. Uhte near St. Louis	3.00
" of Collinsville Township, Ills.	4.45
dnrch Hm. Pastor Keyl in Baltimore sent in-. 1.62)g neml.: Ws. 12ZL	

Bl.u.Tu.-L25Cts. .50

Bk.Tn.-L 50 TtS. 1.00

c. for the maintenance of Concordia College	
FromN. N.	\$ .25
" Mr. Conrad Eckert at St. Louis	1.00
" of Collinsville Township, Ills.	6.00
" of the municipality of Schaumburg, Cook Co. Ills.	

### collected from the harvest festival for the sub

Concordia College, so that the pure doctrine can be preserved there and also propagated to our descendants - - - 50.00 The undersigned Cassirer cannot bring himself to suppress the thoughtful wish that other - especially rural congregations of our synod might be moved to remember the planting here "in blessing", especially with the increased and still upcoming higher needs, according to 2 Cor. 8 and 9 (cf. Luther on Matth. 2,11, in another column).

Mr. Past. Keyl in Baltimore-- \$12.90 nemlich:

\$11.90, collected for Prof. Biewend by Mrs. Leutner and HeinrichRuPPel,  
1.00 for for the same v. B.

ä. For poor students & pupils in the C o n- cordia care and seminary:

e. to the Concordia College Building:

-F. W. Barthel, Cassirer.

## Paid

The 7th year Mr. Past. Best (5 ex.)

" 8. " " Clöter (5 ex.)

"9. " the Hrn. Past. Clöter (5 ex.), Carl Eigen-

brodt, I. Gebhardt,P. Husmann (2 copies), Past. Matth. Loy, Joh. Lang, Gottft. Lorenz, Gottfr.Markworth,Gottfr. Seiler, Jacob Schaible,Jacob Thres jun., Heinrich Twenhöfel, Peter Ziegenhein.

Den 10. Jahrg. die Hm. H. Behme, Adolph Bergt, Gottlob Fiehler, Jacob Föünger, Wilh. Freie, Lütje Grother, Past. Grüber, Dietrich Hellwege, G. E. Holls, H. Kollmeier, Georg Lüders, Past. Matth. Loy, Past. Löber, Gottft. Müller, Friedrich Weisel, Phil. Merz, Christ. Puscheck, Gustav Rother, Past. Schliepsiek, Friedrich Schrodt, Scherrs, Jacob Lhrees jun-, H. Wolf, Past. Wolfs.

(Delayed)

Received for the Evangelical Lutheran congregation at Neumelle, Mo. for their church building:

From the congregation oes Mr. P. Keyl in Baltimore ..... \$82.21

(namely from Wr. Mr. L - Cts.; Sz. Rl.

VI. Gh. At. L. 12)^ Cts; Mr. Mn. Dr. WS. Wt. Fg. Bh. Ke. Wr. Wn. Br. (P. u. G.) Bl. Lz. Ll. (W. and C.) Hn. Sb. Sk. Kn. L 25 Cts.; Wd. Br. (H. u. Fr) L Cts.; Et. Hn. Sb. Kn. Sr. (H.) Hg. Ng. He- Wn. Rl. Bl. Fz. (I. and M.) Hk. (F. and I.) Tn. Si. Lp. Er. Kg. Sk. Tn. (W) Ne. Mg. Kr. Wh. Je. Lr. Wn. (A.) Sn. Bn. L 50 cts; Ls- Bn. a 75 cts; Rr. Sr. Bt. Wn. Bs. Nn. Pt. Wn. (G. Lr. Fk. Wn. (K-) Ls. Br. Fh. St. Ks. Tr. Te. Si. Lc. Mr. At. Tn. Wr. Kh. Sz. Rr. (G.) Mr. Wr. Hn. (V.) Bk. a Cl.; Nn- \$1.50; .Bm. Sk. Oo. u \$2.; Pr. \$2.36.; Hs. \$2.50.; Nn. \$4.00.; Al.

Wn. -H5.00

From the congregation of Mr. P. Schwan in Cleveland, O., ---\$31 .00

Subsequently by some members of the congregation" in St. Louis. \$9.25

(Namely by Mr. B. Leonhard \$1.50;

Louis Rohlfing \$1.00; White, Christian Rohl- fing, A Frerking, L 50 Cts.; Woods 25 Cts.; Adolph Heinicke \$5.00)

I. F. Bünger, P.

Printed by M. Niedner, corner of the third and marriage dispute Ctta s-.

# **Year 10, St. Louis, Mon. November 9, 1853, No. 6.**

## **Lutheran Bible Society.**

Since April 24 of this year, a Bible Society has existed here in the West, the nature and purpose of which can be clearly seen from the following constitution. We communicate this constitution to our readers, requested to do so by the society, with the wish that the need for such an association for the dissemination of the Bible in good editions may also be recognized elsewhere and that not only the formation of branch societies in the local area, but also of independent societies in other parts of our German-American Lutheran Church may be initiated and brought into being. We now let follow the

**Constitution of** the German Evangelical Lutheran Central Bible Society for  
Missouri, Illinois and Iowa.

### **Chapter 1.**

#### **Name and purpose of the company.**

- §1. The name of the society shall be, "The German Evangelical Lutheran Central Bible Society for Missouri, Illinois and Iowa, at St. Louis, Mo."

The purpose of the Society is to promote the distribution of German Bibles and New Testaments, in complete and correct editions, where ,  
possible to promote with good summaries and parallels, in good printing and paper and durable binding.

### **Chapter 2.**

Conditions of membership.

Only Lutherans, and only those who are members of the Lord's Supper, can become and remain members of the Society as long as they are.

§4. Each member of the Society shall pay a contribution of at least two cents per month.

The signing of a regular contribution obligates the member to pay this contribution for at least one quarter. At each quarterly meeting, a member may change the amount of his regular dues for the next quarter.

Anyone who fails to pay his regular dues for a quarter of a year without having excused himself shall cease to be a member of the Society. Those who nevertheless wish to remain members shall apply for readmission anew.

Members who have resigned or been expelled shall not be entitled to a refund of contributions previously paid or to a share in the property of the Society.

### **Chapter 3.**

Externally, the company is set up.

The Society elects the following officials to take care of its day-to-day business: a chairman, a deputy chairman, a secretary, a treasurer, who is also the chief agent of the Society, and four commissioners and four collectors for the city of St. Louis.

The officials shall all be elected for a term of three years, namely at the meeting held on the Sunday after Michaelmas ss. §13.), by majority vote of the members present.

After the lapse of three months, a meeting of the members of the Society shall take place, namely: on the Sunday after Epiphany, after Easter, after St. John's Day and after Michaelmas. At each of these meetings, accounts are taken and all matters of the Society are discussed together.

11. every meeting shall be opened and closed with prayer.

The preacher of the time in which the meeting is to be held is requested.

12: In every year on September 22, as the day of the completion of the translation of the New Testament in 1522, the Society holds the Bible Festival.

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At the quarterly meeting after this festival, i.e. on the Sunday after Michaelmas, the chairman shall present an annual report and the treasurer the annual accounts.

### Chapter 4.

Duties of officials and members.

The chairman shall preside over the meeting, submit the annual report on the Sunday after Michaelmas, and supervise the official duties of the other officers.

The vice-chairman shall take over the business of the chairman if the latter is incapacitated.

The secretary shall keep the minutes of the meetings. He shall also keep the archives of the Society and all documents relating to the Society. He has to keep a list of the members of the society.

The agent (treasurer) is responsible for the purchase and sale of Bibles, and ensures that there is always enough of them in stock. At the same time, he has the treasury of the Society, administers it and submits quarterly accounts. Regarding the general meeting, see §13.

For the city of St. Louis, the agent is assisted by four C o m missionaries as sellers of Bibles, two of whom live in the upper and two in the lower part of the city. They are responsible to the agent and have to hand over the proceeds of the sale to him every month.

The four collectors appointed to collect the regular contributions, two of whom live in the upper part of the city and two in the lower part, shall collect the regular contributions from the members of the society and hand them over to the treasurer every month.

Section 20: Officers of the Company shall be responsible for their actions at the Company.

Every member of the Society shall, where it becomes known in his circle that there is a lack of a Bible, see to it as far as possible that this need is remedied.

### Chapter 3.

Management of the company.

The Company sells the Bibles at the purchase price with the sole addition of transportation and packaging costs. The agent of the Company is responsible for the conscientious observance of this principle.

Only to the obviously poor are Bibles exceptionally given away or sold at reduced prices. How many copies can be given away and how many can be sold at reduced prices in the course of a quarter is determined by the chairman with the agent. In individual cases, the agent decides whether a copy can be given to a person free of charge or at a reduced price.

The Society is willing to provide Bibles on credit to reliable colporteurs who are dedicated to the dissemination of the Holy Scriptures. The Society is ready to provide Bibles on credit to reliable colporteurs who are dedicated to the dissemination of the Holy Scriptures.

There shall be a fund consisting of regular and voluntary extra contributions. These are to be used to ensure that the Society always has a stock of Bibles corresponding to its needs, that it can, depending on circumstances, give away a certain number of Bibles, or sell them at a reduced price, and that, if possible, it is able to undertake a correct and complete Bible truck itself.

### Chapter 6.

Connection of the company with two - companies.

Although the Society is prepared to provide Bibles to independent societies, both within and outside the limits of its activity, at their request, it considers it its duty to initiate and promote the formation of branch societies within the above-mentioned limits.

Only such foreign societies may be considered as branch societies which have properly constituted themselves by election of a chairman, secretary and treasurer and whose constitution does not conflict with that of the Central Society. Societies wishing to be admitted as branches must send their constitution together with the names of their officers to the President of the Central Society. They shall be admitted at the quarterly meetings.

The members of the branch societies enjoy the same advantages as those of the Central Society. The treasurer asked to send the money collected for the society to the administration of the Central Society.

(Sent in for the "Lutheran.")

**What does Dr. Luther teach about dancing?**

Those who refer to Dr. Luther in defense of worldly dancing, cite the following passage as a true gospel or message of joy. Luther, cite the following passage in particular, which is a true gospel or true message of joy to them, that they can now dance freshly on it, which they therefore lead incessantly in their mouths, with which they cheerfully fiddle to the dance, like a minstrel on a string, which they write in their flag as a slogan and shout it swinging in triumph: "See, you Lutherans, what a man our Luther is, what a beneficial influence his teaching has on the cheerful organization of social life! Therefore, let us follow the great reformer in this, too, and once again give the noble pleasure of dancing, which is also an achievement of the Reformation, its place in civil society, from which the delusion of narrow-hearted clergymen has shamefully removed it.

The first part of the book is a book about the history of Luther, the history of the people, and the history of the people. The second part of the book is a book about the history of Luther, the history of the people, the history of the people, and the history of the people.

What is the passage these people refer to by name? It is written in Luther's church postilla in the sermon on the 2nd Sunday after the apparition and reads literally like this:

Is it a sin to whistle and dance at a wedding, since it is said that many sins come from dancing? Whether there were dances among the Jews, I do not know; but because it is the custom of the country, like inviting guests, decorating, eating and drinking and being merry, I do not know how to condemn it without the excess, if it is lewd or too much. But that sins occur is not the fault of dancing alone, since such things also happen above the table and in the churches; just as it is not the fault of eating and drinking that some become sows over it. But where things are done modestly, I let the wedding have its right and custom and dance all the time. Faith and love cannot be danced out or danced in, if you are chaste and moderate in it. Young children dance without sin; you do the same and become a child, then the dance will not harm you. Otherwise, where dancing would be a sin in itself, one would not have to allow it to the children.

For now, one must ask against whom Luther is protecting dancing in general, whom he means when he says in the beginning: "sintemal man spricht. You can find this yourself, dear reader, shortly before the above passage, where it says: "That in this (in the food and nature of the wedding) no one should turn to the sour-faced hypocrites and self-grown saints, to whom nothing is satisfied but what they themselves do and teach and should not suffer well that a maid wears a wreath and adorns herself a little." Consequently, Luther does not defend dancing here for the justification of the dancing and lush people, but rather against the then and now sour-faced hypocrites and self-grown saints, as if one were to defend the consumption of spiritual beverages per se against the condemnatory judgments of the temperance people, but this would by no means make one an advocate of the drunkards and those who help them.

For the other, Luther speaks of dancing in itself (and first of all at weddings), although he does not speak of it completely free of the occasion for sins that occur in the process, saying: "but that sins occur is not the dance's fault alone. In order to prove that dancing in itself, i.e. jumping and leaping, is not sinful, he cites

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He also mentions the young children who dance without any dancing and adds: "If dancing would be a sin in itself, it should not be allowed to the children. But so that no one gets the idea that Luther approves of giving children dancing lessons, his own words should be quoted in the interpretation of the commandment, where he includes among the elders who corrupt their children also those "who give their children cause to love the world, who take no further care of their children than that they may step bravely, jump, dance, and adorn themselves, please people, excite their desires, and make themselves equal with the world. (3, 1824)

That Luther speaks of the dancing of children only insofar as it is a childish game, in which they do not need any instruction, can also be seen from his explanation of the words Zachar. 8, 5: "And the streets of the city shall be full of little children and maidens playing in their streets"; for he says: "The founders and monasteries should give half of their goods and sanctity, so that their nature and works have half as much testimony in the Scriptures; how will they stand when Christ will say that the children's singing and dancing in the streets is dearer to him than all their howling and grumbling in their churches? Is this not at the same time a clear explanation of what Luther meant above with the sour-faced hypocrites and self-grown saints?

For the third, Luther says that he does not condemn dancing "except in excess, if it is lewd or too much." And then he speaks with a clearly emphasized condition: "But where it is licentious, I leave the wedding its right. That even at that time things were not exactly very chaste can be seen from the description Luther gives of folk life shortly before the passage on dancing, in which he says: "Such excess as goes on in our times is out of the way: Since one does not eat and drink, but eats and drinks, indulges and fills oneself, as if it were art or strength to eat and drink much; since one also does not seek to become happy, but to be mad and full; but these are sows, not men; to such Christ would not give wine, nor have come to them." Luther speaks even more bluntly about the deep corruption of popular life at that time in a sermon on the 2nd Advent epistle in the words, "Let us walk honorably, as on day 2c." "Heutiges Tages sind's nicht Säue, sondern grober als .Säue; ihr verzweifelt Säue, ihr seid Säue und bleibt Säue; wo pious, ehrbare Bürger, Frauen und Jungfrauen gehen, da muß man sich schämen, wer anders ein Mensch will sein will." Consequently, Luther does not give the word to either the then or the present worldly dancing; for even if one wants to give it here and there a finer coat and a more beautiful larva, the three-headed idol remains underneath, which the world serves thereby, namely lust of the flesh, lust of the eyes, and the life of hope.

Fourthly, Luther says: "Faith and love will not dance out nor sit down if you are chaste and moderate in them. Here the god of this world bewitches his faithful in many ways; they persuade themselves and others that they are already so full of faith and love that it is not possible for them to lose anything in one or the other, while the real reason is that they have little or nothing to lose. But if faith and love cannot be danced out, they can certainly be danced in even less; at least nothing of this is found in the Scriptures. At least nothing of this is to be found in Holy Scripture. Furthermore, the devil deludes people who are happy to dance, but very reluctant to believe and love, so that they think they can fulfill Luther's conditions and be completely 'chaste and moderate', although their actions, speeches and words testify to the exact opposite and they themselves have stigmas in their consciences. They themselves have stigmas in their consciences. At the same time, they stubbornly imagine that they can really follow Luther's advice: Become a child, and dancing will not harm you. Oh, if only these poor people would start to turn around somewhere else and become like children. For dancing is indeed a completely new way to enter the kingdom of heaven! How is it that these people only want to be children when they dance, but also let themselves think as if they had already matured to perfect manhood in understanding, faith and love, in short, in everything, and were far above other people? If they had danced and played with the children in the alley for a while in their childish foolishness, and let themselves be laughed at, they should now consider the words of St. Paul 1 Cor. 13:11: When I was a child, I spoke like a child, and was wise like a child, and had childish ideas; but when I was a man, I rejected what was childish. Finally, the father of lies makes a blue haze before their eyes, so that they do not see how they have nothing at all of faith and love, since they do not believe all this and do not practice what the word of God says in the two important chapters Rom. 14 and 1 Cor. 8 about the abuse of Christian liberty; for if they really could dance with a good conscience, they should, as Christians, avoid all offense among their fellow Christians in the world and rather refrain from it according to Paul's word and example: "I have all power, but it does not make everything better. (1 Cor. 10:23).

But now let us also look at the passages in which Luther testifies against the worldly dancing without any reservation, without being a sour-eyed hypocrite and self-grown saint.

He derives the origin of all such dancing from the son of the godless Cain, the Jubal  
In a sermon on Genesis 4:21, he says: "From him came the fiddlers and pipers," that is, "the third son of the other women went about dancing, jumping and courting, setting his date to good days, lust and fruit. This is the course of the world. This is how it is

with each other; to seek great food and wealth, to subdue land and people, to have power and honor, and to live in pleasure and good days." (3, 17. B.)

Among the saints chosen as patrons for all kinds of things in the papacy, Luther also mentions St. Vitus, saying: "he has his part in the miserable dancing and jumping. (3, 1734)

When he lists the transgressors of the third commandment, he also includes: "Whoever eats, drinks, gambles, dances, idles, and is foolish" (10:190), and thus assigns dancing its place in a less than respectable society.

In particular, however, Luther punishes the sins that occur in public dancing quite emphatically in the explanation of the sixth commandment; after he has spoken of the outward signs of unrighteousness and mentioned as such especially looking, hearing, talking, offering and holding hands, and kissing, he continues: "These mentioned signs never occur more often and more grossly than in public dances. It is not to be said how many and great sins occur there and what the face and hearing grasp there: in addition, what the touching and chattering brings before mischief. In short, the world is a world, yes, an environment and an enemy of God. One must not look for something good in the world that pleases God, for there is one sin above another. One also feels the great wrath of God; still one laughs, one leaps and jumps, is merry and in good spirits, just as if there were no danger and all our doings were good and delicious things." (3,1937)

Finally in the house postilion on the 2nd Advent Luther talks about the fast coming of the last day and speaks at the words of Christ: "Beware that your hearts are not weighed down with eating and drinking,": "When they are at their safest, beating the trumpets, jumping and dancing, they will lie there unawares"; and then: "Just as it happened in Sodom, they ate, drank, danced, cheered and would not have wished a penny on the pious Loth 2c.--so it goes today also 2c. If this one jumps around with the matzo and dances, he will suddenly lie there'.

Should now the explanation of the first passage from Luther's writings, which the lovers of the dance cite for themselves, not have been sufficient for the readers, they will hopefully find in the last five just as many powerful slingshots from David's shepherd's pocket against the sneezing Goliath, namely the infernal patron saint of the world's evil.



The people of the world are convinced that only people with distorted senses can make the highly enlightened Dr. Luther the patron saint of this sinful pleasure.

But those for whom all this is not enough, because they want to know everything better, they should know that all this is not written for their sake. If I were to write a little saying in their book of records, it would be something like the one that Luther brings to the minds of those who, among others, rejected private confession without giving anything better in return. This little saying reads thus:

Master hanger, the clever man,

He who can bridle the horse in the butt, And rides backward his course, His bagpipe's reverberation Is the very best sound.

Does not even the holy scripture have to put up with this? Does not even the holy scripture have to put up with being misused by the children of this world in many ways to whitewash their ungodly nature? How gladly do people, who otherwise do not ask for the Bible at all, refer to the saying in Ecclesiastes 3: "There is a time for dancing", without considering that choking, hating, quarreling and other things also have their time, as it is written there; without God having commanded or even permitted it. May we now be surprised if Luther's writings, as we have seen in that passage from the church postilion, have had to be used to be abused against himself and against the truth? He himself complains about this in the preface to the Schmalkaldic Ar-

I am still alive, preaching and reading daily, but there are still such poisonous people, not only among the opponents, but also false brothers who want to be of our part, who dare to lead my writing and teaching straight against me, let me watch and listen, whether they know that I teach otherwise and want to decorate their poison with my work and deceive the poor people under my name; what is this?

wants to become more and more after my death?"

Finally, if those who invoke Luther to defend the dance would choose him as their teacher in other, more necessary matters, they would not fall into such foolishness and thereby deceive themselves and others. If they wanted to and could examine themselves, they, who talk so much about faith and love, would rather feel the desire and impulse to jump around the golden calf with the idolatrous Israelites and to demand the head of a witness of truth with the treacherous, lustful daughter of Herodias, than to dance and rejoice with David over the holy ark of the covenant. The Holy Ark of the Covenant with dancing and rejoicing, or with the Holy Virgin Agathe for Christ's head. The same is true for the virgin Agathe, who, for the sake of Christ, would go to prison and death as if to dance.

K.

(For the Lutheran.)

As long as the Buffalo Synod persists in its opposition to Lutheran doctrine, it is of little help to it to refer to the age and experience of its congregation, \*) as it helped the apostle Peter to have known the Savior longer than Paul accused him of a similar, only not so gross violation of the article of the evangelical freedom of Christians, as the Saxon brethren proved to the Prussian Lutherans. Rather, it only proves that even if one's senses are trained to distinguish truth from error, it is a matter of grace not to get on the wrong track, as the proverb says: Age does not protect against foolishness.

But the revelation of the errors to which they pay homage in Buffalo and of which No. 5 of the Church Informatory provides new proof, comes largely from members of the congregations who are associated with the Buffalo Synod. Why are they not given the right to examine the doctrine, which they are capable of doing according to the confession of the Informatory, to the same extent as the young men?

By the way, neither experience nor deep knowledge of the Word of God is needed to realize that it does not rhyme to want to prove the effective power of the ministry in the sacrament with the plowing of the plowman. In the end, the oxen also come and presume that the Saar will flourish, and they will

It would be difficult to reason with 1 Cor. 3:7: "So then neither he who plants nor he who waters is anything, but God who gives the flourishing. It seems, of course, that the members of the Buffalo Synod are just as unresponsive: therefore, silence is probably the best answer to the whimsical assertions of the power of the ministry that No. 5 of the Ecclesiastical Informatorium makes.

K. R.

If a hiker looks down from the summit of a mountain into the valley, the next step is already downward and whoever wants to keep him up warns him of this. But if he wants to climb up again from the deep plain at the foot of the mountain, it would be foolish to forbid him to take the path which, of course, leads downward from the summit but upward from the valley. Only he should not stop on such a way.

R.

It is peculiar and essential to the Lutheran Church that it places the main emphasis on the pure teaching of the Word and the right administration of the sacraments, because it knows that in Christ only so much has a part as has a part in his pure Word.

The first step is to show that the communion of the saints can come forth as truly as only faith can bring forth love. D. R.

This communion of faith and holy spirit in the heart is the church for them alone (*proprie, principaliter*). Taster also her full concept of church Augsb. Conf. art. 7: "It is also taught that there must always be and remain a holy Christian church, which is the assembly of all believers, where the gospel is preached purely and the holy sacraments are administered according to the gospel. Sacraments are administered according to the Gospel. For this is enough for the true unity of the Christian churches, that there the gospel is preached with one accord according to pure understanding and the sacraments are administered according to the divine word." And this is further explained in the Apology, Art. 4: "But the Christian church does not stand alone in the company of outward signs, but stands in communion inwardly of the eternal goods in the heart, as of the Holy Spirit, of faith, of the fear and love of God. And this same church also has outward signs by which it is known, namely, where God's word is pure, where the sacraments are administered according to the same, there is certainly the church, there are Christians." ... Apology Art. 12: "For the right outward decoration of the church is also right preaching, right use of the sacraments, and that the people be accustomed to it in earnest, and come together, teach, and pray with diligence and modesty. ... For there is no thing that keeps the people more in the churches than good preaching. But our adversaries preach the people out of the churches..." and so on. With this direction of the Lutheran church, which is turned inward as the essential and true, that it is primarily (*principaliter*) an inner Christianity, the church is not a church, but a church.

If the church wants to be a unity of saints and only knows as many true members of the church as there are saints, i.e., those who have been truly converted by the Holy Spirit, i.e., those who have faith. If the church wants to be a unity, and only knows as many true members as there are saints, i.e., who are truly converted by the Holy Spirit, i.e., who have faith, the preaching of the Word that awakens faith and gives the Holy Spirit must be the primary thing. All external institutions (order) must appear as secondary matters. However, **it is** not indifferent to external form; rather, it considers it necessary that the church have a body, just as the soul must have a body. Apology Art. 4: "And we do not speak of a fictitious church, which is nowhere to be found, but we say and know truly that this church, in which saints live, is and remains true on earth, namely, that some children of God are now and then in all the world, in all kinds of kingdoms, islands, countries, cities from the beginning of the sun to the end, who have rightly known Christ and the gospel, and say that this church has the outward signs, the preaching office or gospel, and the sacraments. And the same church is actually, as Paul says, a pillar of the truth, for it keeps the pure gospel, the right ground." (1 Tim. 3, 15.) Just so she knows

all fellowship of Christians arising solely from the truthful preaching of the Word and the faith of the sermon: Great. Catech. Luth. 2 Th. art. 3. "For where Christ is not preached, there is no holy spirit. For where Christ is not preached, there is no Holy Spirit to make, call, and gather the Christian church, apart from which no one can come to the Lord Christ." Everything, therefore, that as a form of existence wants to be in line with the doctrine of faith or wants to be something in itself. Everything that as a form of common life is supposed to have a life-giving, church-building power, yes, everything that in the church does not necessarily give the faith and its preaching the sole honor of only being able to give life through the Holy Spirit. It must reject everything in the church that does not necessarily give the church and its sermon the sole honor of being able to work life through the Holy Spirit, as obscuring the gospel, the honor of Christ, as going against its most sacred jewel, as un-Lutheran and destroying churches; otherwise, the form may be as smooth and precisely structured as it likes. This is precisely where the Lutheran church differs from the Catholic church, which places the power of salvation and life in the external institution of the church.

Past. Althaus in Celle.

After time has set its wisdom above God's word and has mastered the creator, by whose grace it lives, it now also wants to prove by how deeply Satan's lie: "you will be equal to God" sticks in it, that it affects divine wisdom, as up to now, so now divine power, namely it starts to create. But first it still makes its way and creates WU, what is, so that it one day makes something out of nothing. Because it will now at least still keep heaven and earth from the old creation until the youngest day, so also only then its boasting will probably stop. So long it has the advantage that it can meet all objections against its creative omnipotence with the bold pretense: Everything will be found, when I will have eradicated everything with stump and stick: nothing must be produced, until I can prove that my art is greater than the power of the old Lord of hosts!

**R.**

The cross is an open window of heaven that brings God's pure breath and fresh air into the pressed rooms full of earth's vapor.

**R.**

King August is said to have been so strong that he squeezed a silver drinking vessel in his hand in an instant and then the wine splashed up to under the ceiling. Often the Lord Christ would like to be compared to such a Samson also in this respect. What else does he want but to brandish the wine of the Word of God all the higher, if the vessels in which he has put it has got into each other's hands? - Also

Your soul, which would have been caught in the precious cup from which you drank the sweet wine of the Gospel, shall only be lifted up to heaven; therefore let the Lord press it thus. **R.**

### **From a letter**

of the Baden Lutheran pastor Eichhorn, persecuted by the Unirte, to the editor of Stade'sches  
Sonntagsblatt.

Dear brother in the Lord!

If you read in public papers that the granting of free religious practice and my release from this heavy and sad exile is in the near future, do not believe it. From a human point of view, there is no prospect at all. An audience, which a deputation from our communities finally received from our regent at the end of January of this year, after many attempts and humiliations that had been in vain for a long time, had a sad outcome. Our Prince-Regent persuaded these men several times to resign with their own to the Union, and when they remained steadfast and firm, he had them immediately dismissed in anger. "We go in the name of God," they said as they left. In recent days, these same men again presented an urgent petition to our all-embracing Minister v. Marschall. The following is reported to me by letter about this audience:

"The minister was hard and rude, and he refused everything, even scoffing, saying: "I tolerate you:-but you must have the children baptized and taught in the unchurched church; the Lord's Supper is to be taken in the unchurched church.

you have to take in the unirite church; but you can believe what you want, and if you don't like it, you can leave! Pastor Eichhorn's best friends (!!), the clergymen

If Turks came into the country today, I would not build a mosque for them either. I am also a Lutheran! Oh, these small differences in the Lord's Supper, what a difference!

Are they?" R. asked that we be allowed to receive Holy Communion at Easter through our pastor Eichhorn, but the minister said "no" several times: "I won't do it! I cannot and will not do it!" Then C. said: "It is appalling that you (Past.

Eichhorn), who in 1849, out of unshakable devotion to the Grand Duke, was put in severe prison for several weeks, would now be kept in severe exile by the Grand Duke's government for the sake of your faith," to which the minister replied, ""Pastor, Eichhorn is a fanatic."" "Yes,

The minister even said to the men: if they wanted to become Catholic, he would have nothing against it. When F. said that he would

not want to drive the Lutherans out of your country by not even tolerating them, he said: "I will not drive you out! Just go back to the united church!

You see, beloved brother in the Lord, that we cannot expect any concession from our authorities for the time being, and that there is still heavy pressure on us! But to my joy and elevation it is written to me: "All three deputies said: they felt newly strengthened, because **they** had again felt-

They saw on what weak feet the cause of the Union stood, and with what unworthy weapons the clergymen of the same were engaged. Now they wanted to fight all the more and to make petitions again and again; they also told the minister when they left: they would not let up and would come again and again. But what is to become of the poor congregations, what is to become of the children, if they are to be deprived any longer of the preaching of the Word, of the strengthening through the Lord's Supper? I hurried here from Rade with the joyful hope that over Easter I would finally be able to visit the dying once again and call out to them: do not be afraid, the Lord "has truly risen! He lives; He rules; He protects; He speaks, so

it happens. But, now I am again more sharply observed and see no way to get to them at first. Baptisms are coming up.

The parents do not want to perform the emergency baptism, because they have, as they say, their rightfully appointed pastor, who is unjustly withheld from them. Also, our plight is to become more and more evident, and our government itself must eventually be embarrassed by the fact that it is taking a church that is solemnly recognized and publicly accepted in Germany, the blessing and still the only saving anchor of the German people, and putting it through this almost unheard of

I will try at all costs to perform the baptisms myself in the very near future. I will try at all costs to perform the baptisms myself in the very near future; then, however, I will have to expect a new, even more severe and longer prison sentence, namely my fifth one!

In January, I received a "confidential inquiry from His Majesty the King of Prussia: whether I would be inclined to join the Prussian Union as a pastor? I immediately answered that I might be a loyal subject of His Majesty, but I do not dare to be a faithful servant of the united national church. How this request became public, I do not know.

With heartfelt esteem and love, your brother bound to you **in the** Lord

Eichhorn, Pastor.

Kembach near Werchheim in the Grand Duchy of Baden, March 26, 1853.

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**Proof that Professor Crämer** in the Gemeinde Frankenmut, has really been a demagogic theologian and preacher, but not according to the spiteful portrait that Prof. Winkler put up in No. 2, Year 3 of the "kirchl. Informatorium".

Let the following first serve to explain the proof: The whole of mankind is basically a band of fighters and is in constant battle, but there is a fundamental difference among them as to what is to be fought, and this difference divides the fighters into two classes. The one part-and this is unfortunately the larger-are the children of unbelief, who have the devil as their captain; for he has, as the Holy Scripture says, done his work in the children of unbelief. Scripture says, his work is in the children of unbelief. Against whom these "fight," the Lord Christ says in these words, "He that is not with me is against me." So they fight against Christ and his truth that punishes them. Of course, these are evil fighters and as such they also use evil weapons. The other part find the true believers, the children of God, who fight from the victory of Christ and in his victorious power, not against but for Christ, and confess with regard to their weapons: "The weapons of our knighthood are not carnal, but mighty in the sight of God, to disturb the fortifications; that we may disturb the assaults, and all height: rise up against the knowledge of God, and take captive all reason under the obedience of Christ." To this part in particular the apostle's exhortation applies: "Suffer thyself to be a good fighter of Jesus Christ. In the same way, there are two kinds of deceivers. One part keeps company with the devil and, driven by him, seeks to lure and lead those walking on the narrow path to the broad way that ends in the brimstone lake of hellish damnation. These are evil seducers. The other part, driven by the Holy Spirit, seeks with the voice of the divine Word to kidnap the poor captives from the devil's kingdom and to introduce them into Jesus' kingdom, in which dwells righteousness, peace and joy in the Holy Spirit. These are good deceivers; such as St. Paul describes and among whom he counts himself, namely, "As the deceivers, and yet true."

As there are evil and good fighters, evil and good seducers, so there are also evil and good demagogic theologians. Both characteristics are the same in their outward color, for demagogic means seditious. But in their inner nature they are as different from each other as heaven is from earth. If such a demagogic theologian becomes a preacher in a congregation, he cannot fail, because he is a rebel, to do the same as he is commanded to do.

Encourage the community to riot. If he is an evil stirrer, the riot he starts will have the same evil character. But if he is a good stirrer, he will also arouse a good riot in those whom he encourages. But he who instigates sedition must also have reason for it<sup>a</sup>and indicate what the sedition is necessary for. When the goldsmith Demetrius once blew the horn of sedition in Ephesus, the apostle Paul was the object of the seditious mob like-minded Demetrius. Paul had done great harm to Demetrius and his companions by preaching: "There are no gods made by hands" in his ungodly craft, as everyone can read in detail in Acts 19. Thus, even today's Christians show the rebels, whether they are in the ecclesiastical or political field, the reason and cause why they are willing to stir up trouble.

Now, what kind of rebel has Professor Crämer been among us? And what was the nature of the rebellion that he was eager to cause in all of us publicly and especially by his sermons and exhortations? He was an agitator, as the Lord Christ Himself was one, saying: "I have not come to bring peace - namely, peace of the flesh, peace dangerous to the soul - but the sword," and as such he also faithfully called out under the banner of sedition, not into the blue, but with reference to our cruel enemies of the soul, devils, world and flesh, who, according to the interpretation of the third petition, are up to no other purpose than to prevent God's name from being sanctified by us and His kingdom from coming to us, and who, according to the interpretation of the sixth petition, are bent on deceiving and misleading us into unbelief. And not only has he shown us these enemies of our souls rightly who they are, but he has also faithfully taught us in what order and with what weapons we should fight against them, namely, not with a club made of a block of wood, nor with swords of steel and iron, but with the sword of the Spirit, which is the word of God, and with faith, of which it is written: 'faith is the victory that overcame the world.' That Prof. Crämer in such a way carried us by nature and encouraged lazy people to rebellion, I know not only from my memory, but can also give it in black and white, in that I have distinguished many of his sermons, even if not word for word, but in the main. The Christian reader may now judge for himself to what kind of demagogic preachers Prof. Crämer is to be counted, whether among those who, in arrogant self-conceit and carnal presumption, stir up people to act against Christ and his Word, or among those, which encourage and exhort to fight the good fight of faith against the enemies against whom Christ, the Almighty God, once fought so valiantly himself and overcame them all gloriously for us.

That Prof. Winkler should unjustly shout to the world that we, to whom he had done much good on their journey through Detroit, had allowed ourselves to be moved to ingratitude against him under Pastor Crämer's leadership and pastoral care, may he himself

one day, if he is able, answer for before God. '

H. Pinkepank,

(Submitted.)

## **Acknowledgements.**

The undersigned, in the name of his congregation, hereby expresses his heartfelt and warmest thanks to the generous donors for the many and abundant gifts they have contributed to the reconstruction of our church, which was burned to the ground by the hands of an evil-doer. At the same time, we also thank you for the wonderful letters of comfort and encouragement which were sent to us from various quarters during that difficult time. We were not only encouraged by them, but also abundantly comforted and refreshed. We saw from them the sincere sympathy of our brothers, and it was precisely this that did us particular good in that time of need. We were in great embarrassment. It seemed to be over here with the Lutheran Church. Our enemies were already rejoicing, "Now they will have to leave church building on the road! But behold, God awakened the hearts and hands of the brethren, who gave us so richly that we can now build a more beautiful church than we had before and would hardly ever have had before. When we received the first love offering of \$225, we were quite amazed at such a rich contribution. Some could hardly believe it and were moved to tears by such love. But all hearts joyfully offered: "Praise the Lord my soul" and "Thanks to the brethren". But what shall we say after the sum of love has gradually increased from 747 dollars? With what should we reward such undeserved love of our brothers? May the God of all grace repay all the sacrifices of mercy, which Christian love has brought us, with temporal and eternal blessings in Christ. Courageously, we went back to the work. After a house of rough logs had been hastily erected for temporary use by the school and church, the first need was to build a dwelling for the preacher who had been driven out of the former parsonage. This has been completed. Preparations are also already

We have already made arrangements for the construction of the church. If we had wanted to build the church again, it would already be finished; but because we have been so richly endowed, we shall now do everything in our power, and we have decided to build a church of stone; not in the opinion that we could thereby prevent possible destruction, but so that our church may stand all the longer as a lasting monument of brotherly love to the glory of God. In addition to our heartfelt thanks, which we hereby express to our dear fellow believers, we cannot fail to recommend ourselves anew to their faithful intercession. Not only do we ask that you pray for us, that the Lord, against all the raging and praising of Satan and the world, may protect and preserve our new church by the protection of his holy angels, but especially that the small measure of tribulation may be beneficial and conducive to our growth in the grace and knowledge of Christ, to become like the crucified Christ, to persevere in the faith and to fight the good fight, so that we may finally be crowned with the crown of righteousness and bring the end of our faith, namely the salvation of our souls. We also ask to remember our adversaries in their prayers, that God may grant them grace to repent, and that they may sober up from the devil's snare and walk with us in unity of faith and love on the One Way to Heaven.

Neumelle, St. Charles Co, Mo.

A. Claus, Pastor.

history of confiscation of 'spiritual' goods.

At the time of the Reformation, there was a Cistercian monastery at Hayn in Upper Hesse, not far from Waldeck, in which the monks practiced such a shameful and lewd behavior that it became infamous for the town and the country. Landgrave Philip of Hesse therefore had the monastery dissolved and turned into a hospital, in which 500 poor people were now received and cared for every year. The monks, crying out about the theft of the church, appealed to Pope Clement V, and he succeeded in getting the emperor to send commissioners to Hayn, who were to reinstate the abbot and his family in the monastery from which they had been expelled. . When the negotiations were to begin, the administrator, Mr. Heinze von Lütter, stood up and gave a speech to the commissioners full of strength and life, in it he told the course of events, described the stinking laziness and the animalistic fornication to which the present fat monks had up to then surrendered, finally gave a wave to someone close to him and fell silent. The door is opened, and a large crowd of cripples, blind, deaf, mute, and so on enters. The insane enter. Then the administrator asked whether one would demand that these wretches be expelled again and that those monstrosities be reintroduced? Everything was silent. The trial was decided. In spite of all the anger that appeared in the red faces of the monks with their abbot, the imperial commissioners nevertheless withdrew, shrugging their shoulders and leaving the matter undone, not daring to claim that in this way a church robbery had been committed and that goods had been taken from the "clergy" and given to the "seculars."

### **Bloodlust of the papists of our days according to their own confession.**

The reader will hardly believe his eyes when he reads the following. And yet it is Wabrhcit: so writes the Shepherd of the Valley, an organ of the present Archbishop of St. Louis in the state of Missouri:

"We admit that the Roman Catholic Church is intolerant, i.e. that it does everything in its power to eradicate error and sin. This intolerance of hers follows inevitably from her infallibility. She alone (the Roman Church) has the right to be intolerant, because she alone is and has the truth. According to its law, heresy is a sin that deserves death. The church tolerates heretics when and where it is forced to do so, but it mortally hates them and spends all its forces to bring about their destruction. When one day the Catholics will have an immense majority, which will certainly be the case, although only after a long time, then the religious freedom of this republic will have come to an end. That is what our enemies say, and we believe it. Our enemies know that we are no better than our Church, and as far as the latter is concerned, its history is openly displayed before them. They know how the Roman Church dealt with heretics in the Middle Ages and what it still does with them today wherever it has the power to do so. Nor do we by any means deny these historical facts or reproach the saints of God and princes of the church for having done and approved such things. Heresy is a mortal sin that kills the soul and plunges the whole man, body and soul, into hell. It is also a highly contagious and infinitely propagating disease that endangers the temporal and eternal welfare of countless generations to come. That is why true Christian princes will eradicate heresy from their lands, and Christian states will, if they can, drive it out of their territories. And if

we now refrain from persecuting the heretics here, it is only because  
we are too weak to do so, and thereby believe we are doing more harm than good to the Church we serve.

### **Mr. Anstädt's verdict on the dispute between our Synod and the Synod of Buffalo.**

Mr. Anstatt, former pupil of the Gettysburg Seminary, at present editor of the so-called "Lutherischer Kirchenbote" (Lutheran Church Messenger), makes the following judgment about the above-mentioned controversy in the last number of his paper: "These two so-called old Lutheran sisters have, as is well known, been terribly at loggerheads for years and insult each other in their respective papers, the 'Lutheraner' and 'Informatorium', in the most disgraceful manner. For the [they?] honor of the Lutheran Church and the name of Christ, it would be desirable that they would soon make a duck of this unchristian goings-on."

This judgment shows a righteousness and a value attitude of the pure evangelical doctrine that is worthy of a Gettysburg disciple. This judgment shows that the false teachers, who do not spare the name of God, are even less just against people and that they can only become zealous when their dear belly is attacked. Serious struggle for pure doctrine is anathema to them. Their highest goal, when they publish a paper, is to have many subscribers, because each subscriber is worth a thaler. We readily concede that one must give Mr. Anstatt a lot of credit if he judges wrongly about a dispute such as ours, since he has certainly not yet grasped what it is about, nor is he capable of grasping it with the best will in the world, unless he first makes some studies in Christian doctrine. But the fact that the poor wretch, despite his limitations, which he must be aware of, takes the liberty of speaking like a man who has an understanding of the matter, and indeed as stated above, betrays a good deal of malice that deserves chastisement.

Anno 1539 the 29. Januarii D. M. mourned and lamented the sects, which would still come from false brothers. He said that the least grammarian and philosopher will want to write special things, and we will fall back into the previous old errors, because the devil is a thousand artists, can dress up and decorate an error in many ways.

Luther.

No heretic can be persuaded to depart from his delusion and mind and give honor to the truth of the divine word: No, they see and hear nothing, like Michel Stiefel, when he preached in the year 33 that the last day should come in the same year; he did not see and hear me. Throughout my life, no adversary has given me such evil words as he did.

Luther.

Heretics and Red Spirits, Jews and Enthusiasts Doing and Being Noble is Always



## 48

The attitude of the Christians is more arrogant, more heated and seems to be greater than that of the true Christians, which is why one does not think otherwise that they are righteous and that their thing is vain sanctity. But one can and must meet them with this one argument and reason and ask them: Dear, is this also the command of our Lord God? Then they must fall silent. Luther.

Oh, it soon happens to a man that the devil takes him over so completely that he has neither sense nor reason. We do not believe that we are such weak people and that the devil is so powerful.

Luther.

He who seeks glory in the Scriptures is a fool, even foolish and foolish.

Luther.

If the devil would be so wise as to keep quiet and let the gospel be preached without hindrance or persecution, he would have less damage to his kingdom, for if the gospel is not challenged or persecuted, it rusts away.

Luther.

You shall thus act with the Scripture, that you think as God himself speaks. But because God Himself speaks it, it is not for you to direct His place where you want out of sacrilege.

Luther.

When Satan torments and tortures the conscience through the law, as it is written in the Revelation of St. John, that he accuses the saints day and night before the face of God, then it is time and highly necessary to reproach him with this verse and say: "What do my sins concern you, devil? I have not sinned against you, but against my God. I am not your sinner, what right have you to me? . . . But my Lord God is not a devil, nor a fierce man, nor a tyrant, nor an executioner, as thou art, which doest nothing but terrify us both men, and threaten us with death and hellish fire.

Luther.

(Submitted.)

Blessed death of a child.

Henricte, the 11-year-old daughter of Pastor Best in Palmyra, Mo., died on September 29 after a five-day illness. The Lord, who wanted to call her away, revealed his intention to her already on the next day of her illness. She told her mother that she was going to die, and the next day she said to her father: "Dad, I am dying; pray that I may go to our Savior. When they tried to talk her out of it, she would not die yet, she replied: "I wanted to go to heaven, there stood the devil, he would not let me in, then another man came and helped me." Later she did not want to take any more medicine, because, she said, "I am now going to my Savior.

Two days before her end, when she might have thought that the hour of parting had come, she called her father, mother, grandfather, brothers and sisters, and all her acquaintances to her bedside and said: "Farewell! Pray that we may meet again in heaven!" and then prayed several times: "Father, into your hands I commend my spirit. Thou hast redeemed me, thou faithful God!" But she still had to endure many pains before she should enter into eternal joy. She did not speak much in these pains, she only sighed. Finally her hour came, and with her eyes turned toward heaven she gave up her spirit.

This is taken from a letter from the Blessed Child's father.

Praise be to the Lord that He has also prepared for Himself an heir of heaven in this first child, and through the certainty of the blessedness of their child, raise up the grieving parents, and awaken our dear youth to strive in time for eternal blessedness in Christ Jesus!

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## Get

n. z ur Syn "d al -E a s se:

By Mr. Grumbhard at Buffalo, N.	I.	Z1	.00
" I. William in mountain wood	"	"	1.00
" A. Koch at Buffalo	"	"	1.00
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" Professor Walther, for 1852 and 1832 - > "2.	"	"	00
., C. Ph. H.	--	"	1.00
" Pastor Fr. Ottmann	"	"	1.00

b. to the Synodal MissionS cass er

parish of Pap. Lochner in Mil- waukie, Wisk.	Z 3.19
" F. L.	" 1.15

Of the Young Man's Verem in the Lord's Church

Past. Citizen at Buffalo---, 2.50

mmunities of the same congregation "2.20

Bergholz, for the purchase of

Land for the Indians ,, 5.00

" A. Koch at Buffalo, for the same purpose,, 1.00

" Schoolteacher Lermhuis inPittsburg " 1.00

" Friedrich Scheel, here " 2.00

From the FraurN'Verein der evang. luther. Dreieinig- keit- Gemeindedr in Zanesville, O. -- "10.00

Collection at the wedding of Mr. Past. Holls..., 8.05

From Mr. C. Ph. H. "1.00

c. for the upkeep of theConcordi"-College: for the upkeep^er Collegrlehrer, from F. L.--" 1.00 From the congregation of Hrn. Past. Werfelmann in

Auglaize Co, O. "4.00

From an unnamed person in Altenburg " 2.50

From the congregation of Mr. Pastor Baumgart in

Elkhorn Prairie, Ills. „ 9.20

From the St. John's parish in Minden,

Washingt. Co., Ills-, Erndtefrp-Collecte " 6.61

(I. For poor students & pupils in the Con- cordia College and Seminary:

From an unnamed person in Hrn. Past. Johannes GemeindeZ1 .00

From a member of the congregation of Mr. Pap.

Claus in Neumelle " 3.00

From another member of the same community " 1.05

By Mr. Friedr. Lange at Troy, Ills:

15 bushels of potatoes, 20 heads of cabbage, 9 bushels of aepjel, 3 bushels of peaches, 1 chicken.

" George Schneider at Troy:

6 Bush. Potatoes, 4 dergl. corn, 2 chickens.

"Meyer from Mr. Past. Holls parish in Centre- viller

i **5 Bushel splendor", 1 dergl. Aartoffekst.**

"Merz from Mr. Passport. Müller's parish: 2 bushels yours.

"Helkemann from Mr. Pass. BaumgartS Meant" 1 Barrel Mel'l.

From an unnamed person: 3 Bushel Peaches.

F. W. Barth"!, Cassirer.

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Fr. Windhorst, Wulfenköttr. I

Dir I. half of the 10. year the Messrs. Gottlieb Funke, Pasu Goldammer, Hcinr. Kühlendes

The 10th year Hru. Tan'el Bohnbardt, Grrh. Buchl proud, Christian Mute, Friedr. Brück, Tone" Bär, John Timmig, Past. Jul. Erhärt TZ H. Hossmeier, Heinr. Hesse, Heinr. Mryr" Past.

Fr. Ottmann, Wittwe Schüßlea Gottfr. Schmidt, I. P. Schultze, Ms Thomä. . I

### Receipt and thanks.

f

On behalf of the Lutheran congregation of St. Jacobi. St. Jacobi GemeindezuLogan"? port it is hereby certified with heartfelt thanks that **lvm** have received 26

dollars from the rv. luth. Gemeinde zu Baltimore for u" serm church building. I

May the Lord our God bless the dear church for such a gift of temporal and heavenly goods through Jesus Christ. ,W

LoganSport, 20 Octbr. 1853.

El. StSrcke", 1 Rev. I

**Misprint in previous number.**

k

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Buffalo v. J. 1840 together with the between him and several pastors m Missouri grwech- trn Schraten . . . . . ^

**Printed by M. Niedner,**

i **dei third "nd Chestnut**

## Year 10, St. Louis, Mon. 23 Nov. 1853, No. 7. Jesuitism.

"*Si fecisti, nega!*" "If you have done something bad, deny it! This is the Jesuit's principle of necessity and help. And this seems to be practiced also by the editors of the "Herald of Faith" in our St. Louis. In No. 5 of our paper, we had also mentioned this "Herald" among the papers which are in the service of the Jesuits and which seek to whitewash them. What does the courageous "herald" do now? - First, he denies that the document we have communicated is genuine, because the cunning and cowardly Jesuit did not dare to sign his name to the clean letter. Secondly, the 'Herald' denies that the Jesuits cherish the immoral principles for which they are blamed, rather he calls the Jesuit Order: "a society which has done so much for the world in every respect, and which stands alone" (indeed!); thirdly, and finally, and this is the strangest thing, the 'Herald' nevertheless denies that he serves the Jesuits! Yes, he writes: "He (the Lutheran) makes the stupidly ridiculous imputation to us that our paper is in the service of the Jesuits!"

If now the "herald" says among other things:

"Finally, we would like to know of any writing or work of a Jesuit in which the principle is expressed that the good end justifies an otherwise evil means"-so we must confess that the "Herold" is too valid against us. He obviously wants to save us the trouble of first copying passages from the works of renowned Jesuits. For what more striking example could there be for our assertion that the Jesuits and their comrades cherish this shameful principle than the dear "Herold" himself?- First he defends the Jesuits with great warmth, as a society that has rendered service to the world in every respect and stands alone (not to be compared with anything else), and thus lifts them up to heaven as true *Socii Iesu*, as fellow world healers,-and still in the same essay he denies, yes, rejects it with deep indignation as a stupidly ridiculous imputation, by which one would offend his integrity, that he is in the service of the Jesuits! First, he presents himself as if every Christian man should congratulate himself on being in the service of such a deserving, pious, holy Society of Jesus, and then, since this is really expected of him, he behaves as if one wanted to make him a fence for a gang of rascals and thus cut off all honor from him. What can be more obvious than this, that the 'herald' himself has given the Is not the defense of the Roman Church a good end for the herald? Or is not boldly denying the revealed truth an evil means? and is not defending the Roman church to the 'herald' a good end?

Although we could therefore be brief in answering what the 'Herald' has presented to us and refer him to his own columns, where he finds the principles we have mentioned most beautifully unfolded, we nevertheless prefer to give the 'Herald' something fuller to drink and, we fear, to share with him more testimonies against his "Jesuits, who are so deserving and unique in the whole world" than he might like. It almost seems that the 'Herald' has already sensed something like this and only in the confidence of relief from New York has taken the heart to throw down the letter of feud to us from his castle. The Herald writes: "Our college in New York, Mr. Maximilian Oertel, will not fail to give the Lutheran the proper reply, for which he is quite the man." The 'Herold' thus hopes that Mr. Oertel, who has so often brought the laughs to the side of the Jesuits in his church newspaper circus, will also this time, by a few harlequinades, quickly put an end to the fatal mood, into which the presentation of

of some scenes from the Jesuit life and doctrinal history. The dear 'herald' does not consider, however, that black on white, that facts, that what has already happened is of a very stubborn nature and that little or nothing can be done against it with all kinds of sophistical argumentations (creeping keys) and even funny amusing antics and leaps.

The first testimony against the Jesuits, which we herewith hold up to the 'Herald', is one that even the 'Herald' will accept, it is the testimony of a pope. We have already mentioned that the Jesuits once made such bad machinations that even the whole Roman Christendom revolted against them. Thus, in the second half of the last century, since the pope would not or could not put a stop to them, they were gradually expelled from almost all strictly Catholic countries as falsifiers of doctrine, as seducers and corrupters of morals, as hereditary creeps, as seditionists, as regicides, namely from Portugal, France, Spain, Parma, Malta, 2c. The complaints about the pernicious order became louder and louder everywhere. From all countries of the Catholic world they rose up against them as enemies of ecclesiastical and civil peace and welfare, and urged the popes to use their power against them? So it finally happened that Pope Clement XIV Ganganelli issued a bull in 1773, July 21, which begins with the words: "*Dominus ac redemptor noster*", i.e. "Our Lord and Savior", in which he, despairing of a mere reformation of the Jesuit Order, declared it, as he says, to be abandoned and abolished for perpetual times †). We now let some things follow from this papal bull.

As an introduction to his statement that the Jesuit Order should hereby be abolished, the aforementioned Pope first makes the remark: "It cannot be doubted, however, that among all that contributes most to the welfare of the Catholic community, the Regular Orders are to be given almost the highest place. "But," he continues, "if it came about that the Christian people either no longer drew from some regular order such exceedingly rich fruits and desirable advantages for which they had originally been founded, or if it appeared that they served more to the detriment and disturbance of the tranquility of the peoples than to the advancement of the same: then this very apostolic seat, which had worked for their planting and for that purpose had devoted itself with its an-

†) The Lord Popes, as is well known, do not take it just as exactly with the decisions of their predecessors, but the one infallible always freshly corrects the other; therefore, Pope Pius VII did not care about the abolition of the Jesuits "for ever", by Clement XIV, but since he had such a guard necessary again, reinstated them in 1814 by another bull in their old rights.

The fact that the people of the city had been beaten into the bargain did not in any way prevent them either from being preserved by new laws, or from being recalled to the old severity of the fiefdom, or even from being completely eradicated.

After Pope Clement has remembered the various liberties and privileges with which the Roman See has from time to time most generously endowed the Order of the Jesuits, he adds: "From the contents and the words of the Apostolic Constitutions themselves, however, it is evident that in this very Society, almost from its beginning, the seed of all kinds of dissension and envious jealousy sprouted, not only among the members themselves, but also with other Regular Orders, with the secular clergy, the Academies, the Universities, the public literary Gymnasia, and even with the Princes in whose territories the Society had been admitted; and that these very disputes and divisions were soon over the nature and character of the vows 2c., soon over the unrestrained power which the superior general of this society arrogated to himself 2c. , soon over different main points of doctrine 2c. . And finally, there was no lack of very serious accusations which were brought against these members, and which disturbed the peace and tranquility of the Christian states not a little. Hence many complaints have arisen against the Society, which have themselves been corroborated by the prestige of princes and brought to our ancestors in office."

Clement then shows what had already been done by his predecessors to counter the ever-growing evil, and continues: "Far from all this being enough to dampen the loud cries and complaints against the Society, the most dangerous disputes spread more and more throughout almost the whole world about the teachings of the Society, which most people branded as contrary to the orthodox faith and good morals. Disputes also broke out inside and outside and the accusations against the Society became more and more frequent, mainly because of too much desire for temporal goods. Therefore it happened that this Society, in order to obtain a new confirmation of its Constitution (*Institutum*) from Pope Paul V, was forced to ask him to confirm certain resolutions (in 1606), in which it is read in clear words that both internal enmity and disruption among the members, as well as complaints and grievances against the Society from outside, have driven it to establish the following: "Since especially in these very dangerous times, in several places and with various princes, perhaps (?) through the fault of some, and either for the sake of their ambition, or for the sake of their imprudent zeal, our Order is in bad repute,

. . so the Congregation strictly and seriously forbids all of ours to get involved in such public affairs (secular and political). . . However," Clement continues, "we have seen with the greatest sadness of our hearts that both the above-mentioned and many other means applied thereafter have accomplished almost nothing \*) to prevent the so numerous and so serious disruptions, accusations and complaints against the often-mentioned. and that our other forefathers, who have tried to establish the so desired tranquility of the church by the most salutary constitutions, have endeavored in vain, both in the matter of worldly affairs that cannot be carried out, and in the matter of very serious disputes and quarrels aroused by the society against all kinds of communities in Europe, Asia and America, not without frightful destruction of souls; then also in regard to the interpretation and practice of certain

pagan customs, which had been applied here and there in some places, \*\*) with the omission of those which have been duly confirmed by the general Church, further in regard to the application and interpretation of such opinions, which the apostolic see has justly outlawed as vexatious and "manifestly injurious to good morals." \*\*\*)

Therefore Clemens further says that the papal letter of his predecessor, Clemens XIII, in which the constitution of the Jesuits was recommended and confirmed anew, was "more pressed on him by force than received from him. But, it is said further, the Jesuits had caused more and more misery, so that even the most Christian "kings of France, Spain, Portugal and Sicily had been forced to dismiss and expel the members of the Order from their kingdoms, territories and provinces, convinced that only this extreme remedy against so many evils was left and absolutely necessary to prevent the Christian peoples from tearing each other apart in the bosom of the holy mother, the Church.

Clement continues: "Since, moreover, we recognized that, if the aforementioned Society of Jesus were to retain its existence, a true and lasting peace of the Church could either scarcely be restored, or could not be restored at all, we wish to draw from these highly-

\*) How could a law, e.g. against interference in secular affairs, help anything, which the Jesuits, as the Pope himself says, had only "forced", i.e. as a sham, to include in their Constitution and to have confirmed?

As is known, the Jesuit missionaries have allowed their new converts (?) in China, first even despite the objection of the popes, to still continue to dedicate a certain cult with incense and the like to their pagan founder of religion Confucius and other deceased, as far as they could achieve their purpose only by this means.

Pope Innocent XI had already condemned 65 "*propositiones laxorum moralistarum*" i.e. propositions of loose moral teachers in 1679, most of which were drawn from Jesuit publications.

important causes, and urged by other reasons, which both the laws of prudence and the good government of the general Church give us to hand, and which we keep in the depths of our hearts, \*) after mature deliberation, from certain knowledge, and according to the fullness of our apostolic power: have hereby extirpated and suppressed the society often mentioned, and have abolished and abolished all and every one of its offices, houses, schools, colleges 2c. in every province, kingdom, and territory." \*\*)

In the following, the pope declares in regard to the other consumption and employment of the exesuits: "Moreover, we desire that if any of those who professed the Constitution of the Order shall administer an office for the instruction of youth in the sciences, or be a teacher in a college or school, after the entire removal of all (Jesuits) from the supreme direction, administration, and government, only those should be allowed to remain in the teaching office and given power who give signs that good can be hoped from their teaching, and provided that they show themselves averse to those disputations and pieces of teaching which either by their largeness (loose moral teaching) or by their uselessness cause the most dangerous disputes and thus great harm."

In what follows, the Pope now also takes away from the Jesuits the privilege they had hitherto enjoyed of reading "the books of the heretics and other writings rejected and condemned by the apostolic see."

The whole long bull finally closes with a threat of the great ban, the imposition of which the pope reserves with his successors on those who would not recognize this his abolition of the order and name of the Jesuits, would not carry it out or would declare it invalid again under any pretext, because Clemens says, "we want that this present bull is and remains always and always valid, firm and in force. . . and be observed inviolably also in the future."

From this testimony of a pope himself, the reader may now judge with what brow the local 'herald of faith' can dare to write "that all the accusations (made to the Jesuits by us) have long been refuted and are daily refuting themselves before the eyes of all who want to see and hear, wherever the Jesuits work!" Furthermore, that he can dare to give the Jesuit Order a

"What testimony would the Jesuits have received from the Holy Father if he had not, out of prudence, concealed the worst?"

It is known that the Jesuits themselves did not submit to this decree of their Pope where the Pope's arm could not reach them. Since Frederick II. of Prussia and the Empress Catharina II. did not accept the papal bull, the Jesuits remained unchallenged in their possessions in Silesia and in Russian Poland, among others; while, moreover, the Jesuits secretly continued to operate in other states where action had been taken against them.

Society, "which has rendered services to the world in every respect and which stands alone. Only a newspaper that is not only in the service of the Jesuits, but is also edited by trained Jesuits, whose highest moral principle is: "the end justifies the means, even if the means made the holy father himself a lying desecrator, is capable of such impudence.

Moreover, we must remark about this that whoever, having only read the passages of Pope Clement XIV's bull of abolition, which have been extracted verbatim above, still does not want to convince himself that the Jesuit order is a society corrupting body and soul, undermining religion and morality, devastating state and church, must either be a Jesuit himself or struck with the most terrible blindness from God's judgment. For what a monster must a community be, whose main purpose is to support and spread the papacy, if a pope himself, overawed by the clamor of all Christian peoples, felt compelled to brand them, his most faithful satellites, as a society and to destroy them before all the world with shame and disgrace, as Clement XIV did!

This by way of introduction. Next time we will let the Jesuits speak for themselves and give their verdict; whereupon we will also provide proof for the authenticity of the scandalous Präger Jesuit letter we have communicated.

(To be continued.)

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## The errors of the local German Anabaptists or Baptists.

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As little as we have reason to fear that the German Anabaptists, who have now also left, will make great progress among the German Lutherans here-their teachings are too confusing and too full of contradictions-we nevertheless consider it our duty not merely to report the appearance of the so-called "Messenger of the Gospel" as other papers do, or even to report it in sinful indifference to lies and the seduction of souls, without any warning, but to prove the false and dangerous nature of the special Anabaptist teachings. A servant of the church should be a fisher of men, who, where the net of the gospel is torn, must be at work to heal the tears again. He should be a watchman (not a sleeping, mute dog), who, wherever the enemy raises his voice against the truth, immediately reports the enemy to the inhabitants of the fortress of the church and discovers the stratagem and the ambush of the same to them. If even one soul would be warned of a dangerous aberration and kept back from it, that is fruit enough of his little work. We are far from being able to agree with the crude Zwingli, who once himself spoke at the Marburg Colloquium in a The first time this happened, he appeared in a black surcoat and with a rifle in his belt, \*) saying: "*Qui mersus fuerit, mergatur*," that is, whoever has been rebaptized should be baptized with a stone on his neck in the depths of the sea. We rather share the principle of our old Lutheran Church, which was presented by Dr. Rudelbach to the King of Denmark in an official objection, that freedom of religion and conscience should also be granted to the rebaptizers, unless they, like their grandfathers from Münster, cherish principles dangerous to the state and plot to overthrow the civil order. We therefore declare it to be a lying delusion when Onken, the Hamburg Anabaptist who now roams about here, makes the Americans believe that he was persecuted by the Lutherans in Germany, since he knows well that the same authorities (who call themselves Lutheran, but are rationalistic and unorthodox Protestants), who did not want to allow him his vagabonding and proselytizing, have persecuted those who are really Lutherans just as severely and even more severely. However, as far as we are from begrudging the German Anabaptists the freedom they enjoy here, we must seriously warn against their heresies and declare them to be so great and pernicious. All kinds of errors, as they are found scattered in the other sects, are found among the Anabaptists as if collected in one basic soup. Reformed, papist-antichristian and socinian-rationalist errors are united here, like the monsters in the old fables, into one whole. And these errors are so strong among them that they penetrate their entire system of faith and doctrine like a poison and leave not one article of faith pure and unharmed.

In order to do complete justice to the German Anabaptists here, we want to strictly adhere to what they have stated in their new organ, the "Messenger of the Gospel", as far as the errors we blame them for are concerned.

From the above-mentioned sheet, of which only the first three numbers have reached us so far, it is already clear that the German Anabaptists here teach, among other things, in explicit contradiction to the Holy Scriptures: about the power of baptism in

general, about infant baptism in particular, about the essentials of baptism, about Holy Communion and about the church. They do not take into account individual statements, from which it is only too clear that they compare the kingdom of Christ with the kingdom of the Holy Spirit in a good munsterly and coinerly way.

\*) See Greser's (an eyewitness) history of his life.

On Zwingli's advice, the Anabaptist Manzius was drowned by the magistrate of Zurich, just as the Senate of Geneva, on Calvin's initiative, had the denier of the Trinity, Servet, burned. Luther, on the other hand, interceded with the Elector on behalf of Carlstadt and wrote a letter of comfort to Tezel when he was abandoned by the whole world.



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They are not interested in the difference between the classes in civil life, they wait for the millennial kingdom with a swarming spirit, and they excuse even an evil action with a good purpose in a good Jesuit way.

We will now take a special look at each of these pieces.

About his belief or rather unbelief concerning baptism, the "messenger of the gospel" expresses himself as follows: "We do not consider baptism as the door to the kingdom of heaven, because the thief on the cross (Luc. 23,42.) and many thousands have gone to heaven without baptism; but we consider it an indispensable part of entering the church of the Lord on earth, and therefore teach in accordance (!) with the word of God that if someone wants to enter this church, it is due to him to fulfill all righteousness also in regard to baptism. (Match. 3, 13-17.)-Also, we do not consider baptism as the bath of regeneration, but as the covenant of a good conscience with God (1 Petr. 3, 21.) In which a child of God manifestly shows his willing obedience to the divine commands (Acts 2, 41.). 2, 41.) The bath of regeneration (Tit. 3, 5) is not baptism, as erroneously taught by Dielen, but (the bath of regeneration is) the renewal of a person who has fallen away from God by means of the word of God (1 Petr. 1, 23) and the Holy Spirit (Rom. 8, 14). Spirit (Rom. 8, 14-16). Through this regeneration, the sinner gains the power to believe in Christ as his substitute and guarantor, and thus receives forgiveness, peace and bliss. This bath of regeneration, however, must precede baptism . . If someone believes to be saved by baptism, he would be very wrong, for there is salvation in no other (Acts 4:12) than in Christ. 2c. Just as no one can enter the kingdom of heaven without the Savior, so no one can enter the church he founded on earth without the baptism he ordained and instituted himself. Through the Lord Jesus Christ the believer attains salvation, and through the baptism ordained by the Lord he attains membership in the church founded here. (No. II, page 3, column 4). In another place it says: "I called attention to the fact that baptism could by no means give a person, forgiveness of sins, salvation and eternal blessedness" (as Luther writes in the Small Catechism), because only in Jesus Christ alone is salvation and blessedness." (I, 2, 4.) Finally, Mr. Rauschenbusch, declaring the doctrine of baptism to be a secondary doctrine, writes in a letter sent to Germany and indented in the "Sendbote": "Since I am only prevented" (in the American Messenger) "from speaking out about the doctrine of baptism, I can, with the full approval of my

conscience into it. You see from this unmistakably and unambiguously that the great basic teachings of the gospel, in which all true believers agree, are more valid and important to me than those teachings in which I differ from some of my brothers (1, 3, 1).

The reader sees from this that our German Anabaptists do not consider baptism to be a work of God, but a work of man, not something that God does to man, but something that man does to please God; they do not consider baptism to be a means by which man is sanctified, but an empty sign by which one should see how holy people they already are; they hold baptism not to be a door into the kingdom of grace of Christ, but a door into the Anabaptist religious society, not even a distinguishing mark of Christians, but only the social sign of Baptists; they hold baptism to be the covenant of a good conscience with God, wherein one does not get a good conscience, but where one must bring a good conscience, and where one must only promise the preservation of it; they hold baptism to be a seal of grace only in so far as they thereby, like Christ, "fulfill all righteousness!" Matth. 3, 15.

Accordingly, it is clear that these Anabaptists, who would think it of them, have reached the pinnacle in the disrespect, even desecration, of Holy Baptism. Baptism. Zwingli himself was so enraged by the word sacrament that he wanted to see it completely eradicated and therefore wrote: "I wish very much that the word sacrament had never been accepted by the Germans, except in its proper meaning. For when people hear the word sacrament, they immediately understand by it something great and holy, which by its power frees the conscience from sins."! (*De vera religione* p. 2. ) Furthermore Zwingli writes: "The church receives through baptism those who are previously received through grace. Baptism, therefore, does not bring grace, but testifies to the church that grace has already become to him to whom it is given." (See: Confession, delivered to the Emperor in 1530. p. 19.) "Baptism is an outward ceremony which signifies the thing, not performs it. (Opp. 3, 1, 567.) Such grossly rationalistic talk of the most holy endowments of the great holy, gracious God was offensive and annoying even to a Calvin who, to be sure, later taught basically the same thing. Calvin wrote the following in September 1542 to Viretus about Zwingli: "Perhaps he (Zwingli) recanted and corrected towards the end of his life what had slipped out of him by mistake. But I remember how ungodly (*profana*) is his doctrine of the sacraments in his earlier writings." Our German Anabaptists, however, surpass even a Zwing

li. On the one hand, they make the Lord Christ a miserable master of ceremonies, who has ordered that his believers be received into his church by an empty ceremony, just as here "the odd fellows" also receive their new comrades with certain empty ceremonies; on the other hand, they make Christ and his holy apostles obvious liars. Christ says: "He who believes and is baptized will be saved. (Marci 16, 16.) "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5) Peter says: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins; and ye shall receive the gift of the Holy Ghost. Spirit." (Acts 2:38) "Through water, which also makes us blessed in baptism." (1 Pet. 3, 20. 21.) Ananias said to Saul: "What do you forgive? Arise, and be baptized, and wash away thy sins." (Acts 22:16.) Paul wrote, "We are buried with him (Christ) through baptism into death." (Rom. 6:4.) "We are all baptized into one body by one Spirit" (1

Cor. 12:13.) "As many of you as were baptized sink, they have put on Christ. (Gal. 3:27.) "Christ loved the church, and gave himself for it, that he might sanctify it, and cleanse it by the washing of water in the Word. (Eph. 5, 26.) "Ye are circumcised with the circumcision without rank, by the putting away of the sinful body in the flesh, even the circumcision of Christ: in that ye are buried with him by baptism." (Col. 2:11, 12) "Not for the works of righteousness which We did, but according to His mercy He made us blessed by the bath of regeneration and renewing of the Holy Spirit. Spirit. (Tit. 3, 5.) John finally writes: "There are three who bear witness on earth: The Spirit, and the water, and the blood; and the three are together." (1 John 5:8) What do our Anabaptists say to this? They declare all this to be a vain lie and error; and because they cannot say this in bare words, they disinterpret and twist the words of God until they have turned the divine yes into a no and have interpreted and twisted the wretched thoughts of their blind reason and their unbelieving heart into it. They are pleased to say that they go solely by the Scriptures and do not care about the statutes of men, but when they teach God's adorable promises of the power of His dear blessed baptism, they act as if these words had been spoken by a drunkard, trampling them underfoot and blaspheming all those who rely on the great God's glorious, great, eternal words. The ungodly gossip with which they have

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The fact that the people try to obscure the sunny words of God about the saving and re-giving power of holy baptism is not worth refuting. This is not worth refuting. Whoever allows himself to be seduced by such wretched gossip to depart from the clear words of his God and Savior is worth nothing better than that he should thus be deprived of the most precious divine consolation, which is placed in the fountain of grace of holy baptism. The best thing for him is that he should be robbed of the most precious divine consolation, which has been placed in the fountain of grace of Holy Baptism, by such frivolous, arrogant and self-sacred people. O dear Lutheran Christians, let yourselves therefore be warned! Hold fast to the words of God concerning your holy baptism. And whoever wants to make them unstable for you, to darken their bright light for you, and to twist and pervert them with his own reason, call out to him: "Get thee away from me, Satan, thou art vexatious to me; thou meanest not what is divine, but what is human. (Matth. 16, 23.) As often as the Anabaptists say to you: "Yes, should God have said" (Gen. 3, 1.): that man would be saved through baptism? "Should God have said": that one would be washed of sins through baptism? "Should God have said that baptism is a bath of regeneration? etc. etc. Know that it is Satan who speaks through them again, as he once said to Eve, "Yes, should God have said?" and as he said to Christ, "Are you the Son of God?"-and do not engage in rational disputations with him like Eve, but speak with Christ again and again: "It is written! (Matth.

4, 4. 7. 10.) Before this weapon, all traffickers and destroyers of holy baptism will flee. All the traffickers and destroyers of holy baptism will flee from this weapon and troll themselves.

There is only one thing we want to mention here concerning the objections of the Anabaptists. They try to give an appearance to their ungodly false doctrine that baptism is nothing, by saying: "How can baptism make blessed, since Christ alone makes blessed? With this objection, however, the poor Anabaptists prove what a frightful lack of understanding they are caught up in. They confuse here the meritorious cause of salvation and the means offering it. Admittedly, Christ is the only meritorious cause of blessedness, and if God wanted it, the wretched Anabaptists would recognize and believe this from the bottom of their hearts! But not only do they not recognize and believe this, †) but they also want to deprive us poor people of the means ordained by God, by which God offers, presents and seals the blessedness so richly deserved by His dear Son Jesus Christ, as the only Beatificator. Blind people do not see that it is true that one must say: Christ makes

†) Precisely because the Anabaptists consider baptism to be a good work of human obedience, which they do only in order to fulfill all righteousness, as Christ did, they overturn the basic doctrine by this teaching of baptism that Christ alone and no work makes just and blessed and that Christ alone and no man, not even a haughty Anabaptist, "fulfills all righteousness" and can attain it. Matth. 13,15.

The word and the holy sacraments alone make blessed, namely, as the only powerful means of grace; faith alone makes blessed, namely, as the only hand that grasps the offered blessedness; grace alone makes blessed, namely, as the only inward God-moving cause, and so on. It is the same with the objection that St. Peter clearly says that holy baptism is the covenant of a good conscience with God, 1 Pet. 3:21. So it is not a bath of rebirth! This is a side issue to the objection of the Reformers, who also say that since Christ said, "Do these things in remembrance of me," then the body and blood of the Lord are not in Holy Communion. Such objections can only be explained by the judgment of God that is coming upon them, and by which those who willfully close their eyes to the splendor of the gospel will be made ever more blind. For what man of sound senses does not see that when one thing is said of another, lest that which is said of the same be denied? What man, who still has healthy senses, will conclude, when it is called to him: "Eat and rejoice!" from the last words, that he should only rejoice and not eat? What man, who still has healthy senses, will conclude, when God says to us: that he made a covenant with us in the holy baptism? Who would conclude that baptism is only a covenant and that all other promises of forgiveness of sins, rebirth, blessedness, etc., which God has attached to his dear holy baptism, are null and nothing?

God have mercy on these poor blind people'.

(To be continued.)

(Submitted by A. H.)

## News from Europe.

Letters that have just arrived tell us that Pastor Eichhorn, the faithful champion of the Lutherans in Baden, has again been thrown into prison. For some time now, Lutherans in other countries, e.g., in the Kingdom of Hanover, have been pooling love offerings to assist this good witness of faith in his distressed situation.

At Stade in the Hanoverian province of Bremen and Vervén, on September 9, several Christian women, on behalf of many Christian sisters, delivered 350 Rth. to the treasurer of the "Association for the Support of the Lutheran Church in America" in order to use this sum to support our Concordia College and Seminary in St. Louis. This is the proceeds from women's handicrafts, which were donated by those friends.

of our "good" cause were brought together.

The instruction for German immigrants, which was issued by the Immigration Committee of our Synod to P. Brohm, Bergmann

and Birkner in New York, is already printed in its entirety in the Stader Sonntagsblatte and is also available in Stade individually at 4 pfennigs per piece. Would that the readers of the Lutheran, when they write to their relatives in Germany, would draw attention to this excellent enterprise.

For some years there has been an institution for the training of missionaries among the heathens in Hermannsburg, a beautiful village in the middle of the forests of the Lüneburg Heath. The local pastor Harms, best I should say, the farmers under the leadership of pastor Harms, have established this mission house, whose head is Theodor Harms, the brother of the founder. As much as we have to lament that this highly gifted preacher, the elder Harms, often spurned the healthy and wholesome doctrinal form and manner of the Lutheran church and adopted the violent and spiritually driving method of the Sectarian Church. Although the Lutheran sect is a violent and spiritually destructive method, we must rejoice that in no missionary institution in Germany, with the exception of the one in Leipzig, is the Lutheran doctrine taught as purely as it is in Hermannsburg, and that more and more ecclesiastical character and discipline are permeating the teachers and listeners there. Pastor Harms has placed his missionary institution under the supervision of the Lutheran Consistory of Hanover, and many who not long ago regarded the whole enterprise and its leaders as un-Lutheran and sectarian have become warm friends of it. None of its kind in Germany costs as little as this institution: in the last year they have used only 1000 Rth, although just eight young men could be sent for missionary service. The storehouse, cellar and kitchen are constantly filled with supplies of all kinds brought in by the farmers. 128 shirts were sewn, 80 were in the making; stockings were available for many years. When the time approached for 8 disciples to be prepared for missionary service, Pastor Harms looked around among the heathen nations to see where God's finger might point him. He decided to send all 8, 6 preachers namely, Cohrs, Hohls, Meyers, Schröder Schütze, Struve, and 2 teachers among the wild people of the Gallas in eastern Africa (descendants of the grove) and to give them, where possible, some farmers to lead in this way a small Christian community among the heathens. But which ship should bring the missionaries to those regions? There are no ships going there from Germany. Harms decided to build a ship for missionary service himself. The writer himself laughed when he heard the story and said, "This is terribly impractical! But the ship is ready, a brig of 120 la

The price of 14,000 Rth. has been paid; a Hamburg merchant has loaded it with goods for the Cap der guten Hoffnung and is paying the costs of the voyage for the freight. The ship has been inaugurated by a beautiful sermon by Pastor Harms, and the missionaries have been examined by the Lutheran Consistory in Stade and found capable.- Listen, Lutherans, does not our Lord God also preach to you from this story: I will provoke you to iron? Listen also, you younger confessors, in the Lunenburg Heath 50 young people have just registered for missionary service; could not 50 of you also be in our seminaries at Fort Wayne and St. Louis?

How I would like to tell more stories like this, but the other news I have is of a sad nature and should inspire us to pray.

From September 13 to 16, another church congress was held in Bersten, i.e. a free assembly of Christians from all parts of Germany, at which they wanted to discuss the best of the church. These people, headed by Nitsch, Krummacher and Julius Müller, have so far declared that everything is our Lutheran and Reformed confession, and have therefore helped to increase the confusion in doctrine and faith. However, this caused dissatisfaction and discomfort among themselves and their friends. This time they accepted the confession of the Protestant (i.e. the mixed Lutheran and Reformed) Church, the unchanged Augsburg Confession, but with regard to the 10th article (of Holy Communion) everyone should believe and hold as he should. As if the 10th article did not contain the main change of the amended Augsburg Confession, and as if the change of the 10th article did not consist in the fact that thereby permission is given to the people to confess what they like. The people of the church congress thus confess the unchanged Augsburg Confession insofar as it is changed, i.e., since they thought they were wise, they have become fools. A superintendent declared at the church congress that he was a friend of all sects.

Mr. P. Grabau was expected to come to Waren in northern Mecklenburg on October 7, where he wanted to give a lecture on his dispute with us.

In Germany, the free congregations and revolutionary preachers are nowhere to be found. Wislicenus, a main leader of the free congregations in Prussian Saxony, and Dülon, one of the worst revolutionary preachers, who had caused a terrible nuisance in Bremen and was deposed there, are on their way to the United States. Help God, how we poor Germans are afflicted here in this country with the refuse of Germany. Pray diligently that the Kingdom of God may come among us!

## 54

You also want to hear something about world trade? How far back in Turkey the peoples are beating each other? Well, they are not beating each other yet, but the Turkish Sultan has really declared war against the Russian Emperor. The old Prince Paskievich at the head of the Russian troops in Moldavia and Wallachia, and Omar Pasha, the leader of the Turks, are facing each other on the Danube, and the Russian and Turkish fleets in the Black Sea are not far from each other. The French and English fleets are also moving toward Constantinople, several ships of the latter having already laid down in front of the city in order to protect the Sultan against his own subjects who demanded war. The poor Christians in the Turkish provinces, who are not protected by their bishops, are so exposed to the maltreatment of the Turks that in Macedonia during 6 months 942 Christians were murdered, partly by assassination and partly in battle with the Turks. Should the war really break out, which is still doubtful, it will probably be limited to the Turkish borders, since Austria, as little as Prussia, will not want to have anything to do with it.

In China, the rebels occupying Nankin are making progress to the north and south, to the capital Peking, and to the main trading city of Canton. There is not much to tell about it now.

In Germany and several other European countries, these are already and will be difficult times. There has been hardly any mid-harvest almost everywhere. The past winter was strange. In December and January so warm that violets and cherries blossomed in many places, it brought such masses of snow from February into April as has not been experienced for a long time. In April it was as cold as March, and in May as rough as April. In addition to great wetness, this summer has brought destructive hailstorms and floods, often destroying crops for miles, e.g., in Würtemberg, in the area of the Harz Mountains, and in Saxony, where one thunderstorm devastated a stretch of 40 to 50 (English) miles. However, the Christians in Germany praise God's grace, who saved them from more severe land plagues, especially from the scourge of war.

### (Submitted.) **Explanation.**

In the kirchliches Informatorium Jahrg. 3, Nr. 6, Professor Winkler makes much of the fact that two years ago we presented to the president of our synod some concerns that our brother Baierlein had about the much discussed matter of the Detroit congregation. But apart from the fact that the man had done this

For we have by no means judged so hastily, as it seems from the Informatorium, but only requested a closer examination; so it is clear from everything that has happened only that even the best will to represent the cause of Prof. Winkler could not clear him of the reproach of having caused everything himself, which he blames on his supposed opponents. So that Professor Winkler does not

insist too much on the well-intentioned, but, as we now realize, highly unwise attempt that we made in 1851 to invalidate defamatory attacks on our Synod even in the eyes of our enemies, we take this opportunity to explain that our brother Baierlein was only moved to raise the aforementioned concerns by letters from Professor Winkler. We then did nothing more than that we supported our brother's request to determine by exact inquiry whether either in the first investigation had been overlooked what H. Prof. Winkler blamed on the congregation of H. Past, Schaller, or whether this was only neglected, by a short request to our President. In doing so, we were guided by the viewpoint of doing justice to the opponent, and in doing so we became unjust to our own brothers. As we have now learned, we have only harmed an enemy and saddened brothers. We are sorry for both. Although we are aware that we acted in all simplicity at that time, we would have done better to pay attention not only to the last but also to the first half of the saying: "Be wise as serpents and without deceit as doves. Matth. 10, 16.

The Preachers' Conference in Saginaw Co, Michigan;  
Frankenmuth on Nov. 3, 1853.  
K. Röbbelen. F. Sievers. I. I. F. Auch. O. Clöter.  
H. Pinkepank.

(For the Lutheran.)

(continued)

3.

### **From the present.**

A younger pastor once visited a  
Since he was very big and fat and said that he was decidedly Lutheran, the older pastor asked him what he thought one received in Holy Communion. After some hesitation and shifting back and forth, the man replied: "Well, we receive the spiritual body of Christ. The elderly priest then handed him the Bible and told him to open the passages in it that dealt with this. He could not, of course, and then brought up the conversation about the

Angels, whereby he said that they also had a body. Again, he could not prove this from the Scriptures, because nothing is written about it. Then he changed his mind again and referred to Christ's transfigured body. When he was asked by the older priest what the difference was between the transfigured and the glorified body of Christ, he answered this and that, but not the right one, until the older priest himself told him. Since the transfigured body of the believers in the former resurrection was mentioned, the younger priest asked the older priest with astonishment: "But you don't believe that the former bodies will contain everything that the present ones contain, e.g. the intestines? Well, asked the older priest, are the intestines a disgrace? Well, then, see to it that the entrails are taken out of the bodies of the people there and that mugwort and roasted apples are put into them, as with a roasted goose, then the glory is complete.

### The tooth of St. Peter.

The pope sent a tooth to the Emperor of Austria, which the former claims to have taken with his own hands from the remains of the body of St. Peter the Apostle. The "Riebmonä OliristiLN ^ckvo- oats", in reporting this, makes the apt remark that it might have been better for the pope if he had sent the emperor one or both epistles of St. Peter than one of his alleged teeth, or even the entire remains of the apostolic martyr. However, the papacy is like that, it sends a tooth, but withholds the bread of life! Imrll.  
Ltună.

### The refused baptism.

At the beginning of the Reformation, when Caspar Aquila preached the gospel in Jenge near Augsburg, which had been pulled out of the chute of false doctrines, he was immediately brought to Dillingen on a cart by order of the bishop of Augsburg and imprisoned here. After six months of hard imprisonment with water and bread, however, he was released. He then fled to Wittenberg and found refuge with Franz von Sickingen in his castle of Ebernburg. But here, too, the noble Wann was to experience great and much fear. The military garrison in the castle demanded that he listen to a bullet, as was then often the custom, or rather the shameful abuse. Aquila, of course, resolutely refused this ungodly desecration of the holy sacrament. Sacrament. The soldiers became so furious about it that they put him in a large brass fire mortar, which they had  
The two men had filled the gun with powder with the intention of hurling it over the wall. Aquila remained steady. What happened now? Twice the soldiers lit the fire and both times the primer burned without igniting the powder in the bomb mortar. Moved in his conscience by this, the commander then had the faithful witness pulled out and set free, whereupon he fled to Eisenach. After a life of many tribulations, in which his faithfulness never left him, Aquila finally died as superintendent at Saalfeld on November 12, 1560.

### Thanks and request.

With heartfelt thanks and blessings, the undersigned acknowledges receipt of the following gifts for the support of the Philadelphia congregation, which is weighed down by a heavy building debt:

By G. H. Brockschmidt in St. Louis \$3.00

- Z. F. B. there1 .00

- H. Past. King in Lafayette, Ia. 2.00 Would the dear brethren have mercy on this small community, which is in constant struggle with the Odd Fellows and other secret societies and must constantly hear the assurance from all sides that it will never arise with its loyalty to the confession of the pure doctrine and with its struggle against the secret societies. Just think, dear brothers, one of the members of our community is suffering in Philadelphia: do you not want to suffer with us and help to keep it glorious, so that you can also rejoice with us? May God help and richly reward all cheerful givers with his heavenly blessing.

A. Hoyer,

12 Redwood St. Southwark, Phil.

### Ecclesiastical message.

After the Lutheran congregation of St. Peter's in Macomb Co. ten miles north of Detroit, Mich, had been terminated by the departure of Father Krause to Germany, it appointed a new pastor in the person of Father Gräbner, who was solemnly installed in his office by the undersigned on the 22nd Sunday after Trinity Day by order of the Vice-President, Dr. Sihler. For those readers of the Lutheran who are not familiar with the circumstances of this congregation, it is briefly stated here that it consists mostly of people who formerly belonged to Father Winkler's congregation, but who, even before they appointed Father Krause, had formally renounced the former for the sake of his conscientious practice. But so that there would not be any  
lich injustice might be committed against Father Winkler in this matter, Father Gräbner, before accepting the call made to him, asked

Father Winkler to investigate the matter together with him in the presence of both parties. But Fr. Winkler again showed himself to be a shy man and refused such an investigation under trivial pretexts. Father Gräbner could see nothing in this but a proof of his consciousness of guilt and felt urged in his conscience to accept the call of the above-mentioned community, while he gave Father Winkler the assurance that he would still be willing to investigate the matter together with him at any time later, if he would wish to do so.

Detroit, Nov. 4, 1853.

Gottlieb Schaller, Fr.

### Changed address.

12 Aeckioock N<sup>o</sup>.

/Vrr/ackeHMa.

The third H eft

of the Lutheran Martyrs' Book has just been sent. It contains the stories of the German and Dutch martyrs: Heinrich Voes and Johannes Esch, from the Lutheran by Professor Walther, and further elaborated by the same according to sources; Lampertus Thorn, Joh. Herrgett, Nikolaus, Matthias Waibel, Uebelacker and a Leipzig Ringschmidt, Joh. Reiche!, Georg Winkler, Heinrich, the Magdeburg schoolchildren.

Orders are requested at the address:

Aev. FVcä,

nea?' Dorns,

### Receipt and thanks.

With heartfelt thanksgiving to God and the benevolent givers, the Evangelical Lutheran congregation in Defiance, Ohio, certifies to have received the following gifts toward their church building:

of Mr. Pastor Sihler's congregation

to Fort Wayne

**H62.S7**

by two members of Pastor Hussman's congregation 3 .00

Of several members of my branch parish at Southridge, Defiance Co. Ohio .

**12.50**

Together D78.07

May the Lord our God bless the generous givers for the rich gifts of spiritual and heavenly goods according to His promise through our Lord Jesus Christ. Amen.

Defiance, Ohio.

d. Nov. 11, 1853. A. Detzer, Pastor.



Quittung - "nd thanks.

From several of my friends in St. Louis I received "a support in the local" seminary -24, for which I sincerely thank my dear friends. May the kind and good Lord bless you abundantly, both physically and spiritually, "and grant that I may show myself worthy of this abundant gift of love.  
Fort-Wayne Seminar, October 12, 1853.

I. Nkol. Beyer.

Receipt and thanks.

The undersigned hereby certify that they have received 4 Doll. 10 Cts. received from the congregation of Mr. Past. Heid in Äret "ville, Darf Co. O., for which they sincerely thank the mild Gebem  
Fort-Wayne Seminar, 12th Place. 1853.

-3. N. Beyer. Leonh. Daib.

from the Young Men's Association in Chicago, Illinois, I have received through Hr. Pastor Wunder 48 for my support. Thanking God, the giver of all good, I wish the givers of this benefit God's blessing, both the usual and even more the spiritual.

Fort-Wayne, d. Aug. 12, 1853.

H. Grätzel.

I hereby certify that I have received \$3 from Mr. WSHelm Giebel.  
May the faithful and merciful God restore it to him a thousandfold, already here in time, but especially in eternity.  
Fort-Wayne, d. Nov. 2, 1853.  
Heinrich For.

## Erhalles

a. tur gynobal cafser  
From the congregation of Mr. Pak. Kühle ... - 1.13 a" Contributions to the journey of Hr". President of Chica  
go to Watertown: ,!  
- 3.38 from Freistadt, ,  
- 3.04 - Airchhai",  
- 3.00 - Milumukie,  
- 6.79 - of the municipality de- He". Pap. Geyer,  
- 16.21. Hereof  
- 3.00 Fuhrloh" vo" Freistadt to Watertown and back, stay: -13 .21  
From the municipality of Altenburg subsequent collection  
4.20 by Pastor Fritke and the best congregation in the city.  
dianapolis 13.50  
- Past. Schürmann -1.00  
- Wilhelm Poppitz in Altenburg 0.75  
d to the Shn.odal-MissionS-Casse:  
by Hm. Pastor Sauer sent in: -Z .00  
namely: Z 1.00 by Joh. Freier,  
- 1.00 - Wilh. Duwe,  
- 0.80 - Heinrich Mascher,  
- 0.20 - to an unnamed person".  
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Lochner -1.00  
"oa of the parish of St. Louis -10.25  
- of the Hm. Past. Bergt, whereof  
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- Hm. H. H. in Altenburg " 1.00  
- Eh. M. there -1.00  
- Hru.Past. Fricke in Indianapolis in MtssionS-  
Hours collectirt 6 .15  
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- - B. H. Succop that. 1.00  
- Wilhelm Popplst in Altenburg - 1.25  
"for maintenance de-Toncordka-Tollegr:  
"on Hm. Past. Hattstädt in Monroe, Mich" -" - 0.77  
- whose Immanuel congregation 3.23  
- Mr. Heinnch Nehrt -0.25  
- of the congregation of the Hm. Past. Gtubnahki  
from the mission box in the parish house there. -4 .19  
"on the amount to be paid to the staff of teachers at our institutions in St. Louis and Fort" Dapne in the two parishes of Hm.  
Pass. Richmann and individual Alledem derben Collecte an PS4.0K nem-  
- L.V St. Jacobusgemeindr,  
- 3.50 Christ. Fr. Spannagrl,  
- 0.50 Ms. Spannagel,  
- 0.45 Adolph Immanuel and Amalie Spannagrl,  
- 1.25 WiltWeKnecht,  
- 1.37XFriedrich Archer,  
- 1.00 George Chrism,  
- 100 Fritz Weidner,  
- 0.75 Gottfried Archer,

- 0.62>^Jacob Bauer,
- 0.50 Daniel Aistler,
- 0.40 John B. A. Miller,
- 0.50 Theod. Muller,
- 0.50 Gottlob Klrnk,
- 0.50 Friridr. Kull,
- 0.50 Georg L. treng,
- 0.37)L - Handstone Srn.
- 0.28 Fridrich Bictel,
- 3.50 Andr. Schenkel; Peter Schmidt; "5-^ Christ. Kull; Martm Ruff; Ludwig ... Baumann; Mrs. Baumann; Pdit.
- Greul; Joh" P. Piei,kr; John Bet- rp; John Archer; Adam Lower; Jakob Scholl; Adam Kroner (and A. N.) one each-25 Cte.
- 1.30 Christ. Schmidt, Phil. Kneller, John Baumann, Georg Handstein, Wittwe Naumann, Fritz Scholl, Cmst Schmidt, Matth. Kircher,
- Ja.ob Scholl, Mich. Walther.
- 0.77 from an unnamed
- 24 00 in 84: of which half: -12 .00
- by H. H. in Altenburg -2 00
- the municipality of Altenburg -1500
- Hrn. Past. Stecher in Huntington, Ja. t.<2 -- C . C. Metz in St. Joseph, Mv. - 2.00
- ä. For poor students & pupils in Concordia College and Seminary:
- from the Mrs. Hau -0.50
- Chr. M. in Altenburg 1.00
- of the municipality of Mr. Patz. Lochner in Mil-
- waukie for college studentrr reimann - 10.10
- F. L. for the same -0.60
- «. To theCöncordia College Building.
- by F. L. - 1 00
- the Association for the Lutheran Church in North
- America, in Dresden, Kingdom of Saxony - 8.28 a mite of F. L. 0.79
- F. W. Barth"!, Cassirer.

### Paid

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Addendum to this 15

The same with the appendix 35

**In Germany, so just appeared and expect copies by the end of this month:**

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Pastor of St. Paul Lutheran Parish in Baltimore,

Catechism - Interpretation

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# Year 10, St. Louis, Monday, December 8, 1853, No. 8.

## Jesuitism.

(Continued. )

That the Jesuits harbor immoral principles is, as we have seen, so unequivocally expressed even in the papal breve, from which we have supplied an excerpt in literal translation in the previous number, that it can only deny impudence. If the St. Louis "Herald of Faith" nevertheless absolves Jesuitism of the guilt of harboring immoral principles, he has thereby placed us, a Lutheran, in the strange position of having to prove to him, a servant of the pope, that his pope did not lie and betray in that "apostolic breve. As little as we are otherwise inclined to justify a pope against the accusation that he has lied, we do so in the present case without hesitation, and confidently leave it to the "Herald of Faith" to communicate this to his readers as a new testimony of a Protestant for the papacy.

But before we give the evidence for the truth of the accusation that the Jesuits cherish the most ungodly principles and act according to them, from their writings, we must close a backdoor through which the Jesuit friends

The Jesuits usually try to escape when black on white is held up to them, and thus the front door, through which honest people go out, is barred. A common excuse of the advocates of the Jesuit Order is this: those ungodly sentences were only made by individual members of the Order, by individual degenerate sons of Loyola, but the Order itself is absolutely free of such guilt. To this, of course, we could briefly reply that this is against the decision of their infallible Pope himself, who obviously considered the whole Order guilty, since he condemned not only individual Jesuits, but the whole Order as a corrupt institute. The pope obviously considered the whole order guilty, since he condemned not only individual Jesuits, but the whole order as a corrupt institute for perpetuity, and even frowned upon entrusting a former Jesuit with the direction of any institution ever again. By the latter, the pope declared every Jesuit as such a person, who, even if he was outwardly still so blameless, could never be trusted and therefore could never again be given any power in his hands. Since, however, the Jesuit-Roman Christians believe that something human happened even to their holy, *de cathedra* speaking father (according to the old proverb: *Errare humanum est*, i.e. to err is human), we must, of course, do without this summary proof. We need

but also, unfortunately, of this proof. It is only too clear that not only individual members cherish those principles, which repel all Christian, even all natural morality, but that these have always been and still are the principles of the whole Order. The first reason for this is this, because every writing of a Jesuit must first pass the censorship of the Order and therefore always comes out with its approval. For so it says, among other things, in the Institutum of the Jesuit Order: "Different doctrines are not to be admitted, neither orally in sermons or public lectures, nor in writing in books; and indeed readings are not to be published without the approval and consent of the superior general, who shall entrust the examination of them to at least three who are gifted with sound doctrine and keen judgment in the sciences concerned." (See: *Institutum Societatis Jesu auctoritate congregationis generalis* XVIII recusam. Pragae 1757. toi. Voi. I, toi. 372 373.)

The second reason why the infamous teachings, which many Jesuits have openly confessed, are to be attributed to the whole Order, is this, because the Order has expressly not condemned probabilism, but rather officially permitted and recognized it. Probabilism is, in fact, the

The principle that, of two opinions concerning an act which one wishes to commit, one may abandon the one which is undoubtedly certain, that is, in which one is certain not to sin, and prefer and accept the opinion which leaves more freedom, even if it is not so certain, if it appears only probable, that is, acceptable. For a probable opinion, however, the Jesuits recognize already that for which one can cite some reason that can be heard, or even only the testimony of one or another respected Jesuit or other writer. \*) According to this, many a Jesuit can always declare that he is of different opinion concerning these or those objectionable teachings of other Jesuits: the Order itself permits each member to nevertheless prefer the immoral teaching as at least probable to the other, even if more probable. Thus it is further stated in the referred Institutum of the Jesuits: "Since it was reported to the General Assembly" (in 1687 under General Gonzalez) "that some believe that the Order has undertaken to hold, as it were with common zeal, the opinion of those teachers who hold that it is permissible to follow the less probable opinion in fine actions, if the latter leaves more freedom, and to abandon the more probable one, which is on the side of the commandment: the General Assembly has deemed it good to declare that the Order has neither forbidden, nor forbids, those to hold the opposite opinion to whom the same should seem more acceptable." (Institut. Vol. I. fol. 667) Not to pay homage to the immoral probabilism is therefore only not forbidden according to the own constitution of the Jesuits!

The third reason why the immoral principles of so many Jesuits come with perfect right to the account of the whole order is finally this, because the poisonous roots from which the lax, even nefarious morals of those Jesuits have grown, lie in the principles which are already laid down in the constitution of the order. The immoral moral doctrine established by the Jesuits, which the world has so far read with horror, is nothing more than a faithful development of that which is already found as a germ in the basic constitution of the order. To mention just a few, we read the following in the Mehrgenannten Institutum: "We are to follow the voice of the superior willingly, no differently than if it emanates from Christ the Lord. To this end, we are to direct all our energies and all our striving in the Lord, so that holy obedience may prevail both in the execution of things, and in the will and in the conduct of things.

\*) We will share with the reader below the Jesuits' own testimonies in which they have expressed their probabilism.

Let the mind in us always be perfect in all parts, doing whatever we may be commanded to do with great promptness, spiritual joy and perseverance; persuading ourselves that all is just; and denying our contrary judgment by a certain blind obedience. Let everyone be convinced that those who live under obedience should let themselves be driven and governed by divine providence through their superiors, no differently than if they were a dead body, which can be turned wherever one wants and handled in any way one likes, or similar again to the staff of an old man, which serves the one who holds it in his hand, wherever and in whatever matter he may want to use it." (*Summarium constitutionum, quae ab omnibus observandae sunt*. L. c. Vol. II. fol. 73. 74.) In another place Ignatius Loyola, the founder of the Order, writes: "We shall more easily be surpassed by other religious orders in fasting, vigilance, and other strictness of life and worship, which each one adopts according to his own way and order: but this I would like, my dearest brothers, that all those who serve the Lord our God in this Society distinguish themselves above all by true and perfect obedience and by renunciation of will and judgment. This excellent simplicity of blind obedience is lost if we first question whether we are commanded rightly or not." John Abdas did not think whether what he had been commanded was useful or useless, as when he watered a withered wood with so great and long an effort for a whole year; or whether it was possible or not, as he tried in complete earnestness to move alone such an immense boulder, which even many men together could not have moved." (L. c. Vol. II. fol. 161. 164.

As for obedience in matters of faith and conscience, we read, among other things, that: "We are to be completely like-minded and conform to the Catholic Church; if the same determines that something which appears white to our eyes is black, we are also obliged to declare that it is black. (*Ignatii exercitia spiritualia* L. c. fol. 430.) "The person to be received is to be asked whether in all scruples, either spiritual or any other, which he suffers or would like to suffer in his time, his own

Truly a strange confession! According to this, the Jesuit likes to be surpassed by others in godliness, only not in the blind obedience to the order; in this he wants to surpass all: the order is his Christ, his God, the obedience to the order his virtue, his fine justice. I will leave my judgment and rest in the opinions of others of the Society who are gifted with doctrine and probity. *Examen general*. Vol. I. fol. 344 345.)

It is clear that with the vow of such blind obedience a Jesuit virtually renounces the privilege of being a moral being. He is not only, like the Negro, bodily, but even spiritually, according to the soul, with heart, conscience, will and power of judgment, a slave of the order; he is no longer a human being, but, as the Institutum itself expressly says, a morally dead corpse, a lifeless tool of the order, a stick that may have no will of its own, no judgment of its own, no heart and conscience. In the place of all this stands the order in its superiors. It is clear that whoever has sworn such a vow of obedience may not know of any sin other than that of having done, spoken, willed, considered right or true, and thought something different from what his order, his superior, desired of him.

Therefore, we should not be surprised that Jesuits have taught such a terrible morality, but we should be astonished about it as about something inexplicable, if it were not so.

It is true that in two or three passages of the Institutes "manifest sin" is excluded from that in which the Jesuit must render prompt obedience to his superior; but not only is what applies to such "manifest sins" within the Jesuit Order not stated (and what can that be, according to the above, but only sins against the Order?)), but there are also clear passages in the Institutum, in which even the necessity of committing mortal sins out of obedience to the superiors is recognized. It is said, namely, in the 5th chapter of the 6. Since the Society desires that all its constitutions, its declarations, and its order of life be observed entirely according to our institute, without the slightest deviation in any matter; since it also desires, nevertheless, that all the erring ones be secure, or at least be supported, so that they do not fall into the snare of any sin that may arise from the obligation of such constitutions or orders: we have decided in the Lord that, with the exception of the express vow by which the Society is bound to the pope at any given time

" ) A Jesuit, when commanded to obey, as we have heard above, must not even question whether what is demanded is right or not right; rather, he has the duty to "confer that all is right."

and (with the exception of) the three other essential vows, poverty, chastity and obedience - no constitutions, declarations or any order to live which may entail liability to mortal or venial sin: **except if** the Superior command this in the name of our Lord Jesus Christ, or in virtue of obedience; which may be done in those things or persons in which judgment shall be made, which shall be according to the particular benefit of each individual, or to the general-^ m one benefit: and in the place of fear of offence, love shall be the desire of all perfection, and that greater glory ("mr^or Zloriu") and praise of Christ our Creator and Lord may ensue." (1. o. Vol. I. col. 414. 415.) It is strange that, while every chapter of the Constitutions is otherwise accompanied with further official explanations, this one, a shameful pledge of the Jesuit Order, is left without such explanations! Of course, it was not considered advisable to carry out such a constitution further. The execution was rather left to the PrariS. This has not been lacking. However, an official interpretation is also found in the Institutum. In the general index of the Institutum, the chapter referred to is provided with the following interpretative indication of content: "The superiors can make it obligatory to sin in virtue of obedience, **if this brings many benefits.** †) (See Indians under the title: Obedientia et obdire.) The "Herald of Faith" will hopefully see, especially from this last passage, that the Jesuits really, and indeed the whole Order, pay homage to the principle and have also pronounced the same in clear, unmistakable words, "that the good end sanctifies an otherwise evil means.' Would to God that the "Herald" would not only know this, but would also learn to be ashamed either of his ignorance or of his impudent denial; for whatever the "Herald" may now bring forward, even the

The vow made to the Pope by the Jesuits, in the Bull of Confirmation of Pope Paul III of 1540, reads as follows: "To carry out at once, as much as is in our power, all that the Popes at any time command us to do for the benefit of souls and for the propagation of the faith, and to whatever provinces they wish to send us, without propriety and without any evasion. (IL. c. Vol. I. toi. 7.)

†) Perhaps many, not only Protestants, but even better Catholics will either hardly believe their eyes, or distrust us, and worry that we follow here derived uncertain sources. We hereby testify, however, that the library of our local Concordia-Collegium possesses the Institutum according to the Präger authorized edition and that we have made our own excerpts from it and given them in a literal translation. We are ready to provide the quoted passages also in the language of the original, namely Latin, if it is desired.

The most ignorant and simple-minded can see from the above irrefutable testimonies that when we charged the Jesuits with that immoral principle which destroys all morality, we wrote the truth.

Since everyone who enters the Jesuit Order must swear to keep everything in accordance with the Institute, we are actually doing something superfluous if we now add testimonies from the writings of the individual Jesuits for their more than loose morals. However, in order to satisfy Mr. "Herold" in the most perfect way, we want to do this superfluous thing ourselves.

Thus Leonhard Leß, who died in 1623 in Leuven, writes: "It is not a mortal sin to swear falsely without the intention to swear, if one is driven to swear with injustice and the falsity of the oath is completely hidden. Because one has neither the intention to call God to witness, but only so poses, nor can be reasonably considered to have perjured himself, because the falsity of it is entirely hidden, and because one asked a just cause e to swear otherwise in spirit!" (In6. 2. ä. ^ustit. 6. 42. dub. 8. n. 42.)

The same Less: "I say, fourthly, that it is not a reprehensible opinion that a guilty person does not sin mortally if he denies his crime, especially if it is a matter on which the death penalty is set, as long as there is still hope of escaping, even if he were asked in Form Rechters. The same holds Peter Navarre, Emanuel a Saa under the word guilty, and some others among the newer (Jesuits)." ( 1H. 2. 6. 31. 6ud. 3. n. 16.)

Paulus Laymann von Zweihücken died 1635 in Costnitz, writes: "Whoever, oppressed by intense fear or without any intention to marry, said to a woman: "I want to take you as mine," can later, when questioned on oath by the judge, deny that he said such words; understood in the sense in which it is believed that he voluntarily agreed to marry her. (Iud. 4. traet. 13. o. 14. u. 7.)

Francis Toletus, the first Cardinal taken from the Jesuits, d. 1596, writes: "If a guilty person is asked in court both whether he did it and whether he had accomplices in his crime and accomplices, he can justifiably say, even if he did it and had accomplices, that he did not do it, that he had no accomplices, if he uses only such words that have a true meaning according to his inner intention, e.g. that he intends to say: "I did not do it," namely - "in prison;" and "I had no accomplices," namely - "in others. For example, that he intends to say: "I did not do it," namely - "in prison;" and "I had no accomplices," namely - "in other Crime." (Iud. 4. Instrvot. Laerä, o. 58.)

Vinc. Filliucius of Siena, d., at Rome 1622, writes: "The intention determines the value of an action \*) .... I ask, with what precaution should ambiguity be applied? Answer: that an ambiguity be rightly composed, for this purpose two ways can be indicated for persons endowed with power of judgment. The first is to have the intention of pronouncing the outwardly corresponding words,

and for greater certainty, when one begins to say, for example, 'I swear, quietly interpose in the mind the qualification: Then, in a loud voice, add: 'I have not committed that thing'; or: 'I swear,' and interpose: "that I say," and then also conclude in a loud voice: 'that I have not done this or that.' For in this way the whole speech is completely true.... For uneducated people, who do not know how to express an actual ambiguity, it is enough if they intend to affirm or deny it in a sense which really contains the truth, for which it is necessary that they know at least in general that they can deny (the thing) in some true sense." (Irrcw. 25. o. 11. n. 331. 328.)

In a history of Jansenism published in 1700 by a Roman Catholic, the author relates that a Jesuit at Bourdeaux defended the proposition: "that one is guilty of submitting to whatever the pope decides, with such blind obedience that if he commanded us to deny Christ, we would have to obey him, and that we were not sinning if we thus denied Christ out of obedience." †) (Histoire des Generals du <I "n- 8eni8we. 3. p. 39.) Incredible as this sounds, it is quite believable, since even the famous Jesuit Cardinal Robert Bellarmine (d. 1621.) wrote; "To say that it can happen that the Pope commands something which is not good or which is useless, is not inconsistent; although it is not up to the subordinates to judge about it, but to obey absolutely. The Catholic faith teaches that all virtue is good, all vice evil. But if the pope errs in commanding vices or forbidding virtues, the church is obliged to believe that vices are good, virtues are evil, if it does not want to sin against conscience. For the church is obliged to believe in

\*) The "Herald" has literally expressed the principle that the end justifies the means and makes the otherwise evil deed good. However, we will gladly concede to him, if he so desires, that not only Jesuits, but also other Roman Catholic writers have established this principle. Writers have established this principle.

†) Good prospects for a possible agreement with the free men and scoffers who are now on the increase.  
Union of Jesuit Catholics!



The pope is not to be relied upon in doubtful matters, and to do what he commands. (lüb. 4. äs pont. kam. o. 5.)

Toletus writes: "Sometimes it is allowed to use ambiguity and to deceive the one who hears it; not always, but when the judge demands an oath against the law, it is allowed to use ambiguity and to swear according to one's sense against the sense of the judge; for example, when a judge asks: 'Did you do that? I did not do it', thinking in his mind that 'I am saying this' or 'I did not do it': that I say this, or at this time, or something similar. And if a man asks his wife if she is an adulteress, she can say, 'No, I am not,' although it is the case, understanding it as 'that I reveal it to you: that I reveal it to you.' So if someone is forced to swear that he will take another as his bride, he can think: And he who, when seized by robbers, swears that afterwards he will give a hundred ducats to be freed, and, swearing ambiguously, says to himself: If it should please me afterwards, he is not bound to pay. In the same way, one who is illegally imprisoned by a jailer, swearing that he will return afterwards in order to be released, may use ambiguity and is not bound to return." (lab. IV. Instruet. Luoerä. o. 21.)

Thus Escobar, a Spanish Jesuit from Valladolid, who died in 1669, wrote: "Is it a sin to use ambiguity of expression in the oath, that is, to take the words in a different sense from that in which they are taken? In itself it is not wrong; often it can be a sin. With a good cause, it is permissible to use ambiguity in expression. If such ambiguity is only in the understanding, and the words themselves do not contain it, it is a probable opinion that it is not lawful to swear, but it is even more probable that it is not unlawful." (lbsol. woral. traot. I. exum. 3. o. 4.)

Thus Sanchez, who died in Granada in 1610, wrote: "It is doubted whether it is permissible for an innocent man to accept or offer a duel †) if it is certain that the plaintiff will oppress him by fraud in court and obtain an unjust conviction for him. Some say that neither is permitted . . . But others say better that a duel is permitted to such an innocent man for the protection of his life, honor and property, if it is a question of something considerable, if it is absolutely certain that the plaintiff will proceed unjustly and in defiance, and if it is absolutely certain that the innocent man will lose it.

†) A duel that ends only with the death of one of the combatants.  
and that he has no other means of escaping the matter at his disposal. For since this duel assumes the nature of a defense, this defense against the aggressor is permitted, both for the protection of life and honor, as well as of property.- Yes, well says Navarra "(a Spanish theologian of Toledo)" that the innocent is not obliged to accept a duel, nor to request it, if by killing him secretly he can escape this danger in regard to his life, his honor and his property. For in this way he will avoid the imminent danger to his own life in the duel and the sin of the plaintiff who offers or accepts the duel." (In prueooptu äeoaloZi Ub.. II. o. 89.) So even the good purpose of saving one's money sanctifies the means of assassination.

(To be continued.)

## Catechism Interpretation

from

Dr. Luther's writings and the symbolic books compiled by E. G. W. Keyl, pastor of St. Paul's Lutheran Church in Baltimore.

Although I am convinced that the dear readers of the Lutheran will be inclined to purchase this beautiful book because of the earlier announcements of Pastor Keyl's interpretation of the Catechism, I do not consider it superfluous to draw attention to it in more detail. Those brethren who, on the occasion of the last Synodal Assembly, commissioned me to provide them with the interpretation of the Catechism, will have received all or part of the desired copies from the bookshop of Mr. Schäfer and Mr. Koradi in Philadelphia. The first shipment, which arrived here, was immediately exhausted, but a larger one is already on its way. The copy costs a dollar, but since the postage, if paid in advance, is only about 10 cents per copy for all parts of the United States, the bookstore will pay this in advance and ask the recipients to send in about 3 post stamps (i.e. 9 cts. worth) in addition to the \$1 00, so that they can receive it postage free.

What is generally to be found in the book has already been indicated. Pastor Keyl intends, under God's gracious assistance, to interpret the entire Small Lutheran Catechism by accurately compiling everything that is said in Dr. Luther's writings and in the Symbolic Books about the Catechism and the doctrine of the same. The work which we obtain in this way will represent the Christian doctrine in its full extent and content as it is presented by Dr. Martin Luther and the Symbolic Books. That such a work is necessary and of greater beneficial effect

We all have to realize that this will be the case, because we know that Christianity is afflicted by great ignorance of the truthful teaching of the Word of God and is plagued with terrible disunity of faith. We have certainly already noticed ourselves that the speech which the Christian teachers of our time mostly give, is incomprehensible or highly unedifying to us when we read it, but that when we hear Dr. Luther speak, not only the ear but also the spirit understands and listens, and the heart is seized by the fullness of God's eternal thoughts and is carried away to newness and faith. Therefore, according to content and form, Pastor Keyl has

undertaken an important and edifying work; let us now consider the scope of it, as it is presented in the present first volume as an interpretation of the first main piece, the Holy 10 Commandments.

"It is an industrious work", that is the first verdict I have heard from Germany about this book. On 440 pages and by means of 931 questions it explains to us the holy 10 commandments by excerpts from the large number of the writings of Dr. Luther and from the symbolic books. Whoever desires information about the way in which the work was carried out, but also wants to get an idea of the difficulty of the same, should pay attention to the report about it, which the author gives on pages VI and VII of the preface. My correspondent adds to the above-mentioned judgment that the book is only too broad, and thus perhaps meets the thoughts of some readers of this advertisement. However, the author has also had these thoughts and yet has not made the book shorter. On the one hand, he could not dictate to Dr. Luther to do as many sayings about the doctrine of the Catechism as are necessary for such a short book; on the other hand, the author, if he wanted to be otherwise faithful, could not choose one of Luther's sayings and reject the other, but was bound to give what Luther gives. If Dr. Luther now interprets the Catechism on 440 pages for us, we do not want to be frightened by this interpretation, as if it were too extensive, but rather wish Pastor Keyl God's reward for having given us such a noble gift, and sit down at the feet of the old faithful and witty Dr. Luther and listen to him with ear and heart. As little as in Luther's writings in general, so little is there in this interpretation of the Catechism that is superfluous or spiritless; rather, the reader only becomes more eager to read further with each page. (See pages IX and X of the preface).

The layout of the book is very simple. It begins with an introduction, which shows in 4 different parts, what the Catechism, especially the Small Catechism, is about.

Lutheri, how and in what way preachers, teachers and parishioners, each according to his profession, should practice the Catechism, and what benefit the diligent practice of the Catechism brings. This introduction refers not only to the 10 Commandments, but to the whole Catechism, and leads us straight into it without much ado, and also shows how the one who is a true student of the Catechism will read the Scriptures with pleasure and good understanding. As an introduction to the Holy 10 Commandments, there follows a section dealing with the two tables of the 10 Commandments in general. Apart from the usual teachings, which the consideration of the division into two tables brings with it, there is an excellent presentation of the relationship between the two tables, namely that the second table must give way to the first, and the sins against the second arise from the sins against the first: That ignorance and reversal of this relationship ordered by God is the reason and cause of the atrocious and destructive vice of sanctity is just as clear from this description as it is seldom known and observed by few- From there, after the contents of both tables have been recently indicated, we are led to the individual commandments themselves. It struck me at first that the superscription of the holy 10 commandments: I am the Lord, your God, was not interpreted before the individual commandments themselves: for the sake of these words, the interpretation of all commandments, except the first, apparently begins with the confession: we should fear God (because he is the Lord), and love him (because he is our God). However, I soon found that in the explanation of the text of the first commandment the meaning of those words is demonstrated, and in the second commandment the "we shall fear and love God" is shown as a consequence of the "I the Lord thy God". This arrangement, too, must serve to prepare a proper place for the first commandment, as is already evident from the form of the interpretation, which is so different from that of the other commandments. Thus, after a brief overview of the content of the first commandment, it is shown how it encompasses all the other commandments, indeed, how all wisdom flows from it as from the main commandment, how the core of it is faith, and from the keeping of this one commandment all righteousness, and from the transgression of it all sin.

The form of the first commandment, as given in the Catechism, justifies us against all those who reproach us with separating the threat and promise from it, as well as omitting the prohibition of images. After this, the interpretation in the Catechism gives the theme according to which the transgression and fulfillment of the first commandment is carried out, but this is once an evangelical interpretation: for although in the section that treats of the transgression, it is not exactly from the foreground that we are justified.

Although unbelief against Christ is pointed out as the main sin and the peak of transgression, precisely because it is the apex into which all the sins of idolatry converge, these powerful speeches, which sound the thunder of God at Sinai, are nevertheless permeated by the shattering thought of melancholy that God, who has not spared even His only begotten Son, is grieved by the transgression. The doctrine of the fulfillment of the first commandment, however, starts from the evangelical truth that only through faith in Christ the commandment works and can be kept, and as little as law and gospel are ever mixed with each other, so little is the sweet, lovely evangelical refreshment missing in the answers, which lets us suspect why John says: His commandments are not difficult. Already in the survey of the content of the first commandment, Dr. Luther answers the question: What must be said of the one who lives according to the first commandment? thus: "O blessed, holy soul, respected in God's eyes, which is so well pleased with God and seeks him that it considers everything it sees, hears and feels to be tribulation and misery without God, so that it can say with truth: My tears are my food day and night, because they say to me daily, Where is your God? If one can say this with truth even in the days of temporal prosperity, it is a great grace from God, etc." Especially at the end, however, where Dr. Luther points out a fourfold wreath that he makes out of the first commandment, the faithful teacher lays obedience to the first commandment on our hearts with such seriousness and yet with such sweet, refreshing words that one would think that anyone who read it could not do anything but repent.

The interpretation of the other commandments always proceeds essentially in such a way that first of all the individual commandment in general, namely the connection of it with the preceding one and its position within all of them, then the transgression and fulfillment of the commandment, then the promise that God has placed on obedience, and in the case of the second commandment also the special threat against the transgressors are dealt with, and each time at the end an instruction is given in the fourfold use of the commandment. It would not be easy to find a question from the area of Christian conduct and life that would not find a concise and clear answer here. If, for example, you ask: may I actually swear at all, since the Lord Christ forbids swearing with his own mouth and through his apostle James, Dr. Luther will not answer you in the same way as a famous scholar of our time once tried to explain this difficult doctrinal point to me a few years ago. The latter thought that the Lord Christ only forbids swearing by things like heaven or earth, and the prohibition of swearing by things like earth and heaven.

James 5:12 was only given to the Christians at that time, since it would not have been appropriate for them to swear before a pagan authority. That was a conclusion with which the man closed the door to my understanding. On the other hand, let us listen to Dr. Luther, the same one about whom many Christians and theologians of today are judged to have understood the doctrine of faith, but

especially the doctrine of love. Luther says of Matth. 5, 33ff: "Christ truly meant that one should not swear. For the words are clear: You shall not swear. Is therefore the opinion: to the Jews it is forbidden to swear falsely, and yet it is permitted to theirs to swear: I command you," says Christ, "not to swear in any way, neither by heaven, nor by anything else, so that he wills that no one should ever swear of his own free will, as much as is in him. And if anyone says more than yes, yes, no, no, he does sin and injustice." Then Luther shows that this word of Christ applies only to swearing, in which one does not have God's word, but that, on the other hand, if God commands us to do so on his own account or through those who are in office (the authorities 2c.), we are bound to take an oath. Thus, in question 234, he comes to the following conclusion, which will surely soothe the doubting and fearful conscience and guide it to safe and firm action: "the words Matthäi 5, 33ff, says Luther, "the Lord speaks clearly to those who have no command or need to swear; but when the two pieces are added, command or need, it is no longer called swearing from yourself, for you do it not from yourself, but that which requires it of you, as your authority, or the neighbor's need and God's command. One should not swear for evil, that is, for a lie, and where it is neither necessary nor useful; but for good and the betterment of one's neighbor, one should swear, for it is a right good work, by which God is praised, truth and right confirmed, lies repulsed, people satisfied, obedience rendered, and quarrels tolerated; for God Himself comes into the equation and separates right from wrong, evil from good." Here everyone immediately sees that Dr. Luther had a completely different kind of scriptural scholarship than is common today. It is not merely individual parts of Scripture, individual sayings and speeches, which are present to him for use; rather, the whole of Scripture is constantly before his eyes, and every doctrine, indeed the content of every speech, every saying, he immediately puts together with everything that is said about the subject matter in question, and therefore never falls into that unfortunate path of so many otherwise well-meaning Christians, who emphasize a single saying of Scripture but disregard the other and even fall into false doctrine about it.

Z. For example, the opinion that a Christian should not swear an oath anywhere. The whole book **in** all its parts gives **the** impression from the beginning that we feel guided by a firm and sure hand in the midst of the abundance of divine **truth**. Relatively only very few scriptural passages are cited, as the preface p. IX also notes in advance, but those that he cites are always particularly pertinent, are brought up at points where one expects justification from Scripture, and are clearly interpreted so that one retains them without much memorization and therefore does not forget them again so soon. See e.g. Fr 402 and 403, Fr 875). The examples from Scripture and church history, which make the doctrine clear, are also excellently selected and told in that way that is peculiar to Luther **and** makes a little story into a fine little painting, so clear and delightful that it impresses itself indelibly on the heart. (Cf. Fr 492 547, and 839). I am sorry that I am not allowed to present more examples of the fullness, purity and scriptural correctness with which Dr. Luther handles the doctrine in this book, but "the Lutheran" would not be able to provide the space for this, and I may hope that the readers will study the book themselves diligently. It can strongly help us to understand the holy 10 Commandments. 10 Commandments according to the fourfold manner in which Luther treats them for us: as a teaching booklet, as a booklet of thanksgiving, as a booklet of prayer, and as a booklet of prayer.

The conclusion of the Heil. 10 Commandments, the threat and promise, is interpreted first in the relationship of these words to the first commandment, and then in their relationship to all the commandments. Here, too, we admire the tremendous earnestness with which Luther wields the sword of the Spirit against the secure and the sleepers, and how, on the other hand, he so sweetly and sweetly lulls the fainthearted and the timid to taste and see how kind the Lord is (p. Fr. 897), while never forgetting to point from the promises of the law to the promises of the gospel, which alone can satisfy our hearts before God (p. Fr. 928). Without mentioning it in particular, the law is used in the whole book for its threefold purpose, to be a bar against the wickedness of crude, rebellious people, a mirror in which we may recognize our sins, and a rule according to which we may walk in the power of the Holy Spirit. Spirit.

The book is for everyone, not only for preachers and teachers; househusbands and mothers will be able to teach their children and servants fruitfully according to it, as it is their duty; God only wished that in the homes once again proper practice of the catechism would come about. To facilitate the teaching, the author has marked the questions, which can be taken in a first course with the little ones and the unlearned, with an asterisk (\*). Fruit and God will bless this book, because it preaches His salutary doctrine loudly and simply. May the same gracious God give the author life and health to interpret the other main parts of the Catechism in a similar way for the edification of many Christians. A. Hoyer.

(Submitted.)

## Negotiations

of the 15th Session of the First Conference of the Eastern District of the Allgm.

Lutheran Synod of Ohio and a. z. St.

### I. Session.

Pursuant to a resolution of last year's session, the members of the Conference, together with congregants, assembled at Jerusalem's Church, Hickory Township, Mercer Co., Pa. on Friday morning, 9 o'clock. Opened with singing and prayer by the president.

Preacher present:

- 1st Rev. M. Kuchler, Erie, Pa.
2. " W. A. Fetter, Butler, Pa.
3. " F. G. Zeumer, Pittsburg, Pa.
4. " G. Kranz, London, Pa.
5. " I. D. Nunemacher, Sägetown, Pa.
6. " I. Hengist, West Greenville, Pa.
7. " S. Bächler, North Lima, Ohio.

Municipality Deputies.

Jakob Häßler.	Johannes Rieger.
Jonas Neuhardt.	Peter Pauli.

Johannes Ilgertritz.

The brothers Hölsche and Braasch were absent. This conference assembly therefore consisted of 12 voting members. Thereupon the report of last year's president, G. Krantz, was read. The election for officers now took place; the result was that

Rev. W. A. Fetter for president,

"I. D. Nunemacher was elected secretary, and I. Hengist treasurer.

Be resolved that last year's resolution regarding St. Mark's Parish in Butler, Pa. be renewed.

Adjourned until afternoon 3 o'clock, prayer by Br. Zeumer.

#### II Session.

Friday afternoon 3 o'clock, prayer from the Pres.

Resolved that Br. F. G. Zeumer, I. Hengist and Peter Pauli form a committee to report on unfinished business during the past year.

Resolved, That the report of the President be taken up for consideration.

Resolved that Br. Zeumer, Fetter and Kranz form a committee to investigate the matter of I. G. Hahn on the spot.

Resolved: That the Conference disapproves of the fact that Br. Braasch, without proper green de, has withdrawn from the sacred preaching ministry. Therefore, the President of the Conference is hereby instructed to ask Br. Braasch to explain why he has acted in this way.

Resolved, that Br. Bächler and Kuchler request a committee to submit resolutions to the Conference on the building of common church houses and the introduction of common church ordinances.

Resolved, That we as Conf. strongly recommend the book titled "Timothy" to our youth and older confirmands.

Resolved, that Br. Kranz, Fetter and Gem: Rieger form a committee to submit a report to the Conf. as to whether the secular authorities have rights based on God's Word to bless Holy Matrimony.

Adjourned until 9 a.m. tomorrow Prayer by Br. Kuchler.

#### III Session.

Saturday, 9 o'clock in the morning. Opening with prayer by the secretary.

Resolved that all reports of the preachers on the condition of their congregations be submitted to a committee for reporting. The committee consists of Br. Kuchler, Zeumer, Kranz, Deputy Häßler and Ilgerfriß. Report of the Committee on Unfinished Business. Since the items handed over to us for reporting are of great importance to our church and preachers, in that they concern a sick point in our congregational life, we take the liberty of respectfully reporting<sup>a</sup> as follows:

A. Secret Societies. These are to be recognized as unchristian and harmful from the fact that, according to their principles, they strive to destroy the basic teachings of our Christian faith; since their members are idolaters, by weakening fear and love and trust before God, and they tempt to careless swearing. Their charity is unchristian, since it goes against the principles of the holy apostles: "Let us do good to everyone, but most of all to the comrades of faith"-gives only to those who have given before; the requirement for acceptance is not Christian faith, but only outward righteousness; and the purpose, satisfaction of their self-interest.

B. Temperance societies. These are unchristian and harmful because they devise other ways to their salvation and seek their righteousness in works that are not valid before God, because they do not come from faith but from pride, because what does not come from faith is sin. Also from this, because they esteem their ordinances and associations higher than God's word and His church-they also lead to hypocrisy and self-righteousness. \*)

To prevent misunderstandings, we take the liberty of saying that the Honorable Conference does not oppose temperance, i.e. moderation, but only wants to reject the way in which temperance societies seek to achieve their otherwise good purpose, in that Christianity offers the way of repentance and conversion. D. R.

[63] C. Tract and false missionary societies. Every faithful preacher should warn his congregation against these societies, because they falsify the truth in the writings of faithful witnesses and pour out the gist of false doctrine in torrents over our land. Likewise, against the false missionary societies, because they do not work on the basis of the true and pure Word of God, but without faith in false love.

F. G. Zeumer, Th. Hengist, Peter Pauli.

Resolved, that the Conference recognizes the secret societies as unchristian and harmful. Br. Kuchler, Fetter, Zeumer, Kranz, Hengist, Bächler, delegates Häßler, Rieger, Neuhard, and Pauli voted in favor, and Secretary I alone voted against.

Resolved that the Conference declare the temperance societies to be unchristian and harmful. In favor: Br. Fetter, Kranz, Hengist, Bächler, Rep. Rieger and Pauli. Against, Neuhardt and the Secretary. Adjourned. Prayer by Br. Bächler.

#### IV Session.

Saturday, 4 o'clock in the afternoon. Prayer by Br. Hengist.

Report of the Committee on the congregational reports of the preachers. The Committee has the honor to present the following to the Honorable Conference: That the Conference has cause to rejoice heartily and to thank God for the flourishing condition of our Conference district in general. That the seed of the divine word still finds a good ground in the hearts of the listeners and bears fruit in patience, - but that the affairs of the congregations of Br. Hengist should be carefully considered by the Conference and the accused part warmly admonished. M. Kuchler, Chairman.

Resolved, That the Conference heartily regrets that unrest and strife have arisen in the Salem community; but that, under the present circumstances, we cannot but lay the blame thereof solely upon those people.

Resolved, That the Secretary send the above resolution to the Salem Municipality with the appropriate comments and heartily exhort them to amend it.

Resolved, That the Conference, after reconsideration of the affairs of St. John's Parish, must entirely disapprove and condemn the conduct of the Church Council there against their faithful preacher, Pastor Hengist, but that we cannot approve of Pastor Hengist continuing to preach in that parish in addition to the chosen preacher.

Report on community churches. The Committee, which was charged with the duty of reporting on the construction of "community church buildings" and the introduction of community church ordinances, respectfully reports as follows:

Since we know from experience that many disputes have already been caused in our congregations by the building of joint churches and the introduction of joint church orders, which we should try to prevent in every possible way, and since we also know that Lutheran and Reformed congregations are far from being united by such steps, because a true unification of two denominations can only be brought about when they become one in doctrine and confession. And since it would finally be very desirable\*) that the church orders of our congregation should agree with the constitution of our synod, therefore resolved:

1. that for the future we ask our congregations not to consent to the building of communal churches;
  2. that we are decidedly against joint church ordinances, especially if this approves the joint vote of both parties in the election of a preacher or church council;
  3. that we therefore sincerely request the congregations in our association, if they have joint church orders, either to abolish them completely or to improve them so that both congregations elect their officials;
  4. that we recommend to the congregations, which want to introduce new church localities, the church order, which was established by our synod and improved and recommended by the general synod in Columbus in April 1853. S. Bächler, M. Kuchler
- Adjourned until Monday morning 9 a.m., prayer by Br. Kranz....

#### V. Session.

Monday morning 9 am, Opened with singing and prayer by Br. Hengist.

Resolved that Br. Zeumer be permitted to remove himself from the Conference.

Resolved, That we highly censure the alacrity with which Pastor Kuchler and the deputy of his congregation stole away from our Conf. assembly, and that we demand that he should answer at the next assembly for the reasons he gave in the congregation for his secret removal.

Resolved, That the Secretary publish the proceedings of this year's Conference in the "Lutheran" and the Standard.

Resolved, That we do now break out and reassemble, voo volenti, on Thursday evening before the full moon in the month of

August, 1854, at Springfield Church, Mahoning Co, Ohio.

The subject: Whether the world's Authority on  
\*) Merely to be desired? D. R.  
God's Word based rights to bless Holy Matrimony was put on the table.

Certified by I. D. Nunemacher,

Secretary.

### Christian Perfection.

However much progress you may have made in physical life, you are mistaken if you think that your sins have been eradicated and not rather suppressed. Whether you like it or not, the lebusite still lives under your borders; he can be subjugated, but not exterminated. 1 Kings 9:20, 21: I know, saith the apostle, that in me dwelleth no good thing. Rom. 7,18. This would be too little if he did not also confess that evil was in him. Therefore, either place yourself above the apostle, if you dare, or confess with him that you also have no lack of sin.

Bernardus.

### "Our Father."

As is well known, the Reformed use to say "Our Father" instead of the Lutheran "Vater unser". The highly learned gentlemen believe that this Lutheran word order is only a clumsy, all too literal translation of the Latin Pater noster or the Greek Pater hōmon. In this, however, they are mistaken, if not so dangerously, yet just as certainly as in the doctrines by which they differ from us Lutherans. Professor Eiselein, the famous German grammarian, writes in his treatment of Grimm's grammar: "The form 'Vater unser' is not a Graecism, but a core German phrase like: der Bruder sin; din Riftel mkn; frouwe nun and so on. S. 351.

### Receipt and thanks.

With fervent thanksgiving to God and the mil' the Giver, I certify to have received for my support at Fort-Wayne at various times:

By Mr. Pastor Dr. Sihler - ch 50 By Mr. Pastor Föhlinger, Büchners

House concordance to Werth -4 00

By the same from several friends 10 00 Partly from, partly by Mr. Pastor

Kolb by members of his congregation 6 00

From Mr. teacher Richter --1 00

,,, Schultheß in Fort-Wayne 1 84

,,, W. Schneider --1 50

"" A. Siemon--1 00

,,, Chr. Rosse --50

"" Chr. Pipenbrink--1 00

" the women's club in Fort-Wayne

two woolen undershirts to Werth 2 00

Summa ch29 34

May the faithful God reward you here temporally and there eternally.

Wilh. Engelbert.



## 64

### Receipt and thanks.

I received \$15.00 from several of my friends in St. Louis for my support in the seminary here on November 14.

According to his gracious promises, the faithful God wants to richly reward these gifts of love with "temporal" and eternal goods.

Fort Wayne Nov. 14, 1853.

H. Lüngel.

### Receipt and thanks.

The undersigned hereby publicly expresses his heartfelt gratitude for the gifts received:

s.) \$3 50 from Mr. Pastor Kühn and his congregation,

d.) \$2 00 by Wilhelm Griebel from Pastor Husman's congregation;

and wishes the merciful God to crown them with a thousandfold blessings.

Fort Wayne November 3, 1853.

### F. M. Hahn.

#### Receipt and thanks.

For my support in the seminary here, the following gifts have been sent to me by several members of the congregation of Mr. Pastor Lochner, namely by Mr. Pastor Lochner Kl, 00; Mr. Eiler \$5, 00; D. W senberg 25 Cts; Otto \$2, 00; A- Müller \$ >, 00; F. Tesch \$2, 00 L. Ets; ftdt 75 EtS.; W. Kohlmanu \$2, 00; I. Wagner oil, 00; Rullmaun \$1, 00 ". Franz Wille \$1, 00; M. Maidohm \$1, 00 H. Meier \$1, 00; F. Luck \$1, 00; G- Hupser 50 cts; G. Krieke 50 cts; E. Knete 50 cts; G. Jürgens 50 cts, Summa \$22.0 along with a box of linen from the women's club there.

The merciful God, according to his promise, wants to "reward" the mild givers with both temporal and eternal blessings.

Fort Wayne the 14th Nov. 1853.

Chr. gap.

### Changed address.

"/srresvr//e, Oo.,

\*) Iß incorrectly stated in the 7th Synodal Report.

6. ^uec^/e, Are/i LVa/eon, Ooo-b 6o., ///s.

^ers/aa/, O.

6s.,

### Receipt.

**For poor students at Concordia College from the Young Men's Association in St. Louis in the**  
Months February 1853 to October 1853, received \$190, 50th Cong.

St. Louis, November 24, 1853.

Samuel M. Tirmenstein.

Cassirer.

### Get

n. to the Synodal.Casse:

From the congregation of Mr. Pastor Wichmann in Cincinnati, O.	----	\$	4.78
„ Mr. Pastor Wichmann himself -	.		1.00
for the colportage of its	municipality.		5.85
from an unnamed person by Mr. Past. Dichlmann in Buffalo, New-Iori	---	2	.00

b. to the Synodal.Missions-Casse:

From an unnamed person in Herm Pastor			
Remicke'S Parish .	-1.50		
" the community of Mr. Po stör Brauer			
in Addisdn, Ills.,	----	25.00	
Collecte at the wedding of Mr. Aug. Sievers			
in Staunton, Ills.,	----	Z	.00
by I. G. Krug, through Hrn Past. Diehlmann,	1.00		

Also

has received Mr. Pastor Elöter, as dcrrualiger mission Cassirer: \*  
van Elisabeth" Keller ----81  
" of the congregation of Mr. Pastor Trautmann

inAdlian,

----Z .o^

New Testaments, for the most part with the

Psalter, Stuttgardter, London u. Hamburger edition, in ordinary binding with the  
Psalms . 20

ditto without psalter 15 in gold cut 30

28 Coufirmations - bills with Bible verses and song verses, ingl. with "biblical" pictures and marginal drawings; lithographirt and published by Leopold Gast .  
.. \$1,00

16 baptismal certificates with Bible verses along with dcrgek.

Pictures and marginal drawings; lithographirt und herausgegen von Gast u. Brother . .. \$1,00

Melodies of German church singing"

By Dr. Friedrich Layritz.... 28

Addendum thereto 15

The same with the appendix 35

In Germany, we have just published and expect to have copies by the end of this month: **E. W. G. Keyl's**, Pastor of St. Paul's Lutheran

Parish in Baltimore, **Catechism Interpretation** from Dr. Luther's Writings and the Symbolic Books, 1st main part, (450 pages)

Price \$1.

**Printed by M. Niedner,**

Corner" the third" and Cbestnut street,

# Year 10, St. Louis, Monday, December 20, 1853, No. 9.

## Jesuitism.

(Continued.)

John Sanchez, a Spaniard, not to be confused with Thomas Sanchez, d. 1610, writes: "If the penitent (?) has the strong suspicion that the confessor would not grant him absolution if he confessed that a sin had become a habit to him, then he can deny the habit with the application of an ambiguity, so that the meaning turns out to be: not absolutely is it a habit with me, but not such a habit that I would have to confess at present.- If a penitent should be known to the confessor, who knows quite well that, for example, he did not expel from the house the sister with whom he commits the sin, he can pretend to be someone else by changing his voice, clothes, name, place of birth, and the like, without sinning a lie, but by using an ambiguity. Yes, he can deny that he belongs to a religious order or that he is married, in the event that he should be absolved and the confessor did not want to grant him absolution if he learned about the circumstances.

"(of the stolen)", assure that he has already restituted it, if he presupposed it as probable that the confessor, if the restitution did not take place, would not grant the absolution, as much as the penitent assured the confessor of his inability; because he is not obliged to favor the error of the confessor." (See: *Leleotae st pract. äisp.* 1644. col. 1)isp. 9. ". 7.10.) Who would think that such a thing could pass the censorship of the superiors of the Jesuit Order? But the astonishment disappears when one reads in the *Institutum* itself the following: "Infamy because of enormous (quite horrible) sins excludes in the place (from the Society of the Jesuits) where the same is evident. Whoever, however, would have fallen therein in very remote places, such infamy would not exclude him from the (Jesuit) Order." (Vol. I. k. 343.) According to this, what kind of people there might be among the Jesuits here in far-away America!

Azorius, d. 1607, writes: "before Gregory was elected pope, he had publicly and solemnly sworn that he would renounce papal authority. But when he was elected pope afterwards, he did not want to renounce the papal dignity. But the Roman pope can exempt himself from a vow.

and from the bond of an oath and from the law, if only he has a proper cause to do so." (*Inst, woral. lib. V. o.'15. x. 127.*)

Laymann: "If someone is asked on oath whether he comes from a place that is believed to be infected by the plague, he can swear that he did not come from there, understood: from a place as one imagines it. Yes, most of them add that even if the place is really infected, he can swear that he has not been there, if he has only passed through it quickly and has the certain conviction that he is not infected by the plague. (In this, says Lapmann, op. cit. (Azorius, Sanchez, Suarez, Rodriguez a. A. agree with him.) From this it is evident what guarantee all plague and cholera quarantines grant against Jesuits. The good purpose of missionizing somewhere and doing something for the salvation of the "church" justifies the means of perjury.

Azorius of Lorca in Spain, who died in 1607, wrote: "It is a custom not to be disapproved, according to which a widow, after the death of her husband, for the sake of mourning, stays at home for a year and does not hear mass. (I "id. 7. lost, worst. e. 7.) It is self-evident that this Jesuit is even more in favor of hearing the word of God.

(Inb. 5. 6e pom. comr e- 7. rati. 3.) Schare, that the first Christians did not yet know this morality, because then they could easily have been overtaken by bloody martyrdom. From such sayings it can be explained why the American Jesuits are already beginning to talk gently about the fact that, when they would have come to violence here, it would then also be too late with our republican and above all with our religious freedom, (See page 47 of the present issue of our paper.).

John Mariana, who died in Toledo in 1623, wrote: "If a man murders a king who is not of the papal religion, and lives, he is honored as a great hero in the Roman Church for the rest of his life; but if he is killed for the murder, he falls as a martyr and as such a sacrifice that is pleasing to God and man". (Os ReZe et ReZis Institutions D. I. o. 7.) Of course, this book was publicly burned in France by the Schinder, but not by order of the Jesuit Order but of the secular authorities. Mariana also gives instructions in this book on how to prepare all kinds of poison and how to put it into the clothes, gloves, and on the defences. In this book, Mariana also gives instructions on how to prepare all kinds of poison and how to put it into the clothes, gloves, swords, saddles, etc. of the chosen victims, so that the murder could be carried out secretly and unnoticed.

Thus, Father L'Ami writes: "It is permissible for a cleric or religious to kill a calumniator (violator) who has committed great crimes by himself or his order.

crime threatens to discover, if there is no other means to prevent him from doing so; as there seems to be no other, if this calumniator is ready to accuse this order or its religious publicly and before respectable persons." (ve just. et ^ure clisx. 36. seot. 5.) The first is that the third commandment does not apply, since a papist considers the hearing of the Mass to be the highest, most sacred and most necessary service of God.

Toletus: "If a man, out of anger and passion, does not pay attention to the words he spends, has blasphemed, it is not a mortal sin, unless the man is accustomed to blaspheme. (Uid. 4. Lnstruoc. Laeerä. o. 13.)

Toletus: "A son may marry a woman, if the same is worthy of him, against his parents' will, without mortally sinning." (Iab. V. Inst. sae. o. 1.)

Bellarmin: "The Roman pope can, by virtue of his right, banish the secular princes, and sometimes, if it seems good to him, deprive them of their sovereignty. (Istb. 5. äo Uom. cont. o- 6.)

Immanuel a Saa, a Portuguese Jesuit, d. 1596, writes: "The rebellion of a clerical person (clericus) is not a crime of majesty because he is not a subject of the realm." (Aphorismi confessar. under the word: Clericus.) "A king can be deprived of rule by the state because of tyranny and if he does his duty

If a 'just' cause exists, and another can be elected by the majority of the people. Some, however, consider tyranny alone a cause for this." (D. o. under the word: Princeps.) From this one sees how easy it will be for the papacy, if the rebels should come to rule more and more in the world, to fraternize with them, thus to escape the persecutions of the last time and to unite with them for the last persecution of Christians.

Bellarmin: The ecclesiastical state can command the temporal state subject to it and force it to change its administration, depose the princes and appoint others if it cannot maintain its spiritual welfare in any other way." (Dib. 5. äs R. D. e

F. Suarez, born in Granada, died in Lisbon in 1617, writes: "It is an article of faith that the Pope has the right to depose rebellious or heretical kings. Since a king thus deposed can no longer be a lawful ruler if he refuses to submit to the papal decree, thus becoming a tyrant, he can be killed as such by the first best. (Det'ens. Läei outb. aävers. unZlioanLö seetse "vores. Dib. 6. o. 4. n. 13.14 )

Bellarmin writes: "Christians are not allowed to tolerate an unbelieving or heretical king if he tries to draw the subjects to his heresy or to his unbelief. There is equal danger and harm in choosing a non-Christian king and not deposing a non-Christian one. Therefore, Christians are bound not to lend a non-Christian king over them.

In "de Potter's Life of Scipio v. Ricci, Paris 1826" there is the report of the Spanish envoy to the papal court about the circumstances of the death of Clement the Fourteenth, which was found among the papers of Bishop Ricci. Then it is said that already one day in the Char week of 1774, after lunch, Clement had a kind of tremor in his chest and stomach like the effect of an internal cold, and since then a decrease in his strength was felt with a catarrh of a very particular kind. Then the pope complained of inflammation and burning in his mouth and throat with extraordinary agony, and almost always kept his mouth open. Immediately after his death, his face turned lead-colored, his lips and nails black, and almost the entire body had bruises under the skin. The intestines, already cancerously eaten, were put into a vessel, which jumped and spread a horrible smell. The hands became completely black and blistered. When the papal clothes were taken off, the skin got caught on them, and all the nails came off at this touch. Also, the hair

got caught on the pillow. No one doubted, therefore, even at that time that the pope had been killed by a poison, which works slowly but terribly. It was believed to have been killed by acguetta. (See Guericke's Church History III, 300.) One must not think that the Jesuits are friends of the pope at all costs, to whom they bind themselves to such blind obedience even in sins to be committed; it is not the popes whom they want to serve, but the papacy, and again it is not the papacy in any form that they strive to maintain, but the papacy/as they can use it for the highest purpose of their order. But the highest purpose of their order is: influence, power, wealth, honor. If the pope and the papacy no longer help the Jesuit, then both are worthless to them and the seemingly warm friend becomes the most poisonous enemy. Often the Popes have been more afraid of Jesuits than they have desired their help. Only the banqueroute of the papacy since Napoleon has brought the popes to the desperate step of throwing themselves into the arms of the Jesuits, and now to seek new conquests at any price, even at the price of all respect in the eyes of the civilized world.

The "great" Caramuel, this polyhistor, to whom the papists are not a little indebted, who is said to have converted 30,060 heretics despite his moral indifferentism, confirmed L'Ami's teaching, even though he was not a Jesuit. That the Jesuits are really serious about the principle that opponents of the order can also be killed by assassination, we think they proved clearly enough by not sparing the person of a pope when he became their most dangerous opponent. When Pope Clement XIV abolished the Jesuit Order by a bull of July 21, 1773, he is said not only not to have concealed to himself that he was signing his death warrant, but after a few months it became obvious to the whole world that the abolition decree had really cost him his life. He died already on September 22 of the following year under circumstances that would not have been

J. Maldonatus, a Spaniard, died in Rom 1583, writes: "Heretics must be burned as traitors and deserters. (Oow. să Duo. 9. p. 96.) Therefore we find in the Institutmn the regulation for "the disciples: "They shall also not attend" the executions of the wrongdoers, except for the heretics." (Inst. II, 221.) And in another place it is said: "The Congregation admonishes all those of us who are in such" (dtt< inquisition subjected) "realms.

We find it serious and strict that everything that can be done by us weak ones for the promotion of that holy office" (the Inquisition) "and its servants, is always done humbly and nimbly. (1<sup>a</sup>. o. I, 548.)

Math. Mayrhofer, d. 1641 at Munich, writes: "The Catholics consider it an article of faith that heretics are to be punished by death." (Lpeeuluml<sup>a</sup>raedieant. x. 54.)

Toletus: "If someone, carried away by a sudden excitement of mind, so that he is not powerful of his intellect, kills a changed one, he is free from a mortal sin". (lüb. 5. instruct. 8aeer6. o. 6.)

Maximilian von Sanden, who died in Cologne in 1656, writes: "The income from the whorehouses (guae8tu8 weretrieing) can be permitted. For if the public whores were removed from the communities of the people anywhere, then at the same time those cities would be flooded with defilements, incest, adulteries and other innumerable shameful deeds." (Oa8tiZ. lib. 6e prock". ssk8uit. liberal. p. 277.) Therefore the famous canonist Appilcueta with the surname Navarrus tells: "Also in this city of Rome houses are leased with knowledge and permission of the pope to the whores and always used to be leased to the same, and the confessors absolve those and have always absolved those who lease so, without the borsatz to refrain from such leasing." (^lanua1" oonk688.irjoruln et poer.itentium e. 17.)

Joh. Sanchez writes: "Absolution is not to be denied to him who has lent a hundred ducats to his concubine, which he has in the house, and which he could not hope to recover if he expelled it from the house. . . For it has been said above that no one is obliged to avoid the next opportunity to sin with his great disadvantage; nor can it then be said of him that he wants the opportunity, but that he allows it. Therefore he will not be obliged to expel the concubine from the house, if she is too useful to him, who lives in concubinage, for the acquisition of temporal goods in his trade.- Yes, if the concubine would also be of too great use for the pleasure of the thief, in that, if she were missing to him, he would lead a too peevish life and other food would tease the bailiff and another attendant would be difficult to find, then the bailiff is not obliged to expel her from the house." (Vi8p. 10 v. 29.) It is true, however, that the whole Order never liked to see its members displaying such foul morals, but it never condemned it as contrary to God's holy commandment. On the contrary, even in the Institutum it is said: "It is the demand of several provinces, since the Society now (1661) stands here and there in the bad reputation and is accused as if it teaches too lax opinions in morals and follows in practice, that against such a great evil an effective means is applied. Thus the Congregat on determined: first, that the professors of moral theology are to be seriously admonished that they teach cautiously and do not think that what they consider probable they can immediately bring to the public in writing or orally" (Vol. I. fol 642). The only thing the Order criticizes is that its members so carelessly divulge their lax morals.

Maldonatus, d. 1583, writes: "The poor do not commit theft when they are urged by extreme necessity to take other people's goods, because the goods are then not really other people's, but common to the endangered life; and extreme necessity is also not when there is almost no more remedy than when the poor breathe on the soul, but when one can hardly create help for oneself in a lower way. (Sumin. g. 8. artie. 3.) From this one can see that the fight of our local Jesuit papers against Communists and Socialists is only mirror fakery to deceive the people. Jesuits and Communists are brothers in faith.

Thus Ferdinand de Castro Palao, d. 1633, writes from Leon in Spain: "Merchants who cannot get the right price from the buyers, unless they swear that they themselves will pay such and such a price, when in fact it is not so, I add, merchants can swear that the goods will pay them such a price, that is, with the addition of all other expenses, or with the addition of another good that they have at home or bought elsewhere. (I. III. traet. 14. x. 7.)

Suarez, gest, zu Lissabon 1617, writes as follows: "Whoever has faithfully paid money lent to him, may afterwards in court, if he lacks other means of proof and information for this, be questioned on oath and say that he never entered into this loan agreement; added: under the obligation that he should pay twice". (Intr. 3 o. 9. n. 6.)

Toletus writes: "Whoever cannot sell his wine at the lawful price, either because of the inequity of the judge, or because of the malice of the buyers, who agree among themselves that few shall buy to depress the price, might make the measure smaller, or home a little water, and sell it for pure wine or full measure, and demand the lawful price for it, if only he does not tell a lie in doing so; and if he should tell one, it will not be a mortal sin." (Instruct. 8s, oer6. kack, às 7 xeeeat. c. 49.) Wonder is it that not all donors realize what excellent advocates they have in the Jesuits.

Leonhard Less writes: "Those who cheat on the regular state taxes do not sin mortally and are not bound to repayment. Because, according to a probable opinion, the pure human penal laws do not oblige in conscience; tax and duty ordinances and such human laws imposing punishment; therefore they do not oblige in conscience. And if one wanted to object that such defraudation would bring harm to the customs lessee or tax collector, my answer is that they lease the office under such condition and burden; also they cannot be concerned about their advantage to my disadvantage. be." (lab. 2. o. 33. cluo. 8. n. 55.)

The Jesuit Theophilus Raynaudus, d. 1663, requested a defense of Less in Latin under the title: "Appendix for Less on the Permissible Use of Ambiguous Speech and the Restriction of Mental Speech, i.e. such a manner of speech in which one thinks of something else that restricts the speech against I. Barnes. It is this writing of the edition of Indd. 4 üa M- ütia et 'ure Leß'ens of 1630 (DuZck). \*

Filliucius writes: "That a human civil law obliges, for this the acceptance of the people is required. Because the laws are publicized on the tacit condition that they be accepted by the people: for this seems to be in accordance with the good will of princes and legislators, that they not appear too burdensome to their subjects." (D II. U. 21 o. nlt. v. 429.)

Escobar: "Clergymen and other ecclesiastical persons are not bound by civil laws with a peremptory power, but insofar as the same give them a rule, they are bound by those laws which serve the general welfare and which do not impugn the freedom of the

Church, the sacred ecclesiastical laws and the ecclesiastical office. . I object that the clergy, if they cause no annoyance, do not mortally sin if they violate the laws of the secular princes, because these laws have no direct binding force for them." (Iwb. V. sect. 1. o. 5. sevt2. probt. 19.)

Paul Laymann von Zweihücken, d. 1635, writes: "The pope should also keep the treaties and promises if they are natural and international law. However, this must be understood in such a way that the Pope cannot ordinarily abrogate the Concordats, although it is a different matter when the public good of the Church makes it exceptionally necessary." (Inst, äskenä. xovtik. x. 168.) History teaches that there has never been a promise, especially given to the "heretics", that the Jesuits would not have made according to this principle, that the good cause of the welfare of the Church would not have been the cause of the "heretics".



The first is that the Church would not have permitted and advised the abrogation of the means of breach of trust. We recall only the "irrevocable Edict of Nantes and the Peace of Westphalia. **The** Jesuits enforced the abrogation of the former, but they only worked on the abrogation of the latter without success. Also of these shameful principles, that under certain circumstances one is not to keep one's word, and especially not to believe heretics, the root already lies in the Institutum of the Order, in which it says, among other things: "Vows, which the members of our Society made while they were still in the world, are annulled in our Society, and so it must be understood that the obligation of the same (vows) ceases as long as they remain in the Order. (1,700.) One sees from this, with the entrance into the Jesuit Order all conscience for the holiness of a made promise must immediately disappear from the soul of the entrance.

Maldonatus: "A judge does not sin when he condemns someone according to the law, even though he himself knows that the person is innocent. (Lumm. gurrest. 7. art. 3.)

Castro Palav: "Finally, as often as an honest cause presents itself to cover the truth, one can use an ambiguous oath without sin 2c. Therefore, as Sanchcz, Bonacina and others well say in their writings, even if one asks that all ambiguity be left aside,- even demands on oath that one say the truth sincerely and unambiguously, one can always swear ambiguously and use retentions, because **it is self-evident** here that one does not use an unjust kind of double entendre." (L. III. tr. 14. p. 7.) Who may believe the present Jesuits, even if they would swear with a bodily oath, that they have now abandoned the old practice of their ancestors to use double-sense words in order to deceive others? Have the present Jesuits become different, why do they now appear as the renewed old Jesuit order? why are they not ashamed of a name that reminds of a society that systematically poisoned and destroyed all morality?

The reader sees that the Jesuits have the reverse ten commandments. They are: thou shalt have other gods; thou shalt take the name of God in vain; thou needest not hallow the holiday; thou needest not honor father and mother; thou mayest kill; thou mayest commit adultery; thou mayest speak evil against thy neighbor; thou mayest covet thy neighbor's goods. The Jesuits have gotten rid of all ten commandments for themselves and for those who want to entrust themselves to them by their principle that the good end sanctifies the bad means. They are the ones of whom Isaiah Cap. 28 prophesied: "You say, 'We have made a covenant with death. and made one mind with hell; when the flood comes, it will not strike us, for we have made lies our refuge and hypocrisy our shield. How low the Roman Church has sunk at this time is already evident from the fact that it now almost universally praises the Jesuits and has called them to help at this time. We could still cite a great deal of evidence for the depravity of the morals of the Jesuit Order (indeed, we have omitted the most abominable ones that offend the sense of shame), but it disgusts us to copy more. This is enough for this time. Every reader may now judge for himself what he has to think of the local "Herald of Faith", when he calls the Jesuit Order "a society that has done so much for the world in every respect and stands alone", and who does not refrain from writing: Finally, we would like to know of any writing or work of a Jesuit in which the principle is expressed that the good end justifies an otherwise evil means. It is clear that only a Jesuit, whose face never blushes, can ask and say this.

(To be continued.)

(Submitted.)

## About Beselsche's pamphlet about the "Little Baptism" in this year's Annual Report.

The undersigned has read to his regret this article in this year's annual report, and for the sake of the Lord's cause feels impelled to give some correction concerning it.

Many things could be said about the fact that the "style" did not turn out as desired in the little book about infant baptism. But here only this. Imagine the audience present. On the one hand, people who, before the time when I took over the congregation, had been visited for 28 years by indolent, highly unscrupulous unionists every 4 weeks with a flat sermon. Among them there are now some dear Christians and sensible men who left the Union in my time; but consider the other bunch, and indeed many also among my congregation, to whom spiritual things have to be chewed over, explained and drilled in over and over again; so that I was forced, even in sermons and even more in school lessons, to translate a lot of German words into the so-called Pennsylvanian German. Pennsylvanian German (rather, English Welsh), and to orient my language to theirs in social intercourse in such a way that even today I am more accustomed to that gibberish than I care to be. All this in order to help those neglected little people and to lead them to the Savior. Whoever wants to reproach such a thing as style mockery, remember that I have therefore left it alone, because it is in the salvation of the people. On the other side were the long-bearded Amish, a variety of Mennonites, who, however, strictly observe neither Menno's

nor Dietrich's teachings, but again form a middle ring, a sect of their own. They have settled there in large numbers, are mostly very rich, and - full of deceitfulness; in addition, the god of this world has blinded them to such an extent that they are not only highly incapable of true word or scriptural faith, but are even suitable for the mockery of important articles of faith. Now how to talk to such people? Answer: in their own way and how to deal with them, and how to do that can only be known by the one who lives among them. Thus, the previously written disputation was deliberately written in a language comprehensible to the listeners, without taking good style into consideration. A clear proof that it never occurred to me to publish this booklet through printing; otherwise I would have probably polished it a bit.

Also the "representation" is not guessed. When I read this, I put myself in the spirit again among those people, whose meaning and arrows I knew long ago. The devil was, as often, a stupid devil, otherwise he would not have persuaded a member of the Amish community to come to me twice in the evening and to chat about the school. Thus I knew in advance which arrows were to be shot against me. And I held the shield in front of them, regardless of whether one thing belonged here or the other there; enough, I stood alone in front of many poisonous enemies and made use of the law of warfare of the building, where studied tactics remain unconsidered, because one defends oneself as one can. In the process, of course, some things happen that appear to the onlooker from a distance to be somewhat inconsistent, crude and inappropriate. And which faithful shepherd will still stroke such impudent and coarse wolf-men, who for thirty years have seduced so many, many families that they let their children grow up unbaptized! Only in my small parish of 12 families I found 19 children running around unbaptized, and how many more were there among German families outside my parish! Consider this!

Finally, even the "content" is not guessed. So far I have not found anything that is contrary to the word of God. However, I must publicly confess that I was so harsh on Tertullian because he was against infant baptism 2c. I omitted just this sentence in the oral lecture and only left it unedited in the manuscript at the approval of my successor in office. I took this whole sentence from Brownle's defense of infant baptism, and confess that I could have looked up the source instead (which I did literally, noting the name hm).

But then, according to Guericke's Church History, I would have had to call this Tertullian "a polemicist and one-sided opponent of infant baptism.

By the way, I must confess that the weak enterprise was not without success. The enemies were beaten in such a way that from there on they no longer dared to make attacks as before; thus the friends were also strengthened in this cause not a little, and immediately after that 4 grown children from two families of my congregation were baptized, who went to school with me, and with the consent of their formerly Amish-minded parents demanded Holy Baptism.

But so that, if those longbeards were to raise their heads boldly after my departure, the weapons they felt could be held up to them, Father Arnold and some with him asked me very urgently to hand over the manuscript to them so that they could have it printed, because none of the Pennsylvanians can read German writing. I consulted with my successor in office, who not only approved, but even advised me to have quite a lot printed. I should be sorry, therefore, if the publication of Notabene should make the beaten enemies even bolder and the others suspicious. I would like to remind you of this: I could only honor the advice of my dear brother preacher to present the right doctrine of the legitimacy of infant baptism in sermons, but unfortunately I could not follow it; for the cunning Amish avoided my church services, in which I so often preached about infant baptism, but outside the church services they were all the more diligent in their pursuit of my parishioners. And since I was unexpectedly invited by the Am. And when the preacher unexpectedly challenged me to a disputation, what should I do? Cowardly retreat? No, there was fighting here, which was hard and sour enough for me, who was all alone among such a bad crowd.

However, if someone should teach me better with regard to the content of the pamphlet from the Word of God, I will gladly hear and accept it.

Ms. Besel.

### **Dr. Benj. Kurtz**

kieisert himself in the last numbers of his "*Luth. Observer*" again very much about the godless

"Old Lutheran." Among other things, it is frightening to him that recently again such an old Lutheran preacher from the West moved to the East.

to a city where there was already a faithful Lutheran preacher who was

He said that he did not believe in the presence of the body and blood of Jesus Christ in the Holy Communion, "and other related errors". Mr. Kurtz concludes with the well-known litany of the General Synod: "Lord God, save us!

We do not blame the poor man for getting so heated again on this occasion. But he should also mean that we can so little regard people of his faith as Lutherans, even though they call themselves so, as little as we can regard a wolf as a sheep, if he wears a sheep's skin. You who insist on the name Lutheran and demand recognition as such, and yet publicly mock and blaspheme the teachings of Luther and the whole Lutheran Church, are nothing but the Jesuits among the Protestants, who of that order lack not perfidy, but prudence.

(For the Lutheran.)

### **From the life of the priest Flattich.**

(All from the South German originals.)

In the company of some gentlemen they were talking about the state after death; because nothing certain was known about it, it would be better to keep silent about it altogether. I was standing at the window and saw the cows driving to the well, so I said to them: Gentlemen, look out of the window and look at these cows. Since they wanted to know what I wanted with it, I said to them: These cows are content, if they only have their daily drinking and eating, what do they want from the state after death? Who therefore does not want to know anything about the state after death n. does not also think about it, he is a cow.

One desires a blessing, but this is cer blessing, not that one has much, but that one goes far with little; so Christ blessed the five loaves and fed five thousand men with them.

### **Of secret societies.**

As for their secrets, of which those who are in the lower classes know nothing, but only those who are in the higher classes, this has given me pause for thought, for in the New Testament I am aware of two opposite secrets, namely: "Great is the mystery of God" 1 Timothy 3:16, and "on their foreheads is written the name of the Lord. 3, 16, and: "on her forehead a name is written: Because I do not believe that the secret of the Freemasons goes to the secret of Christ, I assume that it goes to the secret of Babylon.

From the Rev. Flattich's collection on a biblical doctrine of education.

Jam. 5, 7. just as a farmer must not only be diligent, but also wait with patience for the divine blessing. Blessing, namely the morning

The divine blessing must be patiently awaited by the teacher and the learner, who must not only apply diligence but also wait for it. But the divine blessing shows itself both in the beginning and in the progress of learning, as well as in the fact that one can use what one has learned for oneself and for others. The progress of learning is not in the control of the teacher and the learner, no matter how much effort is made and the best method is used. There is something special about patience, in that by it one can accomplish much; for a patient man is better than a strong man.

(Sprüchw. Sal. 16, 32.)

(To be continued.)

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### **If I forget your Jerusalem, I will forget my right hand.**

Ps. 137:5.

How should I be ashamed of the church that is called by Luther's name? Should I take offense that it is blasphemed and misunderstood? It is true that we must also weep and lament, as Judah once did in a foreign land, and beat our breasts in mourning over our church's state of misery.

How have so many fallen from our God's holy word, Who with the world now safely walk the broad way to hell! How have so many been blinded by false sectarian hypocrisy, Who now treacherously disgrace the church in pompous glitter!

How cruelly it is suppressed in the German land by princes, who with glittering pretexts have imposed on it the compulsory union, who have mixed our Luther's pure teachings with Calvin's enthusiasm. And to invert it, served this up to the people as "evangelical."

Alas! how many brethren are deceived With this word's sweet sound; How many still are drawn Into the net of false union! The "evangelical" preachers speak of brotherly love, And yet, like thieves, rob us of the pure gold of the full truth.

Baptists and Methodists, They have robbed many a her; That, led away by their lists, They no longer believe the pure doctrine. How is the church now so desolate, Which once was so full of people, Driven away and deserted by her own children!

And if only all who called themselves Lutherans with their mouths, confessed to Luther's teachings sincerely and from the bottom of their hearts! But alas! the fewest remained faithful to the faith of our father. And most of them are driven by many false teachings without shyness.

## 70

Go hang the harp on the willows: Is there a pain like our pain? I contemplate the suffering of our church,  
So wail my sorrowful heart.

Alas! our walls are down, And our halls are destroyed, Silenced are Zion's songs of joy, And our vineyard is devastated.

For the confession, which like walls, trimmed to the good and eternal word, protected the holy castle from all enemies' cunning lurking for so long, and whose glorious battlements adorn the never defeated banner, is being destroyed with a bold start by Lutherans themselves.

But look! what threatens Zion's towers Dorr for a dark terrible army, Ready to storm the holy castle, Gehullt in gruesome defense? What rages there out of the gullets of hell for a perishing torrent? It is the pope, the man of sins, it is the Antichrist of Rome.

And what are the fierce enemies there, inflamed with the fires of hell, who blaspheme the Lord and the church with hatred and rage, who mock all that is holy, who rebel against Christ? They are the deniers of God, they are the mockers of the rough crowd.

Thus Satan continues to invade our dear Zion.

And oh few are the fighters who cry out against these abominations.

Only a few faithful are to be seen, Who bravely stand on the reef. And zealously build Zion's walls. And fervently implore God for them.

And these few sneer at the crowd: "You are too harsh in your discipline; you are too strict in your teaching, and suffer from addiction to condemnation. You let love rule most of the time. And you stand too firm on your mind; you only want to think of yourselves as Christians. And throw away all else."

But I should therefore leave the church, Because its scattering army is so small, And many hate it without cause. As once the Savior?- Nevermore! Jerusalem, if I forget you, I will endure all pain: The Lord then forget me also. Thou wilt not be my highest joy.

O Evangelical Lutheran Zion!

Thou standest on God's pure word: Therefore, in spite of adversity and death, do not depart; Continue joyfully in confession.

Your Lord has mightily overcome the world, the devil and hell in the holy war: if you are found faithful in faith. Eternal victory is sure for you.

Mr. Fick

## World Trade.

The war between the Russians and the Turks, which had been threatening for a long time, has really broken out. Sultan Abdul Meshid, urged by the envoys of France, England and especially Austria to take peaceful measures, had just issued an order to the chief general of his troops, Omar Pasha, not to attack the Russians if it had not already been done, but it was too late; the Turks had already fired on some Russian ships that dared to sail up the Danube. On November 4, the Turks crossed the Danube at Kalafat and entered Wallachia towards Oltenitzza, where the Russian Gortschakoff was waiting for them. Defeated in two battles, on November 5 and 11, Gorchakoff was forced to retreat to Bucharest, the capital of Wallachia. On November 12, however, Omar Pasha himself withdrew, leaving only a strong garrison in Kalafat and reassembling his remaining troops on the Turkish side of the Danube. It seems that the approaching winter will prevent the two warring parties from continuing the war, since, for example, the Russians are bringing the main part of their fleet into the harbors for the winter. Incidentally, the Russians are also defeated in the Caucasus, where they have been fighting with the Circassians for years, and their war armies do not seem to be in the best condition. With the many uncertain news about the plans of the Russian Emperor Nicholas to provoke the peoples who live to the north of the English possessions in the East Indies to war against England, I do not want to tire the patience of our readers, but I do want to call upon all dear Christians and fellow believers to pray that our Lord God will keep the war away from our German fatherland. The Russian Emperor is already extremely angry with England and especially France, because they have placed their fleets in the entrance to the Black Sea off Constantinople, in order to preserve Turkey if the Russian should advance victoriously. In addition, Austria is a friend of Russia, so France has already warned it not to accept Russian refugees. If, God forbid, the threats that have been exchanged between Russia on the one hand and England and France on the other should lead to war, the battles would take place in Germany, as has been customary for so long, since Prussia could hardly remain neutral. But think, dear brothers, what would become of the young seed of Christian faith and life in Germany, which is just sprouting in Vienna, if the desolate war were to break out there.

The news will probably soon arrive from China that the capital, Pekin, has been conquered by the rebels; much blood flows there, not only in the battles, for the Chinese usually run away soon, but when the rebels have conquered a place, they murder all

the officials and nobles. Strange soldiers that: every Chinese soldier needs some servants to carry his baggage, especially one to hold a parasol over his head; he puts his rifle on the shoulder of such a person, then carefully turns his face away and fires away, they don't like to smell powder.

On the 5th of December the. On December 5, Congress convened in Washington, and on the 6th, President Pierce submitted his message, in which he indicates how our country is doing and according to which principles he administers his office and intends to administer it further. He speaks particularly intelligently about all kinds of great plans which speculators would like to persuade Congress to adopt, namely the construction of a railroad across the United States to California; if the President's advice is followed, the Government will render all assistance in that enterprise, leaving the matter to private men themselves. The United States government has made much, much money in the past year, now has over 32 million dollars in surplus, has paid off nearly 13 million dollars in debts, and is only about 57 million in debt. This is quite gratifying, and when the President writes that we have every reason to thank God for the grace and blessings He has bestowed upon us in the past year, he is right to do so. But if the Americans conclude from this surplus of 32 million that things are so much better with the people and country here than with the European states, among which some act like the Schillburgers every year when they dug a deep well (the clever Schiltburgers, compelled to remove the dug earth, dug a deep well, dug a deep well, dug a deep well, dug a deep well, dug a deep well, dug a deep well, dug a deep well, dug a deep well, dug a deep well, and dug a deep well. When the Americans judge the condition of their people by the mass of dollars that are made, they are not only mistaken, but even put their own people and country in danger. In short, they seduce the inhabitants of this country into avarice, the root of all evil, and plant a low, mean sense in their minds. Most of the local newspapers have now come to the point where they teach, without any pretense, that the acquisition of money is, after all, the most important and necessary endeavor of all life, and President Pierce will be heard by few when he expresses the conviction in his message that we cannot rely on any apparent progress unless it is supported by a national righteousness based on the high truths of divine revelation. With the ordinary reasoning of so-called common sense one can prove everything, even the worst, make sweet into sour and sour into sweet; thus also the true contradiction of all righteousness, avarice and covetousness can be proved to be useful, so that the evil heart reaches for it with right joy. God save all the inhabitants of this country and especially the Germans from the terrible temptation to regard money and goods as the highest and most important treasures.

[God help all those who are deceived, that they may let avarice and covetousness and their inseparable companions, meanness and baseness, be driven out of their hearts by the word of God. The efficiency of a country and a people lies in the fact that every member of it is given all protection and assistance to fulfill his earthly and his heavenly calling without hindrance, and that the individual members themselves faithfully fulfill their earthly and their heavenly calling and support their neighbors in this endeavor. The Word of God not only teaches all this, but also gives the power for it, the Holy Spirit; therefore the Word of God and those who preach it, the Holy Christian Church, are the highest and most important treasure of a country and a people, and it is best with the people who obey the Word of God most faithfully. If you, dear Germans, really want to seek the best of the country into which the Lord God has led you, do not join in the clamor of the dollar hunters and the dollar chasing, but learn to profess the word of God yourselves and teach the people also in this way. Remember Luke 12:15-21.

---

## Call

### to all Lutherans who are concerned about the plight of the poor Gentiles.

Fellow believers!

Among the distresses of the brethren, one is now throbbing especially loudly on our hearts, that we may weep with the weepers and help where help is needed. Our poor breeders among the Indians of Michigan, who have now been won for the Gospel of Jesus Christ for a number of years through the ministry of our missionaries, are groaning under the heavy fear of losing their dear home and all the benefits of it through the laws of this country, if they do not, like the other citizens of this country, guarantee to become useful citizens of these American Free States by practicing agriculture. It will therefore be asked about their land ownership, i.e. it will be examined whether each family owns a sufficient piece of land to be able to feed itself by cultivating it. Those Indians who do not offer this guarantee of a peaceful civil life will inevitably be pushed across the Mississippi into the free Indian territory, where presumably the entire Indian race will be worn down by war among themselves and by other misery.

Unfortunately, our dear Lutheran brethren among the Indians of Michigan possess only small insignificant stretches of land, on which they cannot support their families by farming.-What, then, is more natural to all of us than to lend a hand to our dear fosterlings, so that they may be properly affected by the above-mentioned law and be able to enjoy the lasting benefits of a Christian community life and peaceful agriculture? Or should we say: "God advise you, warm you and satisfy you" without giving them what is necessary for the body? What good would that do them?

Hear what plan the Lord has given us?

We want, God willing, with the help and support of all of you, to provide 40 acres of land for each Indian family in the community of Shebahyonk and Bethany, so that we pay the initial purchase price from the missionary treasury and the families, depending on what God provides, pay something back into the missionary treasury every year, until they, God willing, have cleared their land and can help other poor heathens with the money they have paid back.

Since there is now the prospect that the Indians converted through our ministry will concentrate and settle in one and the same place if we provide them with land, we hereby make a heartfelt request in the name of the Lutheran Synod of Missouri, Ohio and other states. States to all Lutherans to support our missionary fund as soon as possible through extraordinary collections, so that the intended land will be acquired within a short time and the Lutheran Indians will see that we do not make mere words, but want to help them sincerely. It is now the holy Christmas season. It is now the holy Christmas season, when we are called upon to make our goodness known to all people, to offer to the infant Jesus, like the wise men from the east, all the silver and gold he has given us. In joyful faith, then, open your hearts and hands and give the gift of the Child Jesus in our poor red brothers! All of us, especially the co-signed Cassirer, will receive your gifts with joy and will acknowledge them in his time in the "Lutheran".

Sagenaw-City Dec. 2, 1853, The Missionary Commission of the Lutheran Synod of Missouri, Ohio u, a, St.  
Ferdinand Sievers, Chairman. Ottmar Cloeter, Treasurer.

Gottlieb Schaller Secretary,

## Acknowledgements.

The Lutheran congregation of Mr. Past. Schliepsick at Pleasant Ridge has donated to the building of our German Lutheran Zion Church in Staunton -----H60 ,00

The Lutheran Gern, of Mr. P. Straffn

In Collinsville ----- 26.65

Among them are 3 dollars from two Lutheran brothers of a neighboring parish.

On behalf of my small and poor ge-

I express my heartfelt thanks to the generous donors. May the Lord hear our prayer of thanksgiving for them.

in graces, and to hear them especially in heavenly

bless us abundantly for this. May many congregations still remember us, so that we can build our little church, for which a large part of the building material already lies on the site.

This small, but purely Lutheran congregation **in the** vast Illinois prairie has been known to only a few, so the undersigned takes the liberty of reporting a few things about it.- Through great sacrifice, 6 years ago, H. Past. Lochner gathered the Germans living here into a Lutheran congregation, which after his removal, Rev. Birkmans temporarily, and Rev. Reisner until his departure. Reisner until his departure. The friends of the Union, as enemies of the pure doctrine, now sought to devour or drive away the faithful little group; and it really happened that the few faithful ones sold their Haustein in order to move to a confessional congregation. The careful care of the dear brother, Rev. Schliepsick, who traveled 28 miles from time to time to strengthen the remaining Lutherans with God's Word and Sacrament, succeeded in gathering 9 Lutheran families into a congregation, which duly called the undersigned last May. A? small congregation! This little group alone has since become two flocks, namely the Zion congregation here in and around Staunton, which now numbers 12 families, and the St. John's congregation 6 miles from here on Ridge Prairie 10 families strong. Both congregations promise to grow through immigration.... We held our services here in Staunton for quite some time in a cottage leased by a parishioner; and since this has been sold, we have been making do very poorly in the living room of a parishioner. But since we have too little room here, cannot stay here in the future, and there is no other place for worship and school, we are forced to build a church, which is quite difficult in this wood-poor area. The small group, struggling with debts, has written 125 dollars for the construction, but it will not be paid for two years, which is why our eyes are longing for help, which will certainly come and has already come in part. The Lord will.

Awaken hearts for us, who help to raise up our Zion, from where the sound of his holy word, as it seems, comes. Word, as it seems to be

has penetrated further and further to the Prairie inhabitants, and even in our County City Carlinville has found willing hearts among the recently immigrated Germans, so that before 3

The undersigned, together with his two aforementioned congregations, visits them every 4 weeks and serves them with God's Word and Sacrament. Amen.

**Ms. Besel.**



## [72] Contributions

for the building of a church in Logansport, by members of the Lutheran congregation in Baltimore, namely by:

**Wr. "6**

Wt. Ke. Rr. Fe. Gh. Ra. Wh.

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H47 6 On it received by Pastor Zeumer which are already receipted "" 26 00

\$21 06

We sincerely thank the generous donors also for this second mission and wish that the Lord God will reward them abundantly.  
Logansport on Nov. 29, 1853.

C. Stürken, Pastor.

### Receipt and thanks.

With heartfelt thanks, the undersigned hereby certifies to have received from the Young Men's Association of the congregation of Mr. P. Nützel, Wittenberg, O., for its support ^10.00  
Conc. Coll. d. 13. Decbr. 1853.

G. Grüber

### Quitt and thanks.

With sincere thanks, the undersigned certifies to have received from Mr. P. Hattstädt and his congregation in July of this year 4, in Aug. 3, and in Octbr. H5, 00, also from the Young Men's Association in Ft. Wayne in Nov. 5, from Mr. Prof. Crämer there 2, and from several members there \$28, 34.

St. Louis, Decbr. '53.

I. M. M. Minor.

Receipt and thanks.

\$3.00 from Mr. Johanning in Waterloo Ill through Mr. Past. Birkmanu, certifies with gratitude

-- "I^A. Hügli. Acknowledgement and thanks.

With heartfelt thanks against God and the mil, the giver I hereby certify.that I have received for my support \$2.00 from some members of the Detroit community.

Hugo Hanser.

### Changed Addreften.

Fev. <7.

60., O/rro.

## Receipt and thanks.

Sincere thanks to the local Young Men's Association for the gift of " tzlO00  
Mr. Joh. Kalbfleisch "" 400  
"Franz Rudloff" " 100  
St. Louis Nov. 10, 1853.

The high school student C. F. T. G rebel!..

## Get

". to the Synodal Casser

From Mr. G. R. in St. Louis' -- tz 60  
Collecte collected at the wedding of Mr. Simon Krug, by Mr. Past. Lemcke in Monroe  
Co, Mich, Sent ----2 54  
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" whose community in Elkhom Prairie, Ills. 8 11

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Collection in Misstonsflunden of the municipality of the  
Hm. Past. King, in Lafayette, Ja., -4 00  
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harner collected in a reading lesson -

„ L. 30  
e. for the maintenance of Concordia College  
by Mr. Past. Kühn7 93

ä. For poor students and pupils in the Cordia College and Seminary:

from the congregation of the Rev. Lochner in Mil- waukie and individual members of the same for the college student Reimann--15 80  
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parish 12 bushels of potatoes

by Mr. Launhardt at Centrville, Ills:  
100 cabbage heads, 100 pounds of flour, 2" Bushel potatoes. from the parish of Mr. Past. Baumgart:  
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8 bushels of potatoes, 82 40 in money.  
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" " Ant " "" ---1 00

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# Year 10, St. Louis, Mon. 3 Jan. 1854, No. 10.

## Jesuitism.

(Continued.)

Before we close the own testimonies of the Jesuits about their moral principles, we still want to give a small gleanings of such, which still have to be made up for the sake of completeness, namely, which show which influence their morals had also on their dogmatics (doctrine of faith).

Thus Gabriel Vasquez, who died as a professor at Alcala in Spain in 1604, writes: "Among the Catholics it is an undoubted truth that the relics of the saints, whether they be pieces of the same, as bones, flesh and ashes, or whether they be other things which have touched the same or belong to them, are to be worshipped, (*adorandas*) and thus venerated." Comwent. in Lkom. tk. III. HULSSt. 25. eisex. 112. o. 11). Vasquez adds in this passage that therefore also "the belts and sweatcloths of Paul are to be venerated through the *cult of worship* (*cultu adorationis*)."-It is therefore a lie if the Romans seek to justify themselves against the accusation of gross idolatry and idolatry by claiming that in their church there is only worship of the creatures, not worship, only Cultus, not *Adoratio*, only Proskynesis, not *Latria* tolerated.

V. Filliucius: "Are the feasts of the Blessed Virgin rightly celebrated by the Church? I answer affirmatively, and indeed Suarez Cap. 8. n. 1. teaches this as a thing that certainly belongs to the faith. And rightly so; because it is an article of faith that the same is to be adored (*adorandem*). Therefore, in the Tridentine Decree of the Relics and of the Veneration of the Saints (sect. 25.), the worship of the God-bearer is taught first." (Praok 27. in 3. prs>sospt. äsorU. o. 4. n. 48.)

Adam Tanner, from Inspruck, last in Ingolstadt, d. 1632, writes: "It is without propriety to confess that the images are not only to be honored and venerated, but also to be prayed for according to the true meaning of this word". (2. Mwm. äisp. 4. tdes. 48.) Tanner's Herr College, Grether, who, along with him, disputed with the Lutherans in Regensburg in 1601 and, as is well known, established there as an article of faith that the dog of Tobias wagged his tail, even defends the invocation of the tablecloth on which the Lord enjoyed the paschal lamb: "LLnotissiwa, vei mappa, ora pro vobis," d. i. "O most holy tablecloth of God, pray for us!" (See ^om. III. äs oruov I. 3. o. 3.)

Gumpenberg, from Bavaria, penitentiary of the Pope, d. 1675, writes: "It happened that in Jerome's time the world wondered that it had become Arian, I want to make, if You, O Lady (Mary), rule my pen, that the world wonders to have become Marian." (^tlavtw Nsrism. äsäwLt. s.ä VirZ.) So not Christian, but Marian the wretched Jesuit wants to make the world. Not in Christ's but in Mary's service he wants to stand. He has rejected Jesus, although he calls himself after him to deceive the Christians. But you are not Mary's, this holy mother of God's, but the devil's servants; to him you give the blessed name of the humble, blessed virgin, as the idolatrous Israelites gave the name of the golden calf: the Lord who brought us out of Egypt. Mary hates your shameful idolatry and considers the honor you claim to pay her as her most atrocious desecration.

Cornelius a Lapide, native of the monastery of Liège, d. Rome 1637, writes: "To be the Mother of God is in a certain way to be higher than God". (documentary, sä krov. o. 31. v. 29.)

Ferd. Quirin. de Salazar, d. Madrid 1646, writes: "The Virgin (Mary's was this Sacrament (of Holy Communion))

Originator (autrix)." (Lxxos. in xrov. Lul. o. 9. n. 152.) Similarly Cornelius a Lapide writes: "Christ left his flesh in the Holy Communion, at the wish and perhaps request of the blessed Virgin." (In L<sup>ar</sup>. o. 24. v. 19.) Yes, in this same place Cornelius further states that Mary made this request for this reason: "That her flesh also might unite with the faithful." The first-mentioned Salazar also relates in the attracted place n. 144: "Our holy father Ignatius" (the founder of the order) "thought that Son and Mother were one flesh and blood, or that the Son was a part of the Mother; from this he concluded that in the Lord's Supper he received not only Christ's flesh and blood, but also Mary's, or certainly a large part of Mary. For if mother and son are of one flesh and blood, it necessarily follows that he who partakes of the flesh and blood of the son also partakes of the flesh of the mother. About which thoughts the mind of St. Ignatius felt an unbelievable lust (!)." - One can see that the Jesuit faith is not strengthened in the Holy Communion by the belief of enjoying the body and blood of Christ, the God-Man, but rather by the insane idea of being fed and watered with the body and blood of the Holy Virgin. The good purpose of raising the cult of Mary also sanctifies for them the means of not actually celebrating Christ. The good purpose of raising the cult of Mary also sanctifies the means that one does not actually let Christ be the founder and the gift of the holy sacrament, but Mary!

Vasquez: "If a child who is to be baptized is struggling with death and cannot be baptized in any other way than by throwing it into a well and drowning it, it is reasonable to throw it into the well with the intention of baptizing it. (Dow. II. in 8. psrt. Dllow. äisp. 145. o 3.) Escobar expresses himself in the same sense, and adds: "Does not one really perform baptism when one, partly with the intention of baptizing, partly with that of killing, pours boiling water on a child? Who will deny this, since killing is never an obstacle to washing away?" (Dniverss tk. wor. llb. II. ssot. 2. xrodl. 19.)

Joh. de Alloza, from Lima in Peru, d. 1666, writes, "In case of emergency, baptism is to be administered with a doubtful matter, such as rose water, urine, sweat". (Flores suwwar. seu "lpdabotuw woralo x. 30.)

Gregorius de Valentia, or Pope Clement VIII. Doctor Doctorum (teacher above all teachers), d. 1603, writes: "Everyone is obliged to believe what the opposite is true in fact, if a synod established that it belongs to the faith." (Dow. 3. äisx 1. <4. 2. x. 5.)

Cornelius a Lapide, commenting on Paul's words, "It is better to be free than to suffer rutting," writes the following: "For those who have taken the vow of chastity" (which is what he calls the vow not to marry) "both Men, as women, it is better that they burn in their lusts and live in fornication than that they marry again." (M1 Vn. o. 7. v. 9.) The later vow of one's own devising thus goes beyond the vow made in baptism. It is better to commit fornication against God's commandment than to enter into holy matrimony against the pope's prohibition and the promise made to him against fornication and all impure beings! Who does not recognize here in the Jesuits the real chamber servants of the Babylonian whore?

Edmund Campianus from London was beheaded in 1581 because of his Jesuit activities, but how little of this was due to faithfulness to his convictions can be seen from a letter he wrote to the General of the Order, which was published in print in Trier in 1583: "The condition of the Catholics in England is very difficult, nothing is left free to the minds, nothing is untouched, not the speech, not the religion, one must talk with others and affirm by an oath what the others affirm, even if one thinks far differently in the heart, even if one feels in the conscience the exact opposite". sA. a. O. x 86.) Poor man! First he sees himself forced to act against his conscience in order to escape persecution, and finally even his last consolation leaves him! Lies, hypocrisy, perjury. The Jesuit Paul. Bombini has described the unfortunate man's life and death as a story of martyrdom!

Steph. Bauni, perhaps the most impudent and foul-mouthed moralist among the Jesuits, a Frenchman, d. 1649, writes: "It is lawful to seek occasion for something that is sinful first and in itself, if it is done for the sake of a spiritual or bodily benefit, whether one's own or another's." äs xosnitsutiL 4. x. 94.) If this does not state the principle that the good end sanctifies the evil means, then we do not know how it can be stated more clearly.

Mart. Cresser, d. at Bruges in West Flanders (Netherlands) 1635, writes: "No one can be certain with certainty of faith without a special revelation whether he has a good conscience, whether he is now in grace, let alone whether he will be saved. This is the opinion of all Catholics." (löd. 2. äs oovsoisutiL o. 13. x. m. 140.) - Certainly a gruesome confession that lets one look into the abyss of a Jesuit heart. With their shameful morals, it is certainly not possible that they ever have a good conscience, assured of divine grace and favor; but is it not frightening that they themselves write it out into the world as an article of faith, that they could never know without an extraordinary revelation whether they have a good conscience? O you Lutherans! praise, praise God, that you have a gospel that makes your consciences

cleanses you from dead works and gives you that childlike spirit that cries, "Abba, dear Father! Cor. 9, 14. Rom. 8, 15. Whereas a Jesuit himself must confess that he belongs to those of whom it is prophesied, among other things, that they have burnt mouths in their conscience." 1 Tim. 4, 1-3.

J. Pet. Maffejus, d. 1603 at Tivoli, writes in his biography of the founder of the Jesuit Order, Ignatius of Lojola, about him as follows: "Ignatius possessed a wonderful cunning to entice mortals and to lead them from the slavery of Satan to the obedience of

Christ, and the same arts, which the evil spirit uses for the destruction of souls, he used, as far as it was permitted and right, (?) for the salvation and welfare of the people. The inclinations and dispositions of those with whom he negotiated, he sensed in a subtle way, presented to the ambitious shiny, the miserly beneficial, the voluptuous eye-pleasing, and thus caught each, as they say, with his own fishing rod and bait." (Vit. IZnatii lib. 3. O. II.) - This remark of a faithful Jesuit by his founder unlocks the secret, how the Jesuits could have been so impudent to write out their beyond all measures loose morals even into the public. This was to be the bait by which one wanted to win even the most vicious people for the order. One was thus taught by the founder of the order himself that if one had the good purpose of winning someone to the true religion (namely, to the Pabstacy) or keeping him in it, even the worst means, namely, the incitement of pride in one, the stirring of avarice in another, the indulgence of lust in a third, could be used, and would even be sanctified by that good purpose. Of course, it is frightening that such people called themselves the "*Societas Jesu*" (Society of Jesus). They should rather have called themselves "*Societas Satanae*" (the Society of Satan). For while Jesus, in order to win and convert people, confronts their natural sinful inclinations and demands repentance for them, it is Satan who takes up these sinful inclinations and uses them to win people over to his devilish religion. Accordingly, and after all that we have communicated so far about the Jesuits, the reader may now judge what is to be thought of the local so-called Catholic newspaper writers, especially what is to be thought of Mr. Oertel, who writes in his "katholische Kirchenzeitung" of April 7 of last year: "I also read that the Jesuits are not a part of the Catholic Church. I also let myself be called with pleasure a "stooge," a "quite subordinate" stooge of the Jesuits. stooge of the Jesuits." Truly, this poor man could not have confessed more clearly how low he had sunk after he had left the truth!

## [75] Notification of the Lutherans in Prussia

regarding our dispute with the  
Synod in Buffalo.

(Taken from the "Kirchenblatt," published by P. Ehlers in Liegnitz, Oct. 1, 1853.)

Some readers will have heard that two pastors from the United States of North America have come to visit Germany. These are Pastor Grabau from Buffalo, who was formerly a preacher in the state church in Erfurt, left the Uniate Church and, after suffering several times for the sake of his confession, emigrated to America in 1839, and Pastor von Rohr, a former Prussian captain, who emigrated with Pastor Grabau, prepared himself for the preaching ministry in America and was subsequently ordained to this office and became pastor of the Lutheran congregation in Bergholz. These two pastors were sent to Europe by the North American Lutheran Synod (i.e. church federation) of Buffalo, which has 16 congregations, 12 pastors and about 7,000 souls, in order to first present to the Lutheran churches in Germany, then to those in Denmark and Norway, and, if their time is sufficient, also to those in Sweden, a grievous dispute in which the Synod of Buffalo has been engaged for years with that of Missouri, and to claim their assistance and help against the harm done to them. Their complaint against the Synod of Missouri, however, consists in the fact that this church association (it consists of 108 pastors; Professor Walther and Pastor Wyneken, who visited Germany two years ago, belong to it) accepts people who have been excluded from the Synod of Buffalo without further ado, and that they send preachers to these people at their request, and say that they want to continue this until a doctrinal dispute, which is pending between the two synods, is settled. The Synod of Missouri has offered a religious discussion to the Synod of Buffalo, but the latter Synod will not accept it until the Synod of Missouri recalls the preachers it has sent. The Missouri Synod refuses to do so, and wants to hold a discussion about the existing doctrinal dispute. - The two pastors sent by the Buffalo Synod first visited clergymen in the Kingdom of Hanover. Then they attended the pastoral conference in Leipzig (Aug. 30 and 31); on Sept. 14 and 15, however, they were in Breslau, where several of the Lutheran pastors living in the area had gathered to discuss with the American brethren in a free conference. Some members of the Breslau congregation also attended the discussions. - It is in the nature of things that a well-founded judgment between two parties is difficult to make where both parties are not equally represented, and so the aforementioned conference was also unable to do this. It was also difficult for the deputies

The first thing we had to do was to have some general propositions, which they had presented to the Leipzig Conference, examined by us as well. These propositions were discussed a great deal in Breslau; their generality was endorsed (with certain reservations), but it was also recognized that everything depended on whether these propositions could be applied to the cases of the contending synods in America.

Some prospect of a settlement of the dispute was opened up by the fact that the deputized brethren were advised to enter into a discussion with the Synod of Missouri, even without the latter first calling off the aforementioned preachers, only that the latter themselves would not take part in the discussion and that the proceedings of the Missourians, about which they complained, would be suspended until the discussion was completed. We add that the conference was of the opinion that it would greatly help to bring about peace between the contending synods if the intended conversation were conducted by men who stood outside the parties;- accordingly the wish was expressed that the Lord might find ways and means to send two men to America for this purpose, perhaps one from one of the Lutheran national churches of Germany, the other from the Lutheran church in Prussia.

We entrust our brethren in America, who are caught up in this pernicious controversy, to the intercession of our readers. May the Lord hear our prayer and grant peace to the brethren. Amen.

**(From the Sachs. From the venerable synods of Missouri, Ohio and other states - and of Buffalo.**

Grace and peace from God our Father and from the Lord Christ Jesus! Amen.

The love of Christ urges us: so writes the holy apostle Paul 2 Cor. 5:14. Dear Sirs and Brothers, you who belong to the venerable Synods of Missouri 2c. and Buffalo, we too believe we may appropriate this apostolic word in all humility. The love of Christ urges us to write this letter to you. We fervently pray to the Lord that what we speak may be spoken in his spirit and in his love, that through his spirit he may impart to us every word that we speak- Oh could we be present with you, that we might walk our voice (Gal. 4, 20,) and you could let us see how our heart is filled with deep sorrow about the fact that an unpleasant quarrel, which has broken out among brothers, the same mother's children, and is becoming more and more violent, is now threatening to ruin the joyful blossoming of our dear Evangelical Lutheran Church in America, which we have followed with active participation from the beginning!

The venerable Synod of Missouri will also have become aware that two members of the venerable Synod of Buffalo have come over to us and have given us more detailed information about these deplorable disputes. At the conference held in Leipzig on August 31 and September 1, following the preceding mission celebration, this matter, which concerns the entire Lutheran Church so deeply, was also subjected to a participatory discussion at the instigation of these two brothers, whereby the undersigned were also given a special commission to write to the two venerable synods and to try to contribute in this way to the establishment of a right

peace that pleases the Lord.

So we ask you, dear brothers, for the sake of Jesus, to kindly receive our word spoken in love and as under his holy eyes, and conscientiously consider what it might have to show you as his will. He is our witness that we do not presume to be judges over you, that only heartfelt compassion for the plight of the wicked church makes us, who would otherwise have preferred to remain silent, speak. Shall the unbelievers and half-believers here and there have the triumph of seeing how the members of the church, which prides itself, and rightly so, on being the true one, tear each other apart? - We certainly stand unpartisan: the members of the venerable Buffalo Synod who have come to us have given us their confidence, but also in the venerable Missouri Synod we have very dear friends and brethren united with us in the One Lord. So then, receive us graciously with open hearts. We have and claim no other right towards you than the commandment of the apostle: "Let yourselves be like one another, and build one another up. 1 Thess. 5, 11.

O venerable brothers, this pernicious, unhappy discord must be healed. Be at peace, the apostle commands, and the God of love and peace will be with you. 2 Cor. 13:11. But if his children, instead of being peaceable, bite and devour one another, let them take heed lest they be consumed among themselves. Gal. 5,15.- And there can also be peace among you. You recognize each other as still being in the faith, still belonging to the Lutheran church, and according to what is known to us about your mutual church status, we must say that you owe this mutual recognition to each other. With faithful effort and earnest prayer on both sides, it must be possible to reconcile the differences in the revealed truth of the divine word; and if something should still remain unresolved, then the word of the apostle applies to you: And should you hold anything else.



Let God reveal this to you, but in so far as we walk according to one rule, into which we have come, and be like-minded. Phil. 3, 15, 16.

As far as we can see, the first reason for your sad quarrel is a doctrinal difference. In the doctrinal points of the church, the spiritual office, ordination, etc., the two synods have very different teachings. It is far from us to want to make a decision here. We only want to say that if the Missouri Synod were to extend the meaning it attaches to the general priesthood to include the spiritual office as an outflow of it, which the individual would only take for the sake of common order in favor of the holders of the office, this could not stand with Scripture and church doctrine and would bear bitter fruit soon enough, especially on the soil of America. Likewise, we would have to reject it as sloping toward Romanism if the Buffalo Synod wanted to increase the importance it attaches to the spiritual office to the point that it wanted to regard Word and Sacrament as powerful only in the mouth and hand of the clergyman- Nor, however, do we want to believe that the opposition of both synods moves within these false extremes. The order of the church, of the ecclesiastical office and what is connected with it, are without doubt such, which our symbols, even if they contain the bases for their execution correctly and completely, nevertheless have not led up to the full theological working through and conclusion - this last seems rather to constitute the task of our days. Therefore, the divergent views concerning these questions, of which, although only one is the scriptural and symbolic one, both one and the other can interpret individual sayings of the Scriptures and symbols for themselves, neither one nor the other is expressly rejected, as long as the church has not yet spoken, both should find room side by side in this church. In this connection we take the liberty of reminding the honored American brethren that, with all the recognition which we gladly accord to their synods holding fast to the confession, without looking at the small number of members, we can nevertheless no more concede to one of them and to all of them collectively than to a single European national church or to any number of such the right to answer questions such as those mentioned in a way which is binding on the whole Lutheran Church.

Why then, dear brethren beloved in the Lord, has this unhappy discord broken out among you, in which one often does not even recognize that brethren are quarreling with each other, in which words have unfortunately already led to deeds? Oh, allow us, in the humble awareness that we are nothing but poor fellow sinners with you, to reproach you for what, in our opinion, is not done right in the sight of the Lord on both sides. The dear brethren of the Buffalo Synod have themselves asked us to punish them and have willingly accepted it, where we have already complied with the request.

Well, then, first of all, all the dear members of the venerable Synod of Buffalo will allow us to speak out against you once again here, in which parts you have done wrong in our opinion. They reproach you, in particular, with the fact that in many cases the ban was unjustly imposed by you. We must admit that not only can no church, least of all an American one, exist without church discipline and thus also without a church ban, which lacks the bridle of the Christian state, but also that we have not found a case in the files of your synodal letters, nor have we heard of such a case from Missionary Baierlein, as a former member of the Missouri Synod, or from anyone else, where we could have said with certainty: Here the ban is not imposed in the order of Christ. But nevertheless, dear brethren, it seldom happens that in the accusations of the opposing party there is not at least something of truth. The application of the ban is so extraordinarily frequent among you. In contrast, in the large congregation at Corinth, where not everything was as it should have been, we encounter only one example of a person being handed over to Satan. The ban should certainly be only the extreme means. Should it not have been possible here and there, even under American community conditions, with a sufficient degree of love, gentleness, patience and wisdom, not to let it come to the point where, of course, the ban could no longer be avoided? We believe that we have gathered from your files that you sometimes also give your admonitions in writing when exercising church discipline: almost without exception, we would prefer orality by far. We cannot deny that in all your writings we have encountered a tone not only of a certain bureaucracy, but also of sharpness and acidity, which we can explain from the peculiarity of your life and your present situation, but which we can by no means approve. The sweet gospel should never be driven as a law, the shepherd's crook of the bishop of our souls should not be handled as a stick of the driver! We ask you once again, in the name of our dear Savior, to try even harder in the future to be full of the long-suffering and wisdom that He will give you. All this before you resort to the most extreme means. Here, too, belongs the word of the apostle: "Lest we be overawed by Satan, for we are not unaware of what he has in mind."

has. 2 Cor. 2, 11. And now also this. Even if we want to explain much in your doctrinal opposition to the Missouri Synod out of the sincerity of a holy conviction, we cannot at all agree with the way you argue and defend yourself. It happens again and again that you accuse your opponents of lying, hypocrisy, bad faith, even of breaking an oath (3rd Synodal Letter, p. 15). Should that be oath-breaking if it is left to the freedom of the congregations to have or not to have private confession? Art. 11 of the Augustana says admittedly: Bon of confession is thus taught that one should keep *private absolutionem in the church* and not drop it. But should this be understood differently than what is said in Art. 15 of church ordinances, where it says: "Of church ordinances, made by men, one teaches those to keep (Latin here: *huoä servnnäi sint*, there: *yuoä reimend*", sit,) so without sin may be kept. Dear brethren, we shudder when we read the terribly harsh judgments which you so lightly pass on men whose piety and Christian theological efficiency we have never doubted, such as Löhe, p. 7 of your 4th Synodalbrief. Dear brothers, how is this compatible with love, which believes all things, hopes all things? 1 Cor. 13, 7. This is not the way the apostle wants it, who commands: If any man be overtaken in any fault, with a gentle spirit, ye that are spiritual, restore him; and look to thyself, lest thou also be tempted. Gal. 6, 1. One can go deeply astray, sin grievously, and yet it is not evil will.-The Lord grant you to amend what has been lacking here so far; without denial, but still in all meekness and gentleness, only judging the matter according to 1 Cor. 2, 15, but not the persons according to Luk. 6, 37, to repeat after peace. With this, much will already be gained for the healing of the afflicted rupture.

We also have confidence in you, venerable and beloved brethren of the Synod of Missouri 2c., that you will permit us to reproach you with what we must regard as your injustice, and to implore you to remedy it. You know quite well what the venerable Synod of Buffalo has against you. The deputies of the latter have complained to us that you would readily accept the sinners excommunicated by them in the order of Christ and that you would be willing to accept them until the present doctrinal dispute would be ended; that you had sent red preachers into their congregations and parishes and erected counter-altars there. We did not hear you about this accusation, and we would have liked it very much if a few brothers from your midst could have been present in Leipzig. But Missionary Baierlein, who belonged to you, was present, and we have your last correspondence with the synod.

[77] of Buffalo in No. 16 of the "Kirchliches Informatorium". According to this, there seems to us to be no doubt about the fact; you yourself have at least tacitly acknowledged the same in your first and second letters to the Synod of Buffalo. You only think you can justify your procedure. But, dear brethren, allow us, as our firm conviction, founded, as we have no doubt, in God's Word, to state this before you: Your reasons are not valid! Therefore, the Leipzig Conference had no hesitation in giving a verdict to the two deputies of the Synod of Buffalo at their request by answering three very general questions, according to which, however, the procedure will not appear to be one that can be justified. They say: "The Synod of Buffalo is a dangerously erring one, which does not tolerate the witnesses for the truth with their testimony, by imposing its errors and the practice based on them, weighs down the consciences." Dear brethren, have you also proved the accusation? Who then has pronounced the verdict that those of Buffalo are in dangerous error? If what you call error were recognized by others as the truth? That cannot be the dangerous error, that they have voluntarily accepted the Saxon and Pomeranian church order and also practice church discipline according to the same. You yourself admit that the error of those is not yet fundamental. How can you now defend it, if you accept those who are banned there, without referring them to their rightful church authority, and set up altar against altar in those congregations? What would become of the church if this became general practice? What would you say if you learned the same thing from the Synod at Buffalo? American liberty may allow such a procedure to be civilly considered perfectly lawful; but for that reason it is not righteous before God; it is, after all, the undeniable ruin of the church. And if the Synod of Buffalo were completely dangerous, even much more dangerous than you blame it for, you would still keep the word that no one should take hold of a foreign office. This is how our father Luther viewed the matter, and this is how every unpartisan Lutheran Christian and theologian will have to judge. Please take it to our credit that we remind you of a Luther word with which you are well acquainted. "And so," writes Dr. Luther in the interpretation of the 82 Ps. of 1530 to verse 4 (Erlang. Ausg. d. Werke Vol. 39 p. 254,) "one should thus hold that no preacher, however pious or righteous he may be, should subject himself to preach or teach secretly among a papist or heretical pastor's people without the same pastor's knowledge and will. For he is not commanded to do so. But what is not commanded is to be left undone. We have enough to do if we want to do what is commanded. It also helps

not that they admit: all Christians are priests; but not all parish priests. For beyond being a Christian and a priest, he must also have an office and a commanded ministry. The profession and command make pastors and preachers; just as a citizen or layman may well be learned, but is not therefore a doctor, that he may read publicly in the schools, or submit to such office, unless he is called to it." Luther also explains himself in the same way in the larger commentary on the Letter to the Galatians of 1535 on ch. 1 V- 1 (Erl. Ausg. der latein. Werke, Bd. 1 S. 31): "*Quare non est irruendum in alienam messem, ut diabolus incitare solet suos ministros, ut non vocati currant et praetexant zelum hunc ardentissimum, dolere sibi, quod homines tam misere seducantur, se veritatem velle docere, se seductos e diaboli laqueis eripere, Imo si aliquis etiam pio zelo et bona intentione velit sana doctrina liberare seductos ex errore, tamen exemplum malum oritur, per quod datur occasio impiis doctoribus intrudendi sese, per quos Satan postea occupat cathedram et maxime nocet.*" -But should be objected: Luther (loc. cit. p. 32) gives the right answer: *Quod igitur doceo verbum, baptizo, administro sacramenta, jussus ac vocatus facio, quia vox Dei facta est super me, non in angulo, ut fanatici jactant, sed per os hominis, qui est in functione legitima. Si vero unus atque alter civis me rogarent, ut praedicarem, non debeo sequi privatam vocationem, quia per hoc aperitur fenestra ministris Satanae, qui hoc exemplo postea nocent, quemadmodum supra diximus. Quum vero me rogant, quigerunt publica officia, ibi parere debeo.* For this you will hardly be able to prove that where your preachers went to the congregations of the Synod of Buffalo, there would have been calling congregations, which would have been in the case described in the Draot. æe kot. et æurisæiot. Lxiso. §. 66 is set, when it says: Itayus oum opisooipi oräivarîi suvt siostes oelosias ot voluvt impsrtîrs oräivatioem, eeolosiae roti- vevt ^us suum.

So we cannot help it, dear brothers from the Missouri Synod, we must judge that you have done wrong to that Synod - we would like to assume in error and honest opinion, but still wrong. Oh, then, renounce this injustice; even if it is not easy to look back here, do it anyway. The Lord will then certainly give his blessing. - Do you think that the right way to peace is a religious discussion with the Synod, without having to fulfill its demand that you dismiss your excommunicates and recall the preachers sent to their congregations? We do not believe that the scriptures cited 2 Thess. 3, 14. 15, Rom. 16, 17. 18 made it a sin for those of Buffalo, to colloquy with you immediately. But nevertheless, we too must think that it would be the right thing to do if you would first right the wrong that has been done, if you would first somehow make a Christian agreement with them. Neither the fact that you declare not yet to have seen how you would have offended them, nor the fact that you remark that you did not insist that the others should first take back their own unjustly excommunicated ones, will be able to release you from the fulfillment of this duty; for you should reasonably see the first, but the last is a matter which you do not have the right to demand at all. If the religious discussion were held without first righting the wrong, it would be said: "There is a ban among you, Israel! (Jos. 7, 13) and the Lord would not give blessing to your colloquy any more than he gave victory to the Israelites when they went against Ai with the ban among themselves. But if you first make good what you have done to the members of the Synod of Buffalo, and they beg you to do what you have not done right in words against them, then there is every hope that the Lord will give grace and blessing and help to bring about the peace that is sincerely sought.

Oh, that a true peace, pleasing to the Lord, might be made among you! Dear brethren in the two synods, we ask you once again, with all the fervor of love for the sake of the blood and wounds of the Lord Jesus, to do everything in your power so that Satan may no longer take pleasure in this unholy spectacle, as the Church of God roils in its own bowels! Consider what you will be able to answer for on the day of His future before Him who pleaded in His high priestly prayer that His own might all be one, just as the Father is in Him and He in the Father! Joh. 17, 21. Let us not tire of calling upon Him to make us true peacemakers (Matth. 5, 9) and to be the true peacemaker here and everywhere, so that His blessed kingdom of peace may come to us.

Yes, faithful is he who calls us, he will also do it. To Him alone be the glory! Amen.

October 18, 1853.

**A. F. O. Münchmeyer**, Superintendent at Catlenburg in Hanover.

**K F. A. Kahnis**, Doctor of Theology and full professor at the University of Leipzig.

**F. Besser**, Pastor of the Luther. Parochie Seefeld in Pomerania.

(For the Lutheran.)

## The Protestant Sou-Collecten (Cent Collections) in France.

They are, in the evangelical Christianity of this country for only a few years residents, but despite all outward inconspicuousness.

[78] work, which progresses ever further, quietly and beneficially, and which also deserves more general attention and imitation in our country. The underlying idea is: to unite all evangelical Christians of France for fraternal assistance and common promotion of all works founded by free Christian love, which in various ways aim at the building of the Kingdom of God, and to make it possible especially for the impecunious to participate in it.

The institution of the Sou-Collecte itself is very simple, except that it deserves to be emphasized that it is women who personally join hands for such a silent service of love to collect the individual mites of mercy. There are 3 classes of women collectors.

Each collector of the 1st class arranges the collection of the weekly sou (cent) from 10 donors who have signed for it.

Each collector of the 2nd class receives her weekly income from 10 collectors of the 1st class.

Every collector of the 3rd class delivers all the money received every 10 weeks to a treasurer who has the central treasury, into which the extraordinary contributions also flow. The collectors of the 2nd class are always present at this delivery, where personal communication and consultation about the progress of the work also takes place.

The administration of the Collecte is entrusted to a committee of all the collectors of the 3rd class, the secretary and the treasurer, both of whom are elected by the aforementioned collectors, while an auxiliary committee of men is consulted on all questions relating to the use of the funds.

The Paris Society has already become the center for several associations in larger cities in the country, while Strasbourg has been joined by other cities and towns in Alsace.

The Strasbourg Society uses its income in the following way: 4-5, half for the Paris Sou Society, the other half for the charitable societies and institutions in Strasbourg and Alsace, while the last fifth of the Committee remains for extraordinary use for other associations and works.

The annual income from Strasbourg from 1851 to 1852 amounted to 8449 francs and was distributed, after deduction of the contribution for Paris, to 10 associations and works belonging to Alsace, which are regularly supported three times a year, while through extraordinary donations help could be given to 17 places.

The Paris Sou-Collecte had a total income of 12,122 francs in the last accounting year, to which, of course, the Strasbourg Society alone contributed the 4th part, namely 3000 francs. The Parisian society supported 25 institutions and societies, in which the Strasbourg society also participated with its contribution just mentioned, and in this way, with the addition of the 27 societies mentioned above, supported a total of 52 of them in various places in the course of one year. Indeed, a beautiful testimony of the bond of brotherly love and fellowship that encloses the evangelical Christians in France!

But the last Strasbourg report says: "If we count 30,000 fathers of families for every 150,000 Protestants in the department of the Lower Rhine," we should have collected 78,000 francs instead of only 7,000. Where is all the boasting then?

Admittedly, according to the measure of such calculation, that Parisian main income for Protestant France still seems extremely small. For if we count 1-1/2 million Protestants in France and demand the weekly sou only from the 700,000 fathers of families, the sou-collecte should collect 780,000 francs annually."

Instead of this, however, we would rather ask, where is the faithfulness in small things, which strives to collect the mites of love and, at first purely externally regarded, to unite small gifts with such wisdom and expediency into such significant contributions, that from them a bond, and this is not merely an external one, is wound around all kinds of work of saving love through a whole nation? And should not the guiding idea of the French social lectures also find a beneficial application in our fatherland, and especially in the circles of evangelical women, on both a small and a large scale?

I would like to add the following to these messages from the "fliegende Blätter" (published by Dr. Wichern, head of the Rauhen Haus near Hamburg). Should not this activity of love be an exhortation to us: Go and do likewise! How much could be achieved by similar weekly collections of small contributions, in which not only the fathers of families, but all communicating church members should and could participate. Should our faith be less active in love than their faith? That would certainly not be a pleasing sign of the fruit of the Word of God, which is proclaimed to us pure and unadulterated! Don't our teaching institutions, then also our missions among the Indians, and finally also the institutions for spreading the Bible and pure tracts, for visiting scattered and abandoned Lutherans, and many other things that have not even been initiated, need far more regular and powerful support than they have received so far?

So then, you ministers of the Word, encourage your congregations to such loving activity, and you congregations also obey your teachers in this and follow them!

Once again the joyful and blessed Advent cry has rung out: Behold, your King is coming to you, and he resounds through every sermon in the entire church year. Therefore, in faith in his holy gospel, receive this King with joy as your righteousness against your sin, as your helper against your death, sing and pray one hosanna after another, that his kingdom may be increased and promoted

among you and in all the world, and that you are serious about such faith and prayer, prove thereby that you, after the example of that rejoicing people, spread your garments on the way of the Lord Christ, "that he may yet," as Dr. Luther says, "have a little glorious and honorable advent. Luther says, "that he may have a little glorious and honest entrance. This happens when we promote the ministry of preaching according to our ability, that we help with money and goods, so that we raise up fine, learned, pious people, who lead the church with the Word and good conduct." **K.**

(Submitted.)

### **The emigration of the Lutheran Salzburgers in 1731, 32 and 33.**

Perhaps you, I. Reader, you have already heard that a little more than a hundred years ago, whole crowds of serious and devout Lutherans from Salzburg moved through the German regions in search of a place of freedom abroad, because at home they had been severely harassed by the papists for their faith, and that they then settled for the most part in the Prussian lands, but that a part also sailed across the ocean and founded a new home for themselves in this new fatherland of ours; Or perhaps you have seen old Schaitberger's "Sendbrief" and have been made aware of the Salzburg brothers in faith and their hardships at that time and their living faith, or you have found a speech to the "Salzburg emigrants" in a book of edification from the previous century - enough to hear something about the history of their emigration will then be all the more welcome to you. I have before me a little book written by one of their descendants. From it, and mostly in his words, let me tell you. \*)

South of the present Kingdom of Bavaria lies the Salzburgerland. A wondrous land, rich in magnificent natural beauties! When one enters it for the first time, it makes one feel

\*) This booklet is titled: "Geschichte der evangel. The booklet is titled: "Geschichte der evangel. Salzburger in den Jahren 1731, 32 u. 33. Salzburger Anno 1732 by Karl Pause. Leipzig 1827". In 1848, the seventh edition of this booklet was published in Nuremberg.

The impression is such that one carries a little homesickness for it back to one's homeland. There rise mighty cones overgrown with magnificent forests; far above them, red and gray rock masses stare into the air, with trees and patches of grass hanging to and fro on their craggy sides, but their tops are bare and nocturnal; and above them, fearsome giants stretch high into the clouds and beyond the clouds, their shoulders and heads covered with snow through winter and summer. What a life nature has here! A thousand springs flow from the ice and snow of the mountains or from their inner cold reservoirs; rushing, roaring streams from the rocks make the air and the ground, as well as the heart, tremble, while their water dust wonderfully delights the eye when the sun's rays are reflected in it.

and paint it in the colors of the Re-

These waters wonderfully fertilize the slopes and grounds with the most luxuriant herbs, the most splendid flowers and the most succulent grass. Rushing in a strong current from east to west between green banks, the Salzach first forms a large valley, often more than an hour wide.

fighting bulls with their foreheads and the curses swirling, boiling and hissing their way through. And when one finally emerges from these "ovens of the Salzach" again, then

the country opens towards Bavaria in a large semicircle, bordered in front by the only beautiful city of Salzburg, with its proud Hohensalzburg and the many hundreds of white country houses and cottages in the fresh green ground, surrounded by excellent trees. - The inhabitants of this beautiful country, a people corresponding to him

The people of this region are a strong, healthy and loyal people who live less from agriculture and more from animal husbandry, but also partly from mining. For in their interior, the mountains are pregnant not only with gold and silver and other metals, but also in the richest measure with the indispensable salt, so that land, city and river are named after it. But from the rich yield fills the miners

The only difference is the daily wage, which belongs to the regent of the country. This is the Emperor of Austria; a hundred years ago it was an archbishop, a spiritual prince, of which there were several in Germany at that time.

In this wondrous mountainous country and its quiet valleys was already at the time of Luther and especially through the effectiveness of a Paulus Speratus \*) the now up-

He, the author of the wonderful hymn: "Salvation has come to us", came from a noble family of Swabia and preached already around 1522, as in Augsburg, Würzburg and Vienna, so also in Salzburg with great zeal the Gospel" until he was thrown into prison in Moravia by the bishop of Olomouc, from which he escaped again, from where he then turned to Wittenberg. Likewise we find around this time the D .

The light of the gospel has penetrated the world despite the sky-high walls that cut it off from almost all lands and offer only a few points of access. For this light, like the sun, rises easily even over the highest snowy mountains and cannot be stopped by any tollbooth or border guard. Yes, just as the sun's rays are hotter and more effective in the narrow valleys of Salzburg in the summertime than in the plains outside, so too this light of the souls seems to have fallen in warmer here and to have produced more vitality among those who receive it than elsewhere.

Several clergymen were first seized by the word of God. They preached it with a joyful opening of their mouths, and the people listened to it with open ears and received it with joy from the bottom of their hearts, for they saw in the loud preaching of the gospel a long-since secretly felt longing of the heart suddenly and gloriously satisfied. But inside the residence, of course, there was not the least joy when the rumor of the "new heresy" reached there. The Lutheran-minded clergymen had to flee in haste, one had to pay for his confession with his head. Their followers, outwardly still attached to the Papist Church, secretly built themselves from Bibles of the Lutheran translation and other good books, and their number did not diminish, but grew by a considerable amount from year to year. Thus the Gospel lived on in silence for 150 years! As each time an archbishop was more lenient or more severe, so the evangelicals were more left alone or more persecuted. When, in 1685, a harsh regent had to condemn the archbishop's

The first major persecution broke out, so that a whole community in the Tefferegger valley had to take up the wandering stick, leaving behind their possessions and property and - what made their hearts bleed - their own children under 15 years of age.

was the old miner Joseph Schaitberger, who at that time had his touching

Exulantenlied poet, when he had to leave after long sad imprisonment of wife & child.

Although the following archbishop left the Lutherans alone, there was no lack of oppression and torment, which they patiently endured as Christians and strengthened themselves all the more in their most holy faith. They diligently held secret meetings for mutual strengthening and encouragement, often in dark caves and deep crevices. At home they continued to build themselves up in Luther's, Arnd's and other anointed writings; the elders taught the youth in simplicity and with all the warmth and joy of redeemed souls, and the Lord prospered so that more and more were added.

Staupitz as abbot of St. Peter in Salzburg, where he also died in 1521. Even if he, who had become fainthearted and despondent, could not be expected to do much to advance the Gospel, he certainly did not hinder it, but rather secretly promoted it.

But this external calm lasted only for a while. A new archbishop arose and with him came the days of great hardship for the confessors of the gospel, of which all previous persecutions and hardships were only a prelude.

In 1727 Leopold Anton von Firmian became Archbishop of Salzburg, a man of proud spirit, hard heart and dark face. He was assisted by his chancellor Christian von Röhl, a very clever and devious head, an insensitive man who seemed to be quite calm when he brought so many people to misery and death, a bad mammon servant, whose heart said to the gold nugget: "You are my comfort". This archbishop and his minister therefore decided immediately after his accession to power to root out the Lutheran heresy from their territory and either to force its adherents to deny their faith or to drive them out of the country. The chancellor hoped to gain a handsome sum of money from the heretics' fortunes, and the archbishop hoped to earn the favor of his overlord, the pope, to a high degree.

On the order of the government, whole groups of Jesuits, called "penitential preachers", immediately went through the country, and the priests of the villages joined them, masters in the craft of persecution. Thus they entered the houses day and night. They ransacked all cupboards and corners for Lutheran books, took exams with all people suspected of heresy, made them pray rosaries, attend masses, hold parades and pilgrimages, etc., in order to convince themselves as much as possible of their papist orthodoxy. Every exam, even if it was passed very well, had to be paid with 7 florins, every missed mass, pilgrimage 2c with money. be atoned for. But woe to him who was recognized as a Lutheran. He was publicly handed over to the devil in the church, was no longer allowed to enjoy the sacrament of the altar, was no longer allowed to be a baptismal witness 2c; and if he died, his body was denied a resting place in consecrated ground. Yes, one should hardly believe it, even over children the curse was pronounced in advance, if they once would not curse their heretical parents.

This is what the clergy did, and one must honestly confess that the secular officials competed with them. They, too, stormed into the peaceful dwellings with their cops, tore out the evangelicals, threw them into deep prisons, and when they were released after long, severe imprisonment, they either had to pay enormous fines or were chased away from wife and child, house and yard, across the border. If, however, such a confessor succeeded in escaping from the approaching tormentors, his image was painted with under-

The border markers were erected at the border locations as a sign of the Brandt mark.

It is true that now and then among priests and officials there was a milder Christian spirit. But how most of them mercilessly carried out the orders and instructions of their government, there are only a few examples among many.

Lutheran writings had been discovered in the apartments of Hans Lerchner von Obermaiß and Veit Breme. Immediately the men were bound and put into a musty underground hole. For weeks they pleaded in vain for an interrogation, an investigation of their crime and punishment according to the law. Finally they were led out of the depths, but as their 9 children had gathered and clung around their recovered fathers, they were inexorably torn from the children's arms and driven across the border.

Above all, the magistrate of Werfen distinguished himself by harshness and inhumanity. He once had Andreas Förster, Johann Pommer, Ruprecht Röthenbacher and 8 other men from his district put in shackles and locked up in the rocky caves of his castle. throw. After these sufferers had spent a long time in their dreadful dwelling, they were finally allowed to crawl out with a sick body and a bent heart, namely for 700 guilders, which they had to pay to the keeper for the effort they had made.

In the same Werfner care, the priest once gave Holy Communion to a terminally ill old man of 73, Ruprecht Winter. How enraged he was when he spied Luther's house postilla in a corner! Immediately the blasphemous matter was reported to the court. The henchmen came and tied the dying man and his wife to the cart and dragged them to Werfen. Here, however, the old man, who was tired of life and suffering, began to struggle with death; both were taken out of the castle again, but a fine of 100 guilders was imposed on them.

Nevertheless, the very few wavered in the confession of the truth. Among the few who wavered was Andreas Gapp of Gappenberg. He had already been dragged before the Radstädt court twice and released again because he had denied his faith each time. But soon he was in chains for the third time, because new suspicions had been raised against him. Now he openly confessed the gospel. The crude city judge then had his left foot forged on a block so that his foot swelled up, wounds broke in and blood and pus ran out. Seized by unspeakable pain and driven to despair, he finally promised the surrounding Capuchins that he would renounce his faith if they would only release him from the block and set him free. Then the monks rejoiced and boasted about the conversion of the heretic.

far around. Truly a bad triumph!

How do these stories make you mull, reader? And oh, this is only the beginning of the great trouble!

### Ecclesiastical message.

After Mr. Friederich Köstering, from the Kingdom of Hanover and until then a pupil of the Seminary at Fort Wayne, had received a religious calling from the St. Martini Parish, Allen County, and had passed the prescribed examination to his satisfaction, he was ordained by me on the 25th Sunday p.m. (Nov. 13) in the midst of his congregation according to Apostolic custom with the assistance of the two pastors, Prof. Crämer and Fr. Föhlinger, he was ordained by me and inducted into his office.

May the faithful God and Father of our Lord Jesus Christ also make this servant of His a blessing for many.

Dr. W. Sihler. P.

### Receipt and thanks.

We hereby certify that we have received from Mr. L. A. Herrmann of St. Louis H5, 00 and from Mr. G. Reiz HI, 00 for our support.

May the dear Savior, who said: "Inasmuch as you have done it to the least of my brethren, you have done it to me", repay these kind givers a thousandfold, already here in time, but especially in eternity.

Fort Wavnen Nov. 24, 1853.

Heinrich Fox.

Joh. Mich. Hahn

### Receipt and thanks.

During my undergraduate years in Fort Wayne, I received as support.

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I also received several very useful books for my studies from various church members in New York and Fort Wayne. In acknowledging this with gratitude, I wish from the bottom of my heart that God, the All-Retributor of all good things, may bless these



kind givers bodily, spiritually and eternally.

Oswego Kendall Co. Ills.

December 1853.

C. Rich. Riedel. former sophomore at the Fort Wayne seminary.

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## Jesuitism.

(Conclusion.)

Thus, as far as the Jesuits are concerned, we have irrefutably proved two things: first, that the Jesuits really do cherish not only the notorious principle that the good end sanctifies the evil means, but also, in general, the most flagrant, godless moral principles; and second, that these principles are cherished not only by individual bad members of the Jesuit order, but by the whole order itself. According to what we know from the own writings of the most famous Jesuit writers, from the bull of abolition of Pope Clement XIV. and from the constitution of the Jesuits themselves, the Jesuit papers here must either fall silent, or if they still want to deny it, they can do so in no other way than the thief caught in the act, who confesses his innocence, while the ends of the goods he stole peek out of all his pockets and the undigested stolen figs are properly found in his cut stomach. We have cited the most ghastly sentences from a great host of Jesuit writings. Similar, and in part even more sordid, sentences could be we learned from writings of more than twenty not yet mentioned names of the mentioned order, we did not fear that the disgust of our readers before the testimonies of the immorality of the Jesuits would have already changed into too great disgust. The literature (the writings) of the Jesuits proves to our horror that just the opposite, such Jesuits, who did not consider conscience and morality to be the jugglery of limited minds, were scattered among them; many of them finally left the order and partly converted to the Lutheran church. A splendid example of this is that of the Jesuit Reihing, whose conversion we already told our readers ten years ago in the first volume of the "Lutheran". As far as the Institutum of the Jesuits is concerned, that is, that work which contains the Constitution, the basic constitution of the Jesuit Order, which every Jesuit must swear by when entering the Order and on which the whole building of the Order, as its foundation, is built, we have seen that the curse-worthy morality, which the individual Jesuits have insolently and unashamedly given to the world, is already completely contained in it, even though in its roots.

\*) Thus, at the time of Gonzalez, General of the Order from 1686 onward, there were only three notable Jesuit writers to be expelled who had spoken out firmly against the shameful probabilism.

is. From this constitution of the order we have seen that anyone who enters the Jesuit order by swearing to that constitution must at the same time solemnly swear to renounce not only all Christian but also all human morality and to defend and carry out the most immoral principles. There is no question that if the devil were to think of properly organizing a society of men for the abolition of religion and morality on earth, he could not devise a better constitution, more effective for his plans, than has already been laid down in the "*Institutum Societatis Jesu*". We must repeatedly call our readers' attention to this; for so much is written against the Jesuits, especially here in America, which, however true it may be, misses its purpose, since one does not point back to that source from which the abominations of the individual Jesuits must necessarily flow. Therefore, when the Jesuits are reproached for the disgrace of their comrades, they always immediately reply that these are matters of individuals, which the whole Order cannot represent; while they know quite well that precisely those Jesuits who have dared to defend all immorality in principle, have been and still are the boldest and most consistent defenders of their system and their most faithful members, who have sacrificed themselves for the cause of the Order.

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and still sacrifice, while all protests against them on the part of the other Jesuits are only jiggery-pokery and dazzle for the uninitiated, for the bunch; for with these fellows the proverbs apply: *Intus ut lidvt, koris ut woris est- l^oyuimur oum vulZo, sentiraus ounr äoo- tis*, that is, In the heart as it pleases, in the exterior as it is customary - We talk with the common rabble, but we think with the initiated.

Before we now add the promised conclusion, we cannot but call the attention of our readers to the fact that, if anything, it is the history of the Jesuits which proves irrefutably that the papacy is really the *Laolssig. waliZnantium*, the church of the wicked or assembly of the wicked (Ps. 26, 5.), the *L^uaZoZa 8ata- UL6*, the school of Satan (Rev- 2, 9.), the *Nbretrix umZug*, the *Lab^lou wsZna*, the *Nater kornioationuni et akovaiuationuva tsrras*, the great harlot, the great Babylon, the mother of all abominations on earth (Rev. 17, 1.5.), in short, the church of the Antichrist, of whom it is written that he is "the man of sin and the child of perdition. He is an abominable man, and exalts himself above all that is called God or worship, so that he sits down in the temple of God as a god, and pretends that he is God . . . Which is done in the future according to the working of Satan, with all manner of lying powers, and signs, and wonders, and with all manner of deceivableness unto unrighteousness among them that perish; for that they received not the love of the truth, that they might be saved." s2 Thess. 2:3,4,9,10.1 It is true that a pope himself has abolished the Jesuit order, but it was also the popes themselves who confirmed this satanic school, awarded it with unheard-of privileges, praised the members of the order many times as the most faithful members and defenders of the church, solemnly approved and sealed its diabolical institute and canonized several Jesuits and made them patron saints; Yes, it was also a Pope who in 1814 had the unprecedented impudence, in that bull which begins with the words "8M- okuäo omuium", to restore the Jesuit Order (abolished by his predecessor, under threat of the great ban for all innovators, for perpetual times) by virtue of his papal volitional power. In it it is first said, among other things, of the former Jesuit *Karnu* in Russia, that he should be allowed to "join together in a society with other worldly clergy, so that they could preach and teach all the more easily according to the manner of their Institutum. Hereupon it is declared that this restoration is hereby "extended to the entire Papal States and to all other states and countries. Far from this bull of reinstatement being the same as the one contained in the abrogation

On the contrary, Pope Pius VII, having barely escaped the clutches of Napoleon, calls the Jesuits without shame and shyness: "the experienced and courageous workers who offer themselves to break the waves of the sea", who are now joining the little ship of Peter. So it was not new, better Jesuits whom Pope Pius VII took into his pay again, since he saw his satanic chair (Rev. 2, 13.) shaking again, but the old Jesuits, with their old institute and all their old abominations, wickednesses and diabolical practices! How could it be otherwise? The Jesuit General Lorenz Ricci had already answered to the proposal to reform the Jesuit Order: *8int, ut sunt, aut uou 8int<-*, that is, "Either they be as they find, or they must cease to be". But what could they have helped Pius VII for his purposes, if he had wanted to change them according to God's word? He could only be served by such Jesuits who, according to their old Institutum, are ready, if their superior commands it, to commit with joy also a "mortal sin". Therefore, without having the gift of prophecy, but only because he was initiated into the secret of wickedness s2 Thess. 2, 7.1, on which the papacy is based, the third general of the Jesuits, Francis Borgia (whom Benedict XIII. (whom Benedict XIII. in 1724, because of his merits for the papal chair, transferred among the saints) already in the 16th century made the strange proclamation: "Like lambs we have crept in, as wolves we rule, like dogs we will be driven out, but like eagles we will rejuvenate". - It is also a historical fact that popes themselves have publicly condemned the shameful moral principles. Innocentius XI condemned, among others, in 1679 no less than 65 doctrines of the devil (1 Tim. 4, 1. ), which he drew, as he says in his bull, from the writings of the Jesuit moralists, especially Azorius, Sanchez, Less, Laymann, Filliucius, Tamburini and others (which we still intend to share with our readers in his time). But what were all these condemnations but a comedy play? What were they but a confession of the popes, which, however truthful and important for us, was only extorted from them by the ordeal of the circumstances of the time? If ever in the Roman church a man came out who was zealous for true living faith and true godliness of heart and against the rule of the clergy and papal tyranny, he had to recant publicly and solemnly at any time, or he was banished or had to burn: but where has ever a pope of the Jesuits, who have taught that cursed morality which abolishes all morality, resisted the Jesuits?

Which of them did he banish for this? Which did he burn? Just when the diabolical moralizing of the Jesuits was at its peak, the popes could hardly exhaust themselves in praising them in their bulls. The most dissolute Jesuit moralists were the popes' own confessors, cardinals and most precious protégés. And when at last the unfortunate Clement, fearing to lose in an adverse case the greatest kingdoms and states subject to the papal see, bit the bullet and abolished the Jesuit order, what happened to the Jesuits in spite of the terrible crimes of which the pope himself had publicly chastised them? Was a recantation demanded of them and a penance imposed on them if they wanted to be recognized and kept again as good members by the Roman Church? Not at all! Rather, it was glorified as a proof of the power and glory of the Roman Church that the Jesuit rabble, pilloried by the pope himself,

nevertheless remained in the "holy Roman Church" and did not separate. Yes, from the papal side it was mediated that the Erjwsuitwn even had to receive yearly money from the proceeds of their confiscated goods. Apparently, the papal see regarded them as sacrifices that had to be made to the "Holy Mother" for the preservation of whole countries and peoples. Already the successor Clement XIV showed himself to be a Jesuit friend, and the fact that only Pius VII dared to reinstate them publicly and solemnly in their old rights, was only due to the fact that only he experienced the appropriate moment. By the way, we must not forget that the Jesuit moral principles are by no means principles that belong to the Jesuits alone in the Roman Church. On the contrary, they have always been highly praised by the most renowned non-Jesuit Roman theologians, both within and outside religious orders. Thus, to cite only one example, Dr. Augustinus Michel, former Episcopal Kircyenrath and Professor of Theology at Freisingen, writes in his "Refutation of the Expostulation and Protestation of Pasquill Quesnel", published in German at Augsburg in 1721: "The Jesuits have presented their laren moral teachings in such an irreproachable way, because they have wanted to ease and sweeten the yoke of Christ and the Church by it". (! p. 32.) But the non-Jesuits of the Roman Church have not only often taken the Jesuit morals under their protection, but they have also just as often independently put forward and developed the same principles as teachings of the whole Roman Church. However, we reserve the right for other times to share more testimonies of non-Jesuits from the Roman Church in favor of Jesuit morality and thus to prove that Jesuitism is not a stain, but the true flowering of the papacy and that this therefore is not the only thing that the Jesuits have done.

is really the seat of the Antichrist and Antichristianity. - — \*)

After what has been communicated, it now seems to be a highly superfluous work to lose a word against the doubts which both the St. Louis Jesuit "Herald of Faith" and the New York Jesuit "Church Newspaper" of Mr. Oertels have raised against the Jesuit! The Jesuits have raised or rather hypocritically > raised the origin of the Präger Briefe of 1629, which is reported in No. 5. Or should someone perhaps now indulge in the sweet thought that the Jesuits, although otherwise in the whole world, were cunning schemers, were innocent lambs above you in Prague, who could be trusted with the perfidy documented in that anonymous Jesuit letter only with the greatest indignity? Certainly not. However, in order to satisfy the local "lowest henchmen" of the Jesuits, we inform them of the following:

At the time when this letter was written, the Archbishop of Prague was Cardinal Ernst Adalbert Count von Harrach. There is a letter from him in which he depicts his Jesuits in such a way that one can easily get a vivid idea of them. But which picture does this faithful subject of the Pope draw of his Jesuits? \*) He writes about them to Pope Urban VIII, after he had complained about the many corruptions of the church in Bohemia, as follows: "And among these in this realm (Bohemia) the Jesuits are the most corrupt, in that they strive for their power with an unbending soul, even at the risk of the downfall of the church. . . A double arm is needed here, both of the king against the politicians and the seculars, and of Your Holiness against the exiled religious, and even if it were only against the Jesuits, who with terrible boldness and guile are already no longer working secretly to ensure that they - if only they themselves grow both in riches and in the minds of the politicians the opinion of the highest favor and power, and of the infallibility of their doctrine, whatever, by the way, the church teaches, the church laws and rights command, the archbishop or pope command, and by whatever means they may achieve this, even if it has to happen by taking away from the church, as they threaten, the weapon of the banishing ray (for even to that end they extend

\*) If the masked editor of the local "Herald of Faith" is really not a Jesuit of profession, he is an example corroborating our assertion. He writes: "It cannot be denied that individual Jesuits modified the moral doctrine. To Mr. Heroid, then, the whole Jesuit crook theory is nothing more than a "modification" of Christian morality! Truly, a euphemism, which loses even the last doubt, which moral principles the herald himself bolbist'.

"Harrach, it should be noted, had even studied in the German College in Rome under the Jesuits, and therefore knew these clean gentlemen very well. (theology), so that they themselves might not be struck by it (by the ray of banishment) - that all this, I say, is permitted to them, namely, 'for that greater glory of God,' of which they boast so much.... Under the earlier emperors they did not make much progress, and since the more powerful courtiers kept a watchful eye on their actions, they could not gain greater favor; so in the earlier years they so ducked that, if they could not move their heads, they at least secretly flapped their tails ... in the hope of rising in time with more smiling happiness. And this happened happily when Emperor Ferdinand II was elected King of Bohemia, whose mercy they sought to preserve, especially after having procured it long before. But when, during the lifetime of Emperor Mathias, the Bohemians complained that Ferdinand, as king, had wanted to innovate in matters of religion against the treaties, not only were the royal governors badly received by the Bohemians with arms in their hands, but also the Jesuits, The Jesuits, who were considered to be the originators of the unrest, were banished from the empire by an edict of the defaulters until the Jesuits were reinstated in their colleges and houses after the death of Emperor Mathias and the reconquest of Prague by the victorious arms of Ferdinand, who had been elected in the meantime. For since that time the Jesuits have always enjoyed the highest favor with such a good prince, who obeys their councils of conscience to the point of astonishment."

In the following, the archbishop complains that the Jesuits, through cunning and violence, have seized almost all the spiritual goods returned by the Protestants, have wrested the University of Prague from the emperor for themselves, and have deprived him, the archbishop, of the dignity of chancellor of the university, and continues: "It would still be easy for me to bear their hatred if my person were only privately attacked, but since the same affects both my jurisdiction and the public welfare of religion so essentially that all who oppose my jurisdiction seem to be strengthened thereby, I have found it necessary to implore the arm of your Holiness. These good fathers are convinced that it is so important for the greater glory of God that they are powerful... they think that heaven and the Catholic faith would immediately collapse completely if everyone would not confess with the highest reverence, submission and almost with an oath of homage that they are the most powerful.... Whoever receives a verdict against himself in my archbishop's court will find safe shelter with them.

who only seizes the church goods, does not accept the church visitations and resists my jurisdiction, finds a safe theology here and, moreover, friendly protection with them, who exercise the violence; Whoever is either an enemy of the church through secret heresy or an open criminal, fears no church discipline, if he only uses the Jesuits for this purpose or confesses to one of them; behind such confession he is then protected as behind a Jupiter's shield; and finally no act can now proceed from my jurisdiction, against which the Jesuits would not have an antidote immediately at hand from their theology and present it. Yes, they see that for the assertion and fortification of this their power the politicians and worldly lords are much more beneficial to them than the church with its superiors is and will be to them. Therefore, nothing is so questionable that they would not allow the consciences of the worldly to do,

if only they thereby become richer either in goods or in favors. In everything they see through their fingers. But in order that they may not even be pushed down from their power by the only weapon left to the church, they threaten in public writings that they want to prove, on the basis of a probable opinion of recognized teachers, that even the ray of banishment hitherto held sacred in the church is no longer so much to be feared by the lords. And finally, no doctrine is so perverse and dangerous which they do not instill in the political lords, who are with great eagerness for the freedom offered, at every opportunity in their speeches, penultimate and pernicious, if this only serves to fortify the worldly power, to whose favor they completely surrender, and to ridicule my authority (which is that of the church) among the worldly. In the meantime, by the most obvious calumnies, which have been clearly proven to be false, and, what is even more scurrilous, also by vituperative writings, they are putting my servants in such contempt among all kinds of people and especially at the courts of the princes, and in such hatred throughout the empire, that it is difficult to find hardly one or the other, apart from my confidants, who still dares to serve me and to protect my auctorate openly in Bohemia. Even the ecclesiastical persons subordinated to me incite them against me, so that the Jesuits in this realm have the archbishop's respect, but I have the name of this dignity. Your Holiness may therefore see to it in time that this power of theirs, which has risen so high, does not finally turn out in such a way that it can only be taken away from them again with the ruin of the church in these parts. To me, however, it is so terrible that I consider it better to pretend not to notice the matter than to proceed against it with such great danger to the common being, as I certainly could and should. They seem to have made themselves unattainable for the punishment.

and inclined to destroy everything completely before they should confess that they could ever be put in their place by the church before the seculars. And I had to see this still the other day on the occasion of a ban which I imposed on one of their students who had stabbed a clergyman. Then they (cmraruut) had the armed youth take down my sealed notices from the gates in broad daylight and tear them up publicly, to such great annoyance of the heretics and children that this realm has not seen anything more terrible and wicked against the archbishop's authority since the times of the Hussites" (See: <1. Dior. Hawmorselluüdu Droäoowö glorüw DrsZeue x. 519 soqq. I. E. Kapp Collection, 1749. pp. 182-199.

Well, Mr. "Herald of Faith" of St. Louis. Louis, that you have raised doubts against the authenticity of the anonymous Präger Jesu itcnbrices until now, that shall be granted to you herewith; you had to do that, since you yourself write out into the world under the all-shameful Jesuit cloak of anonymity; But what do you now want to do with the letter signed with his name by a higher prelate of your church, unfortunately, and addressed to your holy father Pope himself, which paints all your prelates, yes, all Jesuits of the whole Bohemia so disgracefully, that you now see in that letter-writer nothing more than one of a thousand like-minded people, nothing more than a species of the genus? - Well, we will see.

(For the "Lutheran.")

### **Furthermore, should the Apocrypha of the Old Testament be bound to the Bibles or not?**

This question has been the subject of a lively dispute in Germany for some years now in many writings, most of which are against the retention of the Apocrypha. One of the most instructive essays on this subject is undoubtedly the one in last year's issue of the "Ev. Kirchenzeitung," which will be excerpted here with some additions.

The biblical books of the A. Test. are partly canonical, partly apocryphal. The canonical books, thus named from the Greek word canon i.e. rule or guide, are those which are the only rule and guide of faith, doctrine and confession for the whole church. These canonical books are all those in Luther's translation of the Bible from the first book of Moses to the prophet Malachi. They were all inspired by the Holy Spirit, for which we have sufficient testimonies in the Old and New Testaments, e.g. 2 Sam. 23, 1-3, Joh. 5, 39. 2 Timoth. 3, 16. and for this very reason all those books are canonical.

The apocryphal books, on the other hand, are those whose authors cannot be counted among the holy people of God, who have spoken, driven by the Holy Spirit 2 Peter 1:21, and to whom the Holy Spirit does not bear witness in his words. The Holy Spirit does not bear witness in his words. These are all the writings that are in Luther's Bible translation from the Book of Judith to the Prayer of Manasseh. In the N. Testament, not a single passage from these apocryphal books is explicitly mentioned; nevertheless, there are many passages in the apocryphal books that can be seen as parallel passages. However, there are many passages in the apocryphal books that can be seen as parallel passages to sayings of the N. Testament.

The distinction between canonical and apocryphal books became more and more general in the Christian church, especially from the 3rd century on, through Origen and Jerome, but already in the year 392 the church assembly at Hippo made the mistake of declaring the books mentioned as belonging to the canon of the A. Test. From then on, the confusion between canonical and apocryphal books increased. From then on, the confusion between canonical and apocryphal books became more and more prevalent, especially in the occidental church, until finally the Reformation of Dr. Luther brought to light the truth that had already been recognized in the age of the church fathers.

In his German translation of the Bible, Dr. Luther placed the Apocrypha between the canonical books of the Old and New Testaments and prevented them from being equated with the canonical books. Apocrypha are books that are not to be considered equal to the Holy Scriptures and yet are useful and good to read. This judgment can rightly be assumed to be the judgment of the entire Lutheran Church, since the Lutheran translation of the Bible enjoys a decidedly ecclesiastical reputation.

While the Reformed generally agree with this judgment, the Roman Catholics are decidedly opposed to it. They did not want to abandon the prevailing practice of putting the apocryphal books on an equal footing with the canonical ones. For they did not want to abandon the prevailing practice of equating the apocryphal books with the canonical ones, because in so doing they would have made the concession to the Protestants that on an important point they had brought to light the truth that had been misunderstood for centuries; they misunderstood that the church never had the right to elevate books that lacked all evidence of their divine credibility to the dignity of canonical books. They insisted on the mixing of man's word and God's word that had long since become dominant, and finally they did not want to lose the apparent proofs for certain doctrines, e.g. the Book of Tobit for the doctrine of guardian angels, the 2nd Book of Maccab. 12, 42 for purgatory and intercession for the dead. Therefore, the church meeting of Trident, which took place from the year

1545, to the point of cursing all those who did not consider all the books contained in the Roman Vulgate or Latin Bible translation to be sacred and canonical. The first part of the Bible was translated into the Roman language.

This unlawful elevation of the apocryphal books was countered by their undeserved banishment, especially on the part of the Protestant Bible Society in England. Bible Society in England. Since its foundation in 1804, it had been its policy to omit the Apocrypha from its Bible editions, and the later founded North American Bible Society followed suit. Nevertheless, until 1826, the English Bible Society always supported Bible societies on the mainland that distributed Bibles with apocrypha. Around this time, however, such an opposition arose from Protestant Scotland that the English Bible Society was not able to support these societies. Scotland, that finally those Bible societies declared themselves against all distribution of apocryphal books, and thus not only denied the basic principles of all Protestants with regard to these books, but also by their conduct deprived millions of the blessing of the same, which they had so long had in the Christian church.

In Germany at that time, this controversy did not provoke any conspicuous movements, for the Bible societies there, with few exceptions, declared themselves in favor of the retention of the Apocrypha, declaring that they had no right to change the ecclesiastical custom. It was only a few years ago that a lively war against the profane books began, and it is still going on. The attacks come from the most diverse areas and proceed in equal measure from Lutherans (e.g., Rev. Kraussold in Fürth, Rev. Kluge in Bernstadt in Silesia,) from reformers and unirritated people. An attentive observer will not fail to notice that all these attacks are more or less under the influence of an otherwise very honorable man, namely Dr. Marriott in Basel, the editor of the magazine, "der wahre Protestant," whose task is to fight Roman Catholicism. He had offered a prize for the best attacks against the Apocrypha, to which no less than 19 writings were submitted, of which 2 won the prize, namely a more scholarly writing by Licentiate Keerl, and a more popular one by the just mentioned Rev. Kluge. Both writings were distributed free of charge at the church congress in Bremen last year. "When one has absorbed everything," says the author of that essay, "that has been collected in the writings against the Apocrypha, and then approaches them anew, one feels all the more attracted by the spirit of living fear of God that blows towards us from them. It takes only a very small degree of impartiality to discover this, especially in books such as Jesus Sirach, Wisdom, Tobias, Baruch, the first book of the



Maccabees, and once there, has been seized by it, the eye will also become receptive to the weaker rays of light in the rest."

The most thorough reproach against the apocryphal books, which was first raised by nationalism and then, unfortunately, adopted by believing theologians and spread quite generally, is that: "The apocrypha contain nothing of a Messiah and his kingdom." However, with unbiased consideration we will discover some passages in them from which it is clear that their authors knew the faith in the future Savior, e.g. 1 Maccab. 2, 57. and Sir. 47, 13. speaks of a King who can be none other than our Lord Christ; the same applies to 4 Maccab. 14, 41, where the right prophet is mentioned, whom God wanted to raise up.

Of the unpartheistic appraisal of the Apocrypha, as well as of their use up to now, N. Stier aptly says: "We cannot yet allow ourselves to be deprived of the conviction that the origin of the Apocrypha between Malachi and Christ, their connection to the Greek Old Testament prepared for Christ's time (the Septuagint), their thereby mediated transition into the Church of Christ right next to the Old Testament, and the reputation which they have maintained in the most important sections of it up to the present day, was really intended by Providence insofar as they are a particularly expedient supplement to the canonical Old Testament. It is not possible to doubt that their connection to the Greek Old Testament prepared for Christ's time (the Septuagint), their passage into the Church of Christ right next to the Old Testament, and the reputation they have maintained in the most important parts of it until today, was really intended by Providence in so far as they constitute a particularly useful supplement to the canonical words of the Old and New Testaments. It could really lead to doubts about the truth of Christ's word: "I am with you always, even to the end of the world," if the whole Christian church had not been saved by Him from the grave error of declaring writings useless and harmful to read to be those which are good and useful to read.

When reading the apocryphal books, we should never forget that the word does not apply to them as it does to the canonical books. We should never forget that the word that applies to them, as to the canonical books, is not: "Take off your shoes, for the land where you are standing is holy land. But rather the word: "Examine all things and keep what is good. Therefore, we should never use their sayings to prove doctrines that are not founded in the canonical books. Therefore, we should never use their sayings to prove doctrines that are not based in the canonical books, e.g. the above-mentioned doctrines of guardian angels, of purgatory, of intercession for the dead. Misunderstandings, e.g. of the merit of obedience to parents Sir. 3, 4. 6. and especially of the almses Tob. 12, 9, we should correct according to the context of the salutary teaching and always remember that in these books there is incomparably more truth and usefulness than falsehood.

and harmful things, as they especially offer many excellent explanations of the 10 Commandments.

To mention something else of two of these books, Jesus Sirach was called Ecclesiasticus, i.e. ecclesiastical book. It was written because it was read in the church for moral edification and even the epistle on the day of S. John the Evangelist (Sir. 15:1-8) and the Sunday lesson on catechism (Sir. 3:1-18) were taken from it. John the Evangelist (Sir. 15, 1-8) and the Sunday lesson on catechism (Sir. 3, 1-18) were taken from it. Dr. Luther speaks about this book in his preface: "It is a useful book for the common man, for all his diligence is to make a citizen and householder God-fearing, pious and wise, how he should behave towards God, God's word, priests, parents, wife, children, his own body, goods, servants, neighbors, friends, enemies, authorities and everyone, so that it can be used by everyone. It may well be called a book of domestic discipline or of the virtues of a pious householder, which is and should be called right spiritual discipline.

As Dr. Luther advised to preach on this book at times, so did his student Joh. Mathesius in Joachimsthal together with his colleagues. As a motto for these sermons, which make up a large folio volume, he prefixed the saying of Clemens Romanus (in the canon apostol.): "You should also learn the wisdom of Sirach; indeed, we also want you to make this book common and known to your students and disciples.

Valerius Herberger, pastor in Fraustadt, d. 1627, says in the "Explanation of the house and discipline book Jesus Sirach in 97 sermons," of the same book: "It has been customary that one lets the school children read in the Sirach after the catechismo, so that the dear tender youth soon begins to read the book. as if with their mother's milk, the fear of God and Christian life may be instilled."

In his preface to the book of wisdom, Dr. Luther says: "There are many good things in it and well worth reading. - From it one can clearly recognize that wisdom is called here, not the clever high thoughts of the pagan teachers and human reason, but the holy divine word. And what you hear praised and glorified here from wisdom, know that it is said nothing else, but from the word of God".

We conclude with the last words of that instructive essay: "A very alarming

The side of this polemic (against the apocryphal books) and the activity going hand in hand with it of the colporteurs of the British Bible Society, who seek to win over the Christian people against the Bibles with apocrypha, is that the authority of the church, which now, if ever, deserves tender care and which it is now a particularly grave offense to attack wantonly, thereby receives a new blow.

What are people to think of a church which from its very beginnings and through the years

has, throughout hundreds of years of its existence, recommended books to its own as useful and good to read, and added them to the collection of sacred Scripture, which in truth are useless and harmful to read?" **K.**

### **The overcome braggart.**

Not far from here is a bathing resort where all kinds of people stay every year in the summertime, partly for the sake of bathing, partly to enjoy themselves to the best of their ability. One day, several gentlemen who had just come from the neighboring, highly enlightened town were sitting together in the social hall. And as they were engaged in lively conversation with each other, the talk turned to religion, which, as is well known, is not very popular among the enlightened at the present time. They talked all kinds of super-smart things, and drank lemonade with wine, because the day was sultry. One of them, a fat gentleman, took a deep drink and said with high satisfaction: "I am tired of the clergy wisdom; I have not been in a church with my foot for 10 years!" At this, he looked proud to a high degree and peered into his wine glass with majesty.

Then an elderly man joined them, who until then had only listened to the conversation silently from a distance, but now could no longer hold back. He said: "Oh, gentlemen! Only 10 years not in the church? that doesn't mean anything! I know a man in my town who is 46 years old and has only been to church once in his life, namely on the day he was baptized.

All looked at the speaker and seemed astonished. "How does it go?" asked the braggart at last. "You see, sir," replied the stranger, "the poor man-and at this word he pointed his finger to his forehead-the poor man is not right here." (Halle Volksblatt).

### **Freedom or insolence.**

Under this heading, in the 23rd and 24th number of the "National Democrat", there is an essay by the editor, Mr. Friedrich Schmidt, which we would like to share with our readers, if space permits. It contains a review of a large number of local German political papers, which makes frightening revelations about their immoral, irreligious, even atheistic tendencies. Moreover, the essay shows with what shameless impudence the local newspaper writers write out into the world that they faithfully represent the general sentiment of the local Germans with these their mischiefs. We cannot refrain from sharing with our readers at least the words worthy of heeding, with which Mr. Friedrich Schmidt, addressing all the better-minded Germans here, has written to us.

**[86]** turning, closes the essay. They are the following:

"Are you not yet tired of the shackles which the German revolutionaries of 1848, who mischievously managed to gain control of the press, have put on you? Do you want to let your religious, moral and social conditions be misrepresented to your fellow Americans any longer? You can, if you will, stop these blasphemers who mock your God. You can, if you will, quickly silence these blasphemers who mock your God, mock the good name of your wives and daughters, and mock your faith. Hold congregational meetings and pass resolutions in which you decisively oppose the editors of the newspapers; ask them to publish such resolutions, and if they refuse to accept you, withdraw your support from them! Establish new papers in all places which do not misrepresent your views but faithfully reflect them! On and on! Steer away from this evil and throw off the shackles that you have been wearing unwillingly for so long. We are prepared to include such municipal resolutions in our columns if the local papers refuse to do so. You, however, editors of German newspapers, who honor God, keep to discipline and morality, speak out in favor of the good cause! We will publish the names of all papers that speak out in our favor through our columns!

The "Lutheran" has nothing to add to this but the wish that God may strengthen the dear Mr. Editor of the "National Democrat" to testify ever more vigorously against the local German satanic press, which also has such zealous tools here in St. Louis, among others in the editor of the "Anzeiger des Westens", the Jew Börnstein.

## **Judgment of the Reformed**

via

### **Luther, Zwingli and Calvin.**

In the latest number of the "Reformir- ten Kirchenzeitung" of Chambersburg in Pennsylvania, the following is found, among other things: "Zwingli agreed with Luther almost in everything. In the doctrine of the Lord's Supper, however, they differed from each other. Therefore they met in Marburg for a consultation (1529), but could not agree. This could not have come otherwise; for what Christ, the supreme schoolmaster (!), did not want to explain, we human beings should not dare to explain. Zwingli stuck to the doctrine that bread and wine at the Lord's Supper were only commemorative signs or symbols of Jesus' death. Luther, on the other hand, insisted that in, with, and under the blessed bread and wine, the body and blood of Christ are partaken of in an invisible and incomprehensible way. The latter thus took the words 'this is my body - this is my blood' literally, whereas

who wanted to explain it by: 'this means my body, my blood'.

Now it says of Calvin: "His quarrelsome and violent behavior attracted so many enemies to him that he was banished from the city.... For example, a person in authority was deprived of his office and sentenced to two months in prison because this man's lifestyle was irregular and he was in contact with Calvin's enemies. Another was beheaded because he had written ungodly letters and immoral verses and had sought to overthrow the church orders. Calvin's reputation was stained most of all by the following deed: A Spanish physician named Servetus denied the divinity of Christ in a book entitled "The Restoration of Christianity". Because of this, he had to flee Spain and came to Geneva. Calvin had him arrested and delivered to the court, which sentenced him to the stake. Intolerance was Calvin's greatest fault. He recognized this himself, so that he wrote to a friend: "I have no harder battles against my great and numerous errors than those in which I try to conquer my intolerance. I have not yet mastered this ravenous beast." - —

Truly, strange confessions about the heroes of the Reformed Church! If one now adds, as far as Calvin is concerned, another confession of his, namely: "I confess that I am by nature timid, soft and stupid-minded" (?r. aä iks.) - then one really does not know what to think. —

(Submitted.

## **World Trade.**

The year 1853 comes to an end under events which seem to indicate much impending disaster. The European peoples, who had just rejoiced over the victory of the Turks over the Russians on the Danube and in Asia at the Caucasus, especially the French and the English, were suddenly startled by the news that the Russians were victorious over the Turks at sea and soon also on land. The English commander of the Turkish fleet had just returned to Constantinople with the news that no Russian warship was to be seen in the entire Black Sea; the mighty fleet of the English and French, assembled there for the protection of Turkey, lay idle in the harbor of Constantinople as before, and the officers amused themselves with dancing and guesting. Then a fugitive steamboat rushed up and reported that on November 30, part of the Turkish fleet under Osman Bey, 11 ships, had been completely destroyed in the harbor of Sinope by a Russian fleet of 24 ships under Admiral Nakhimov; 5000 Turks were said to have died. Whether

\*) We make it known once and for all that the report of world affairs will be given by a correspondent from Philadelphia, so that, if the "Eingesandt," as already happened, is forgotten, no one will think that we want to adorn ourselves with other people's feathers. D. R.

Whether the loss of the Turks is really as great as the Russians claim is uncertain, but it is certain that the Russian admiral could

only just bring his own flagship into the harbor of Sebastopol; it was so shot up that he could only bring up a few prisoners, among them Osman Bey himself, but not a single Turkish ship to testify to his victory. Since the Russian emperor has attacked on this occasion, the English and French will probably be forced to send their fleets into the Black Sea against the Russians, so that they would really start the war from their side. The English government is still hesitating to give the order to attack, and with it the French, but there is already great dissatisfaction in both countries, especially since, according to the latest news, the Russians have also won in two places in Asia and the Shah of Persia is threatening to frighten the Turks from the south. Austria is trying hard to mediate peace between the quarrels, but Nicholas will not be allowed to make peace because of his Russians, Abdul Meshid because of his Turks - Praise God that we have peace, which the angels have promised to mankind in the Holy Christmas!

Here in the country, nothing special has happened in the last few weeks. The beautiful holy Christmas has again been celebrated everywhere with disgusting noise and much eating and drinking; in Philadelphia, at least, no less than 270 drunks have been committed on the two holy days. How is it possible that the Christian communities, which consist of Americans, cannot even come to a Christian celebration of the feast days and the church year at all? Is it so difficult to understand that through the celebration of the church year and especially its beautiful high festivals, children learn to live in the sacred history that tells of the great deeds of God in Christ? that these divine salvation deeds are not only indelibly imprinted on the memory, but also on the heart? that the whole of life receives a divine consecration, I would like to say a heavenly radiance, and that we are led by the Holy Spirit, as by a dear friend's hand, from one act of God's grace to another, year after year, until the day dawns and the morning star rises in our hearts? The fondest memories of our youth in the old fatherland are tied to the beautiful feasts of the Lord; it is as if I myself had been in the stable in Bethlehem and knelt by the manger and worshipped the Savior of the world, as if I had stood under His cross, looked down into the empty tomb, looked up to heaven after Him, and seen the miracle of Pentecost for myself. Oh that all Christians of this country would learn to celebrate the beautiful feast days of the Lord! Many, of course, think that this is Catholic, but it is not.

[We are more catholic than this, that we sing praises to the Lord together. To be Roman Catholic means to believe the pope just as much, i.e. more than the Lord Christ, and to seek forgiveness of sins through works, to mix up law and gospel, and to make the priesthood, as they call it, the supreme sacrament, through which word and sacrament first become effective. But where in America does one oppose the Roman heresy with the pure evangelical doctrine? For years, especially in New York, a former priest, called Gawazzi, has been scolding the Romans, but they are secretly happy about it, because since the unfortunate man is not able to preach the true evangelical doctrine, he rather drives the people into the Roman church than out of it. In Cincinnati, they wanted to bring cat music to the papal vicar Bedini, who is sent here to make churches, which until now were the property of the congregations, the property of the bishops; apart from the fact that the matter ended most miserably for the musicians, just such a thing is water on the mill of the Romans: if you deal with them in such a way that they look like martyrs, the whole world will run to them. There is no other remedy against the Roman heresy than the true evangelical doctrine, but this is a sure remedy against it. We have used it in the fight against the Lutherans, who in a papist way make the office of preaching the sacrament above the sacraments and means of grace in general, and we have been called out: God save us from such Lutherans! Now the people who talk like this do not know what they are doing, but if they do not want to respect the pure teaching of the Word of God, they will not have to be too astonished when Papism finally sweeps over them like a spring tide, crushing those who still resist it and sweeping away the others. God deliver us from all evil, especially from all unbelief, disbelief and arrogance! God also deliver His Holy Church from her enemies and especially from her false friends!

(Submitted.)

### **Church consecration.**

On the XXV Sunday after Trinity, November 13, the good Lord gave us a joyful and festive day.

As we did on XXIII x. Irin. the 14th of November last, (Ro. 11 Lutherans) had the pleasure of dedicating the newly built, beautiful Trinity Church with its surrounding God's Acre, so it was done on the above date with the Evangelical Lutheran Set. Stephen Church and its surrounding beautifully enclosed God's Acre at Warrenton, Gibson Co, Ja, located about 6 miles north from Trinity Church.

This church had already been erected and roofed three years ago.

The church was still a very poor place to hold services a year ago. The hands had become loose because the father of discord, the wicked devil, had divided the hearts of the members into divided parties and held them captive therein.-By God's word and grace, all (without exception) were united on January 10 of this year. and now they went together to the place where the glory of the Lord dwells, to a friendly, beautiful little church with a pulpit, on which a beautiful crucifix, an altar with a baptismal font on the right side, a sacristy, and the necessary pews were nicely decorated. On the beautiful autumn morning, from all sides, near and far, people came to celebrate. After all the rooms were filled and during the singing of hymn no. 192 of our hymnal for several participants in the Holy Communion, the private party was held. After all the rooms were filled and during the singing of hymn no. 192 of our hymnal, private confession had been held for several participants in Holy Communion, which the three preachers also joined, the singing began: "Now give thanks to God 2c.," after which the altar service was held liturgically by the local pastor with the reading of the 84th Psalm. This was followed by the hymn No. 168, 1-7 and the sermon by Father Bauer on Psalm 27, 4:

1. What should a church or house of God be to us?

11. How should we adorn the house of God?

After singing the last two verses of this hymn, the undersigned, referring to the special circumstances of this young congregation, gave a short consecration speech with prayer on Gen. 28:17. Thereupon the last two verses from No. 169 were sung, and Rev. Saupert gave an address based on the scriptural words: Psalm 26:6-8, which was followed by the celebration of Holy Communion. This was followed by the celebration of Holy Communion, and the blessing with song No. 12 and silent prayer made the conclusion.

Friendly invitations to lunch followed, which were mostly accepted and only declined by those who were too far away. Strengthened and delighted both physically and spiritually, we returned to our homeland in the evening with joyful thanks to the dear God, who so gladly blesses those who long for His salvation. Many a sweet saying spiced our return home - compared our festive enjoyment with the world's children's rushing merrymaking.- In joyful recollection we greet our participating brethren in town and country, asking them to remember us and the dear Warrenton congregation before the Lord, and also not to forget such well-meaning fellow believers who, for lack of knowledge, are held captive by the lie of the swarming spirits, so that He may in mercy break the fetters that prevent such poor souls from enjoying the freedom with which our highly praised Lord Jesus Christ has set His own free.

A. Weyel, Pastor.

Scott,-Vanderburgh Co, Ja, in Decbr. 1853.

**Invitation to subscribe to** a second volume of five issues of the **Martyrs of the Evangelical Lutheran Church.**

With joyful thanks to God, I inform my dear readers and subscribers that this small enterprise, despised by the world, has had a happy progress by God's grace. It was so warmly received from many sides and received so many signatures that the necessary printing costs could be sufficiently covered. The letters of many dear German and English brethren also testify that it has not been read without edification. To the Lord alone be the glory for this.

I would gladly lay down my pen after completing the first five issues, if I had to consider the work as finished already. But in the rich sources, which have come to me through the kindness of dear friends, there are still many wonderful stories of German, Dutch, Spanish, Italian, Scottish, English and French martyrs of our church, so that I can not but heartily wish that they may again become generally known. Certainly, reading them will be of great use to us, too, especially in these last sorrowful times, when the Church is facing the last terrible storms and persecutions. How comforting it is to see how the Lord strengthened His own in faith, so that through His strength they heroically endured all tortures and torments, even the most painful death. But we also have to fulfill a duty of love and gratitude towards our dear martyrs. For what did they fight for? For the glory of God and the salvation and freedom of the Church. They overcame Satan and the Roman Antichrist through the blood of the Lamb and the word of their testimony. Their faith and prayer, their confessions and sufferings were the weapons blessed by the Lord with which they won the victory over the papacy; and that we now possess freedom from papal heresy and tyranny and the pure doctrine of the divine word, we owe to those holy martyrs as well as to God. Would it be right for us to forget their names and let their memory perish? Certainly not. God's word says: "The memory of the righteous is blessed," Proverbs 10:7; and: "The death of his saints is treasured in the sight of the Lord," Ps. 116:15. That is why the Christian communities of the first centuries celebrated the anniversaries of the deaths of their martyrs as memorial feasts, where their stories of suffering were read aloud and their example was presented for emulation. That is why Luther, Melancthon, Bugenhagen and many others also commemorated the martyrdom of our great blood witnesses.

**[88]** carefully described and made known by printing.

For these reasons, the undersigned believes he is doing his brethren a service by deciding, on the advice of his friends, to continue, with God's help, the Martyrs of the Lutheran Church, and to publish a second volume after the completion of the first five issues, which should also contain five issues. If the work continues to find the necessary participation, it is his intention, with God's help, to describe all the martyrs of our church of whom he can obtain reliable information.

The plan of the second volume is as follows: It will be published in single issues of 48 pages, one issue every three months. The last issue of the last volume will contain a short history of the spread of the Reformation in the various countries of Europe, as well as the preface. All Lutheran preachers in the United States, and all friends of the enterprise, are authorized to collect subscribers thereto. The price for a single issue is 15 cents. However, anyone who subscribes to the second volume right from the start will receive the issue at 10 cents, and will also receive the issues of the first volume at this price. Subscription collectors receive the eleventh copy free. As soon as an issue is printed, it is immediately sent to the respective subscribers, who then send in the money for it.

Letters are requested frank under the address:

**Rev. H. Fick**, Lrernen, wmr 8t.. Douis, Llo.

### **To the message.**

The fourth issue of the Martyrs of the Evangelical Lutheran Church has just been published. It contains the Spanish martyrs: Juan Diaz, Francisco San Roman and the car da fe in Valladolid.

Also, a second edition of the first issue will be printed and available in a few weeks.

H. F.

### **Ecclesiastical message.**

On the 4th Sunday of Advent (December 18, 1853), Mr. Richard Riedel of Saxony-Altenburg, a pupil of the Seminary at Fort Wayne, was ordained pastor of the Lutheran congregation at Oswego, Kendall Co. Ill, in the midst of the congregation, and was installed in his office by the Rev. H. Wunder of Chicago.

May our Lord Jesus Christ, the bishop and archpastor of souls, be the protection and shield of this new congregation and its shepherd, and give his word victory after victory in this part of his vineyard as well.

In Addr. of the I. brother is

Rev. R. Riedel, Oswego, Kendall Co, Ill.

### **Receipt and thanks.**

To my dear friends in St. Louis I express my heartfelt thanks for their so abundant support during the months of October, November and December 1853, for which may the merciful God bless them, bodily and especially spiritually.

Fort Wayne January 3, 1854.

H. Wcdell.

### **Receipt and thanks.**

With heartfelt thanks against God and the bountiful givers, I certify to have received H5.00 for my support at Fort Wayner Seminary from the Young Men's Vercin in Cleveland.

May the faithful and kind God reward you for this gift with physical and spiritual goods according to His promise.

Fort Wayne December 25, 1853.

K. A. Gans ch o w.

### **Receipt .and thanks.**

I, the undersigned, give the most heartfelt thanks to the benevolent giver, God, for \$12 00, which they received from the dear Christkindlein through Herr! Friedrich Lange at Troy, Illinois, as a Christmas gift for their support at Fort Wayner Seminary. May the faithful Savior, according to His promise, abundantly bless the cheerful givers with temporal, but especially with imperishable goods in return.

Fort Wayne December 25, 1853.

I. M. H a h n.  
G. Fr. D i e t z.

H. Fr. Grütze I. Heinrich I o r.

### Receipt and thanks.

With heartfelt thanks to God and the benevolent giver, I hereby certify that I have received 6 dollars from Mr. F. Lange, near Troy in Illinois, through Mr. Prf. Crämer, for more support in the seminary.

May the faithful God reward the dear giver abundantly according to His gracious promise.

Fort Wayne December 25, 1853.  
A. H. Kirchhefer.

### Heir old

By Mr " "" Georg Link, ... IM  
" of the municipality of Frankenmuth, Mich, to remunerate  
tion of the travel expenses of the Mr. Praeses, . 5 00  
b>. to the Synodal Mission Casser  
From the congregation of Mr. Past. Klinkenberg, Ja., 7 08  
" "" "" Renuicke, in St.  
Clair Co, Ills, ..... 1 80  
" Mr. Pastor Stephan, ... 40  
"" Werfelmann, ... 70  
Christmas - Collecte from the church of the Lord  
Past. Schliepstek, in Madison Co, Ills. » 10 20  
From Mr. Kerkhof, 400  
T olleclat a wedding in Collinsville, . .. 2 M  
From the congregation of Mr. Past. Strafen daselbst, 5 25 "" Wichmann in Cin-  
rinnati, O. ,..... 15 35  
Collecte der Gemünde in St. Louis, am Feste  
Epiphamias, ..... 207 28  
Monthly contributions from the same municipality, . 16 80  
From the schoolchildren dcs Mr. teacher Erk, . 3 40  
e. for the maintenance of the C o n c o r d i a -- C oll e ge: by the municipality of Cvllinsville, Ills., . .. 6 70  
" "" ,, Frankenmuth, Mich., . 5 00  
,, the Zion congregation of Mr. Past. Ströckiuß  
In Van Wert Co, O>, .... 7M  
1. for poor students & pupils in the C on-  
c ordia - college and seminary:  
By Mr. Past. Albach in Waynesberg, O., . 3 61 Don Hrn. Zicrlin in St. Louis, .. . IM  
"Mr. Fricdr. Schumme, through Mr. Past. Ströäfuß, 5 00

e. to the Concordia College Building:

F. W. Barthel, Cassirer.

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"10. " the Messrs. Past. Albach, Christ. Busch, Jak.

Böck, Ficken, Fricdr. Jaa.ow, Mutig, Jak. Kiek, Jobanst Müller, Past. Mattscltd, Mich- Pöbel, Heinrich Neitz, Röslcr, Past. Henry von Rohr, Past. Martin Stephan,  
Saß, Past. Fr. Wal, Züngler.

In Germany, so just appeared and expect copies by the end of this month:

**C. W. G. Ksyl's,**

Pastor of St. Paul's Lutheran Parish in Baltimore,

### Catechism -Auslegmg

from Dr. Luther's writings and the symbolic books,

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Philadelphia, Decbr. 1^53.

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tions ..... 15

Letter vr. Martin Luther from institution of the  
Church servant to the council at Prague in Bohemia  
from the year 1525. translated from Latin by Paulus Speratus ..... 10

**Printed at M. Niedner Lr Co,** Northwest corner of Third and Pine Streets.

# Year 10, St. Louis, Mon. 31 Jan. 1854, No. 12.

## Explanation.

In this issue, we again share with you speeches from brethren in Germany to our Synod, which have been sent to them as a result of the reports that Father Grabau has given in Germany about our Synod. We do this almost without any corrective remarks, because we, as a private person, do not dare to anticipate our Synod. We say this so that no one will think that the well-known saying: *Hai taoet, eonZonUre videtur*, i.e., He who is silent (to accusations) seems to admit-applies here. Our Synod has already been privately requested by several brethren in Germany, who participated in those speeches, to report on the facts to Germany from their side as well, since there the requested reservations have been issued partly only conditionally, partly only in abstracto, that is, since the reproaches made to the Missouri Synod were only to be accepted, provided that what was reported about it was given faithfully and completely, and since the decision was made apart from whether it had any application to the conditions here. Our Synod will not fail to do everything in its power to enable the brethren in the old fatherland to gain a complete insight into the proceedings here between it and the Synod of

Buffalo, their source and course and then to decide without conditions on the basis of the recognized facts. We cannot, of course, refrain from expressing our regret that the dear brothers in the old fatherland, in spite of their admission that they are almost alone reported by one party and therefore cannot give a definitive judgment, have nevertheless spoken out publicly several times in a manner that demands just as complete an insight into the circumstances and events here as it does to our disadvantage. However, by suppressing all further omissions about this, as we would like to interpret everything for the best, we express the firm confidence that at least all those who stand in one spirit, faith and confession (and indeed in the sacred confession of our church) will also be unanimous in the judgment about the present disputes of right and wrong of his time.

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## Writing

of a venerable conference held at Fürth in Bavaria to the Missouri Synod 2c. Venerable.

in the Lord beloved Mr. President!

On the 20th of September of this year, about 50 Lutheran pastors were here for a free

This conference should be of special interest to you and to the whole venerable Synod, which you preside over, since by a special coincidence the situation of the German Lutheran Church in North America was one of the main subjects of discussion; and the brothers who entrusted me with the leadership of the conference on that day now also wish me to report to you and to your Synod on the course of the same.

You know that Pastors Grabau and von Rohr, as delegates of the Lutheran Synod of Buffalo, have come over to Europe in order to present the ecclesiastical differences between them and the Synod of Missouri 2c. to the Lutheran churches on this side for evaluation. At first we did not expect them to come to our region, since they were well aware of our previous fraternal relationship with you and, for the sake of this, had not treated our dear brother Löhe very lightly in their latest writings; but in spite of this, they announced their arrival and an intended visit to Br. Löhe in order to come to an understanding with him where possible, and since they were then informed of the upcoming Lutheran pastoral conference here, they arranged their journey so that they arrived in Fürth on September 20. The mood that prevailed in the confe

**90]** was not exactly favorable to the guests from Buffalo; the passion with which they had hitherto conducted their church struggle had downright repelled some brethren and produced a dislike for them; nevertheless, it seemed to us a duty to grant the two delegates of an undoubtedly Lutheran synod, whom we therefore had to recognize as brethren, space and time to express their ecclesiastical concerns before the conference according to their announced wishes. The possibility of settling a dispute among brethren, which was already beginning to cause trouble in wider circles, or at least of contributing something to its settlement, made us inclined not to give room to any personal injury, but to listen attentively to them for the sake of the highly important matter.

Since we knew that first of all the doctrinal difference about the sacred office of preaching had caused the practical impulses that took place between the brethren in Missouri and those in Buffalo, Father Grabau was asked first of all to share with us in brief the doctrine of the office that had been conducted among them. Not only Löhe and his more closely associated friends, but also many other pastors and members of the Lutheran Church, including two professors of theology, were present at this lecture, and although it was followed with the greatest excitement, no one was prompted after the lecture to consider the view of the ministry that was presented as contrary to Scripture. The lecture was followed with great excitement, but after the lecture no one found the occasion to fight against the announced view of the holy office as contrary to Scripture or Romanizing. This lecture was followed by the presentation of the practical questions and complaints that the two delegated pastors felt compelled to raise against the Missouri brethren in the name of their synod. In order to give insight into the whole struggle, Fr. Grabau read out the entire correspondence between the two synods as published in "Informatorium" Jahrgang 2 No. 16, and although the hostile tension between the two synods, which could be seen in the correspondence despite all attempts at understanding, touched all conference members very painfully, it could not be denied that the matter would never have become so bad if the ban pronounced by the synod at Buffalo had been rescinded by your side, I will say by your side.

would not say necessarily approved, but only more respected. It is our firm conviction that duly banned people of a synod recognized as Lutheran should not be accepted as "church members" by another Lutheran synod without the most impartial investigation into the legality of the ban, and thus be set up altar against altar. That sins may have been committed in Buffalo in the exercise of the ban was found by us to be very probable and was also sincerely and humbly admitted by the two delegates; nevertheless, your conduct concerning the acceptance of the banned persons-as far as we have insight into it so far-does not seem justified by this.

ted. On the other hand, we also sought

Buffalo brothers to lenient demands

and they agreed on the following points, which were formulated immediately:

1.) We disapprove if and that the Synod of Missouri has accepted those banned by the congregations of the Synod of Buffalo without having first assigned them to their own supreme church court or even having inquired with this church court about the reason for the excommunication. We wish and ask that this be recognized as an injustice by all concerned, that it be publicly known, and that it be avoided in the future.

2.) Inasmuch as the Synod of Missouri will take this up, we ask and exhort the Synod of Buffalo to be satisfied with it, not to take up the congregations formed by secession any further, and in general to let the whole controversy over the acceptance of the banished rest.

3.) We unanimously recognize the question of office as an open one and wish it to be so regarded and treated in North America.

4.) We deplore and deplore from the bottom of our souls that the scattered incidents among them have been treated in such a harsh, bitter and passionate tone to the annoyance of the church, and we ask and admonish that the sin which they have thereby committed against each other and against us be recognized, confessed and avoided in the future.

Pastors Grabau and von Rohr, who were present, agreed for themselves with the above points and are ready to submit them to their synod; if now you, beloved brethren in Missouri! If you too, beloved brethren in Missouri, could be determined to accept these points as the basis of an ecclesiastical peace with the Synod at Buffalo, it is to be hoped that the separated members of one body will be reunited for the joy of all believers on this side and on the other side of the ocean, yes, here and there- May the third point in particular not prevent you from accepting our peace proposals. By considering the question of ministry as an open one, it has not become a vain and indifferent question for us, but it seems to us worthy to be discussed under constant invocation of the Holy Spirit on the basis of the divine word for an ecclesiastical solution.

We do not doubt that the Word of God is the only thing that we can find in all of God's Word. We do not doubt-if we only believe the

word of God in all

and our good confessions according to the guidance of the Scriptures") and to the always fought against spirit.

\*) So far we have believed that Lutherans are not convinced to interpret their symbols according to the Scriptures, but the Scriptures according to their symbols, and that only rationalists and unintelligent people, who are not convinced of the Scripturality or truth of the Confessions, say that one takes the Confessions au, if one understands and interprets them "according to the Scriptures"; therefore, as is well known, one takes the Confessions au, if one understands and interprets them "according to the Scriptures".

If we understand the contradiction, the Spirit of Truth will guide His Church into all truth also in this question. The Lord knows our love for you, which has not wavered; He knows that it is only out of love for you that we contradict where you seem to us to deviate more or less from His word; while we would immediately publicly confess our error in the question of ministry as soon as we saw ourselves overcome by calm, clear proof from Scripture. May the Lord grant us all humble and believing hearts; so that in Deur, who is truth itself, we may find peace with all who eat of one bread and drink of one cup with us in one faith. All the brethren, especially those known to you personally, attacked you, venerable, dear brother, and all those connected with you, together with

To your warmly loving Eduard Stirner, pastor.

Fürth, November 26, 1833.

(From the Sächsisches Kirchen- und Schulblatt, published by Dr. Kahnis in Leipzig.

### **The Leipzig Conference, Aug. 30, 31, and Sept. 1853.**

Therefore, we immediately proceeded to the second") subject of the conference and listened to the lecture of Prof. O. Kahnis on the modern doctrine of union. Since this lecture has meanwhile been printed in the Kirchen- und Schulblatt, we can refrain from passing judgment on it. On the basis of this lecture, D. Kahnis put forward the following theses: 1) Whoever professes the Lutheran symbols cannot be in church fellowship with the Reformed. 2) A national church which accords equal status to Lutheran and Reformed church doctrine accords equal status to both. 3) The Lutheran and Reformed symbols diverge in essence- 4) The doctrines of distinction are not yet balanced- 5) The modern doctrine of union is an iridescent syncretism. 6) We confess Luther's doctrine of the Lord's Supper as the only doctrine according to Scripture. 7) We do not consider the Lutheran church to be the church, but the church of scriptural confession. 8) We reject any union, be it with the Roman or the Lutheran Church.

These people wanted to invoke the symbolic books, but not because, but insofar (*quatenus*) they agreed with the Scriptures. Even Spener writes: "As those who insist so strongly on the quia could and do make a not entirely vain objection, that in such a way one could also subscribe to the Alcoran, Tridentine (*Canonibus*, etc.), provided they agreed with Scripture, because in all of them more or less divine truth is to be found." (Theolog. Bedenken. 1 Th. 597.) We think that for this very reason the oath is demanded from the symbols, so that one thereby receives a guarantee that he who thus swears will not understand and interpret Holy Scripture according to subjective views, but according to the ecclesiastical confession. D. R- d. L.

\*) The first object was the mission- D. H. d, L.

Reformed Church, in which our confession is not what it should be (Augsburg Cons. Art. 7), the point of unity of church fellowship.

After a personal statement by D. Philippi, caused by a newspaper article, to the effect that he would not appear at the upcoming church congress in Berlin, since it was based on principles completely different from those heard, and that he had only invited his friends, he put the question to the congregation: whether they would not be inclined to accept the proposed theses immediately by acclamation. This, however, did not meet with undivided applause, but that one wanted to indicate by standing up, as it were, as an echo of what had been heard, that one agreed with the essence of the lecture. The whole assembly rose as one man. Now they proceeded to discuss the individual theses and, after some discussion, agreed to change the word "church fellowship" to "communion" as the highest expression of church fellowship, in which it culminates, as it were, and the word "may" to "may". The second thesis, as not disputable, was immediately accepted. In the third thesis, the concept of "essentials" was explained in more detail and defined to include everything that had already been decided by the Word of God. The fourth thesis was immediately accepted as clear and self-evident. In the case of the fifth Thesis, the expression "iridescent" was much objected to; instead of the expression "iridescent syncretism," a "reprobate syncretism" was desired, but later the expression "iridescent syncretism" was returned to as correctly denoting it. The sixth thesis was accepted by general acclamation; however, it was desired to place it after the first thesis, but later returned to the order in which it had been placed by the Theftnggeber right at the beginning. The greatest difference of opinion was revealed in the seventh thesis, and it was decided, since the time had already passed, to continue the discussion of it in the afternoon session. Pastor von der Trenck, who in the meantime had taken over the presidency, closed the conference with a puffing prayer in which he thanked the Lord for his assistance and help during this conference.

They then went to the Hotel **de** Prusse for a communal lunch and after 3 o'clock the conference began anew at the earlier location. D. Philippi again took over the presidium himself and called upon? Mahn from Mecklenburg to begin with a prayer. As the discussion on the seventh thesis was to be continued, Superint. Münchmeyer informed the assembly that the content of this Thesis was also included in his theses on the

The conference agreed that the seventh thesis would be presented to the conference and that the discussion on it should be suspended until then. This induced Prof. D. Kahnis to withdraw the seventh thesis, with which the conference also agreed. The eighth thesis had the same fate, so that only the first six theses with the modifications mentioned earlier were accepted by the conference. Thus, the lecture of Sup. Münchmeyer could follow immediately, which was actually scheduled for the following day according to the program, which was also necessary, because a new subject had been added to the existing ones, as we will see later. This substantial lecture dealt with our position on the Roman question. We only communicate a few things from it: 1) It would not be very appropriate for our good cause if one wanted to dispute with the opponents [the Catholics] even that which is really worthy of recognition, as was done by Sander and Ledderhose at the church congress in Bremen. Sentences such as: We do not subscribe to sentences such as "the Pope is the Antichrist, the Roman Church is a spawn of hell," indeed we consider them to be a de facto blasphemy. The Protest. Church came out of it, as well as men like Satter, Diepenbrock 2c. On the other hand, we confess that the claim of divine right made by the pope is anti-Christian, which Luther also only wanted to say when he calls the pope anti-Christ. The cathol. The Catholic Church still has an abundant treasure of Christian truth, even if very distorted. 2) But we must just as definitely reject it as Protestants. Praisers of the Catholic Church. The Reformation is completely justified to us: there was no milder means for the rebirth of the Church of Christ; Luther would have liked to stay in the Catholic Church, but he was pushed out. Luther would have liked to stay in the Catholic Church, but he was expelled for the sake of truth, and the pope put him under ban. Nor did the Reformation cause the first schism in the Catholic Church: the Greek Church had already separated from it. Let us not be deceived by the splendor of its cultus, by its apparent unity, by the pretence that the last nest of nationalism will be drawn out only in the Roman Church. Even if it is not impossible to become blessed in the Catholic Church. If it is not impossible to become blessed in the Catholic Church, it is more difficult to become blessed in it. An agreement with the church is not to be thought of as long as it still holds on to the Tridentinum. A little leaven leavened the whole dough. 3) Most of the converts seem to have been won over to the Catholic Church in recent times by the fact that they see a revolution in the Reformation and now believe that there is still something left of this plant in our church. But we must firmly contradict this: The reformers did not want to break with the church regiment, but rather to

were only forced to do so because they realized that God must be obeyed more than men. Our church is not revolutionary by nature. Neither do we want to say that the Roman Church is revolutionary, although history teaches us that it has a tendency to oppose the power of the state.

4) In relation to the inner Christian life, it must be acknowledged that the Catholic Church, as well as in the sleep of earlier times, has taken some part in the Christian life that has awakened in more recent times. In relation to the inner Christian life, it must be

acknowledged that the Catholic Church has taken part in the Christian life that has awakened in recent times, as well as in the sleep of earlier times. By the way, outwardness is the signature of this church; Jesuitism is the incarnation of it. The new upswing therefore had to make it more papal again, for Jansenism would have led it into the arms of Protestantism. It also made the polemic more bitter again.- Hereupon the speaker passed to the question: How should the Lutheran Church position itself in relation to Rome? We should keep our position pure - not boast with the Roman Church, but also not be unjust and bitter against it. The main thing is that the Word, the Word that has become subjective for us in the Confession, should again become firm and alive among us, actually the soul of our Lutheran Church; only then are we invincible. Our confession is for us identical with the word (because it is for us the scripturally adequate expression of the same. Ref.) Negative Protestantism must fall as Rome's first prey. But how is it to be achieved that the confession becomes firm and alive again among us? This is God's gift, which must be asked of Him; only the Lord grants this request through means and wants to use us as His instruments in this. On the basis of this discussion, the lecturer presented the following four theses, which he left for discussion: 1) The Roman Church is not a spawn of hell and the Pope is not the Antichrist; only the error of the Roman Church may be said to be Antichristian. 2) The renunciation of the Roman church is completely justified and to be considered as the will of God. 3) The Roman church offers no better guarantees to the state than the Lutheran church. 4) The highest wisdom is that we make our confession according to the Scriptures our reason for living: The highest wisdom is that we make our confession according to the Scriptures our reason of life again.

Now the discussion began. Prof. D. Lindner Sr. spoke first in general about this subject and claimed: Luther's position towards the Catholic Church 300 years ago must also be our position today. Church 300 years ago must also be our position in the present. He joined the apostolic Catholic Church and went back to the Word of God. The Lutheran Church, rejuvenated to the apostolic Church, thus rightly deserves the name "Catholic", which the Roman one wrongly bears. This was generally agreed upon and now the first thesis was discussed. It found several contradictions. On the other hand, it was claimed that it was not blasphemy to call the pope antichrist.

The speaker urged against this the word "factual" blasphemy. One replied: although the baptized, who call themselves the Catholic Church, have Christian elements among them, they are not to be recognized as a Christian Church only because of the contradiction against the word of truth; for it is written Ps. 26, 5: "I afflict the assembly of the wicked. Sup. Münchmeyer then supplemented his lecture with several testimonies of orthodox theologians who spoke in favor of his first thesis, such as Chemnitz, Gerhard, Hollaz, Löhe. The discussion then turned mainly to the concept of the church and diverged on two sides. One part, among them Past, Besser, Grabau 2c. believed that the concept of the church could not really be applied to the Catholic Church. Another, D. Kahnis, D. Philippi, D. Lindner and others, denied this with the speaker. From the latter side one remarked: that elements of truth are in the Catholic Church, nobody can deny. No one can deny that there are elements of truth in the Catholic Church. Luther himself had declared that baptism in the Catholic Church had been kept pure. Luther himself declared that baptism had been preserved pure in the Catholic Church. Therefore, because a church contains elements of untruth, it does not cease to be a church. One must distinguish the church in a double sense of the word, first in general, as in the N. Test, as the entirety of those who believe in Christ. The Lutheran Church, however, is not the totality of those who believe in Christ; it cannot be called the Church, just as it cannot be called the Body of Christ- but then also in the sense of an organized community, a special church, in which one cannot dispute the name of the Catholic Church. The Catholic Church cannot be denied this name. Secondly, by admitting that there could be true Christians in the Roman Church, it is also admitted that it is a church. Regarding Luther's statements about the Roman Church, it was remarked that they could not be imitated because the time and the circumstances were different now than they were then. It was proposed to return to the first thesis of Sup. Münchmeyer and to vote on whether it should be accepted or not. However, since this would probably split the conference into two parts, they abstained from the vote at Pastor Besser's request and decided to continue the debate the next day and in the meantime to consult with themselves before the Lord about this matter. This was applauded all the more because time was passing and it was beginning to get dark. Before the conclusion of the conference, however, the newly added subject of discussion, already mentioned above, was considered. Immediately upon entering the auditorium, printed theses or questions had been given to the conference members, among them

written by the two American pastors Grabau and v. Rohr, who were present here as delegates of the German Lutheran Synod of Buffalo. It was decided to answer these questions the next day, but to hold a kind of preliminary conference in the evening, in which, however, only those members should participate who were already somewhat oriented in this matter. With a prayer, which Pastor Besser held, it was now concluded.

In the evening around 8 o'clock there was again a very numerous meeting in the Hotel de Prusse. While the pre-conference on American conditions was held in a special room, Pastor Ahlfeld again led the discussion on the mission that had been broken off yesterday. After singing the hymn: "O Jesu Christe wahres Licht 2c." he prayed and then asked the second missionary Meischel to share his experiences on the mission field. He did so in an appropriate manner. He told that he had been educated in Basel and from there had been sent to the Gold Coast among the Ashantis. He described his arrival there and how he had been received with great courtesy and reverence by a tribe and the king of that tribe, and how they had not only declared that they would gladly let him live among them, but had also said that they wanted to be his servants, his slaves, and that he should be their master; how he had also built a house among them and had begun the service, which was attended by a great number of people, but for the attendance of which they had also demanded remuneration or payment at the end. When this did not happen, of course, and their expectations for gifts 2c.2c. did not come true, the participation in the service and also the earlier courtesy and friendliness diminished, and when he wanted to confront their pagan atrocities, their cruelty against their fellow men, a formal uproar arose against him, and he could only save himself from this danger by quite decided, energetic confrontation, which also had the consequence that one got respect for him again and that he then later also saw some fruits of his effectiveness among them. Finally, he showed the assembly two fetishes that he had brought with him, pieces of light wood with some ornaments. One of them was provided with a tail of hair and represented a kind of Kupido among them, in that those virgins among the Negroes who desire a man attach the same to the back, so that Zedermann could immediately recognize their desire. When the time had passed in such a pleasant manner, Pastor Ahlfeld gave another inspiring address to the congregation and closed as usual with singing and prayer.

On 1 Septbr- the meeting began

again in the assembly hall after 8 o'clock with prayer by Pastor Grabau. The president, D. Philippi, opened the discussion by proposing that Münchmeyer withdraw his theses, but that the assembly declare for the record that it saw in the lecture of Sup. M. a thankful contribution to the answering of the Roman question, which deeply moved the time, at the same time adding that it considered the position of the confessional writings of our church vis-à-vis the papacy to be well-founded and that this would have to be asserted again to the extent that the Roman church advanced aggressively. Pastor Besser, not speaking against the content of this proposition, propounded the following thesis: "While we teach with the confession of our church that the papacy is anti-

Christian, we do not doubt, any more than our fathers did, that through the means of holy grace, the powerful light of which is the light of the church, the papacy is the only one that can be used. The powerful light of which even the Papist darkness could not extinguish, children of God are born to blessedness. The discussion again revealed the different views of the Catholic Church which had already become apparent in the past. Church. D. Lindner Jr., for all his recognition of anti-Christian errors in the Roman Church, nevertheless asserted that a church which stands on the confession of the old Catholic Church, which still cherishes the Word of God and which does not violate baptism, has a right to the name church. In contrast, Pastor Weicker and Besser claimed that church is only the Lutheran church. The latter, however, declared that our church does not make blessed, but Christ, that true members of the body of Christ can also be found outside the Lutheran community. v. Kahnis proposed to discuss the question about the concept of church in the coming year, but now in the manner described by D. Philippi to the lecture of Super. Münchmeyer. Since no one was prejudiced, it was considered appropriate to vote first on Pastor Besser's proposition and then, if it was accepted, to add it as a *novum* to the thesis of D. Philippi. This met with approval, and so the vote on the thesis of Past. Besser. This was accepted with a decided majority. Now it came to the vote on the Proposition of D. Philippi. Here only slight modifications were proposed in the wording; instead of "to the extent of 2c." the words: "which position will have to be maintained as long as the Roman Church persists in its present nature. This thesis was accepted as the second thesis, together with the thesis of Pastor Besser, and this was once again acknowledged by a general uprising. There was a general satisfaction and joy in the assembly about the agreement reached after many contradictions, and the Prof.



D. Kahnis gave expression to this by calling for the singing of the verse: "Praise, honor and glory be to God 2c.", which was also done in full voice choir.

The agenda would now have been completed after the program; however, there were still the above-mentioned questions of the Buffalo Synod to be answered. At the request of the pre-conference held the previous evening, Münchmeyer had taken over the presentation on this matter and spoke approximately the following by way of introduction: "In North America, a lamentable dispute has broken out between the two Lutheran synods, the Buffalo Synod and the Missouri Synod. The reason for this was the ban practiced by the Buffalo Synod according to the word of God and its church order (outdated Pomeranian and the old Saxon), whereupon the Missouri Synod took in the parties (Rotten) that had fallen away in this way and provided them with preachers, without consulting their former ecclesiastical authority, the Buffalo Synod. In this way the ecclesiastical unity among them was completely disturbed, and if the same procedure had been followed by the synod at Buffalo, the most ghastly Babel would have resulted from it. \*) The Buffalo brethren now wish that the dispute which has thus arisen be settled again, and generally desire the good counsel of the assembly. The speaker continued, "We do not sit as judges over the Missouri Synod, since the presence of the other part would be necessary for a thorough discussion; however, since our brethren think that they can be helped in their tangled quarrel by answering the three questions presented, the conference cannot refrain from helping them. They went immediately to the Answering the first question presented: Whether a ban properly executed in a local or national Lutheran church, but unjust, makes the church wrong? The pre-conference had

answered this question with a definite no, according to the principle already established at earlier conferences: that an otherwise rightly existing church authority does not become a false one, to be rejected, even if it has once permitted itself an unlawful act. A distinction must be made here between false doctrine and unmeasured practice; the latter does not overthrow the church. Now they wanted to speak in general about the dispute of the two synods, but this was refused by Sup. Münchmeyer, because it would lead too far; also this had already happened in the preliminary meeting. He also remarked that the brothers from America had presented everything and were ready to help anyone who wanted it,

It is self-evident that here the conference is judged according to what it has heard. The future will teach how the members of the conference judge when they have also heard the other part.

#### **D. N. d. L.**

to share the documents. (For this purpose, they had brought the following writings, which they later distributed *free of charge* in considerable numbers: 1) Faithful presentation of our ecclesiastical situation to all Lutheran sister churches of Europe, done by the German Lutheran Synod of Buffalo, N.Y. 2) Tell the church! or open announcement of the Lutheran Synod of Buffalo, N.Y., to all Lutheran Churches, and respectful request to all their faithful consistories, synods, and theological faculties, that you will "exhort the Evangelical Lutheran Synod of Missouri with us to desist from their public sin against us." 3) Fourth Synodal Letter from the Synod of the Lutheran Church emigrated from Prussia, assembled at Buffalo, N. A., in May and June, 1853. Together with various enclosures. 4) Kirchliches Informatorium. A spiritual teaching bulletin for all Christians. Year 2, No. 16). Furthermore: they had not only appeared here to have justice administered to them, but also to have them punished, which also happened yesterday and was accepted by them.

had been taken. Dr. Kahnis then explained that he, for his part, would have to agree with the pre-conference and answer the first question in the negative: A single wrong practice does not make the church wrong. Prof. v. Hölemann spoke out in the same way, but with the addition: "if it confesses the wrong and makes amends.

makes." Likewise D. Ahlfeld, who said: "as soon as the church wants to make its wrong right, it is no longer a justified church. Sup. Münchmeyer, however, pointed out that the case was also conceivable: the matter was not completely settled; it could not be proved that she was wrong, or at least she could not convince herself that she was wrong. Hereupon it was proposed by the same to add to the submitted answer: "but the same is obliged to renounce her wrong." This was applauded; and so the assembly declared that it agreed with the negative answer given by the pre-conference.

Now the second question was raised: Whether, in the case of an emerging or ongoing doctrinal dispute (e.g., over ministry and church) between two luther-

Is each of the synods entitled to accept and absolve the sinners of the others who have been excommunicated in the order of Christ immediately and until the doctrinal dispute has been settled? Sup. Münchmeyer gave the following explanation: If there is a difference between two synods on certain points of doctrine on which neither God's will nor the confessions of our church have given a definite decision, whether then both have the right to accept the sinner excommunicated by the other synod immediately or not?

The pre-Conference had to immediately accept the closed members, because it is in doctrinal difference with them. To this the pre-conference had to answer just as decidedly with no. Since this question was quite general and since

all ecclesiastical parties must agree that there are certain cases where excommunication is necessary, so it was considered that this question could not be answered in any other way than that already done by the Pre-Conference, D. Philippi goes even further and says: Even if a sect excommunicates one of its members and this member applies to the orthodox church for admission, the orthodox church itself must ask the sect: "Why did you excommunicate the same? Prof. D. Kahnis proposes to delete the words "and to absolve", which was also accepted by the authors of the thesis. Sup. Münchm ey also suggested that instead of "immediately" the words "without further ado" be inserted and the words "until the doctrinal dispute is resolved" be omitted. The proposers were also satisfied with this and so the vote was taken on the question thus amended. By an almost general standing up, one indicated one's agreement with the negative answer of the pre-conference to the question thus modified. The third question was thus: whether, in the case of a doctrinal dispute, one synod had the right to erect counter-altars in the congregations and parishes of the other synod? The expression "counter-altars" was explained to mean the establishment of a new congregation in the midst of another. Since this is only a corollary to what was answered in the negative in the previous question, the pre-conference had also answered this question in the negative. Sup. Münchmeyer remarked: "One may think what one wants of the ministry, but it must not be permitted if another person breaks into a congregation and says: I am making a congregation for myself here. Rev. Wolf wished that this question should not only be answered in the negative with the pre-conference, but that one should also at the same time express one's disgust against such a procedure. But after the latter had been rejected, there followed the vote on this question, which showed a decided majority in favor of the negative answer of the pre-conference.

Res. Sup. Münchmeyer then addressed the conference as follows: "We have not yet fulfilled our duty by answering the questions posed with such a bald and frosty "no". This is a sacred matter: We must ask the Lord, who is the true Prince of Peace, to make peace. In the same way, we should do what we can to lead to it. It could perhaps be salutary if our conference warmly admonished the two synods and asked each of them to confess their sins and to do away with them, so that this atrocious scandal would be brought to an end. This was agreed to and the three members of the conference were chosen to write this letter of exhortation: Sup.

Münchmeyer, Pastor Besser and Prof. D. Kahnis, who also took this over, but presented it to the members of the Directorate. about it first. **From**

Sup. Münchmeyer was told that several Hanoverians, who had reservations about joining the Gustav-Adolph-Vereine, but who had felt the duty of conscience to do something for the distressed Lutheran brethren in the Diaspora, had come up with the idea of setting up a God's Box, as it were, for them. This plan was found to be quite noteworthy and Prof. D. Kahnis also took it upon himself to inform the members of the conference committee about it. In the meantime, however, a written protest was unexpectedly filed by D. Marbach and Pastor Engel against the previous resolutions of the conference with regard to the three questions submitted and answered by the American preachers, because a decision had been made on a matter in dispute without hearing the other party. This protest was taken on record, but it was not possible to convince oneself of its validity, since it had been expressly stated that the questions submitted were only answered in abstracto, without going into the disputes between the two synods themselves and wanting to decide them in any way.

Thus the conference ended at about 1 o'clock. The verse was intoned: "With our power nothing is done, w. 2c., whereupon the professor D. Kahnis closed with a tremendously strong prayer.

## The Church in Bavaria.

From October 2 of last year, the Bavarian General Synod was again assembled in the meeting hall of the royal palace in Bayreuth. Dr. Harleß, the president of the high church, was present and active as the synod's conductor. The deputies of the Reformed on this side of the Rhine, who had previously taken part, were excluded this time. The President was therefore pleased to announce that this year's Synod was the first one of the Lutheran confession, and added: "May the Lord God bless us, so that we may prove to be true sons of the Reformation, not in dead, outward imitation, but in spirit and in truth!"

From the report which the Nördlinger "Sonntagsblatt", edited by Mr. Pastor Müller in Immeldorf near Ansbach, gives of the negotiations, we now lift out the following:

Then he, the president, began with the order of worship, the necessary improvement of which had been dealt with for 30 years; but as it was wisely ordained in God's sight that all previous attempts and drafts had not been taken seriously, because all those who were to take a hand here would first have had to learn more with each year and could have learned more if they had wanted to; **so** then the General Synod was also to get behind the

The Council, however, should bear in mind that it has nothing else to consider than the welfare of the church, and for this reason it earnestly asks two things: First, that they should in no way be too quick to approve something that could later be recognized as untenable, and second, that they should not make a decision in unconditional rejection and disapproval that would once again move the desired goal into the unforeseeable distance, and: "May the Lord of the Church Himself guide the hearts!" he concluded.

[illegible]

of the highest for those to whom He commanded to give the bread of life, and asked blessing for the assembly, that through their service the Lord's field may be tilled and His kingdom established and increased.- And he who loves his people and his church, let him say to them: Amen! Amen! Amen!

Right at the beginning of the second session, the President expressed the wish that the prayer at the beginning of each

session should not be held by the individual members according to the A. B. C. as in the previous synod, but that they should agree among themselves that their 12 - 14 members should hold the prayers at the beginning and end of the sessions. After the discussion, the Synod agreed to sing at the beginning of each meeting the hymn: "Keep us Lord in thy word", or 3 verses of: "Oh stay with thy grace"; then Prof. Thomasius always reads a short Bible passage, which has the form and content of a prayer, after which the Synod prays the Lord's Prayer aloud together. At the end of each session, however, the following is sung: "Let me be and remain yours" and the blessing is pronounced by the President.

On October 13, the hymnal search was discussed. The resolutions are as follows: the draft hymnal, which has been published since the previous General Synod, is to be accepted, but the Eisenach draft hymnal is to be incorporated into it in such a way that those songs from it which are still missing in the Bavarian draft are to be added to it, the text is to be reviewed and improved throughout by the K. Oberconsistorium and at the same time some 40 songs are to be exchanged for better ones, and the chorale book is to be brought into agreement with the hymnal thus improved. This work is to be accelerated in such a way that the new hymnal can already be given to the confirmands from 18-53/54. Two different editions, with and without notes, an appendix of prayers and of the complete liturgy together with the 21 articles of the Augsburg Confession and the 7 last articles of the same shall be added as an excerpt. It is to be made as cheap as possible and generally introduced within 3 years at the latest. All this was accepted without dispute and the meeting was closed with the chant "Nun danket alle Gott": The meeting was concluded with the chant "Nun danket alle Gott" ("Now give thanks to all God").

On Friday, October 14, in the ninth session, the order and form of the main service was discussed. Prof. Thomasius gave a clear and detailed lecture to the General Synod on their necessity, content, and context, and Rev. Kraußold of Fürth then explained the feasibility of implementing them in liturgical form.

and musical aspects. After that, President Harleß took the floor and gave a long speech, from which I must give the reader a few words. "Your speaker," he said, "emphasized a point that is causing concern among the people, as well as among representatives of our church; and this is a concern that also applies to myself. The draft, gentlemen, has come into being under my eyes, and even if for the most part through the services of another, nevertheless also under my advisory board! What circulates as concern, however, no one has said to my face, but it was said, like the barber of King Midas, who could not conceal what he should not say. He whispered it into a hole, which he covered with earth; but reeds grew out of it, which whispered the secret to all the world. So, in a similar way, the anxious rumor came to my ears from all sides!! in relation to the order of worship: "He (namely I) wants to make the congregations Catholic."

As far as I was concerned, I had to laugh about it; but I had to regret those who believed such foolish things either out of ignorance or out of friendship for me. I had to ask myself whether it was assumed that when I left Bavaria eight years ago, it was because of crypto-Catholic inclinations or sympathies? \*) I could not explain to myself how this mood should have changed me in Saxony. But I don't know-maybe I would be somewhat corrupted in Saxony! In Bavaria, people judge the Saxon regional church harshly and want to call our conditions much better. I do not investigate that. But I was astonished when I came to the country, got to know the conditions and saw in the church services of the congregations from one end of the country to the other an order that is immensely dear to your people and from which they leave at no price. This is, though actually to me in fragment, the same thing that is presented to you as an altar service.

"Throughout the country there is one and the same way in which the clergy and the congregation sing at liturgical celebrations, and this is a joy for the congregation. When I came there, I did not have to administer the *taconalia* myself, but sometimes I had to do so. Then I asked for the sheet music; they had none. The congregation and the clergy sing like this from generation to generation.

As is known, Dr. Harless had to leave Bavaria earlier because his strong resistance against the oppression of the Protestants' conscience on the part of the Catholics was not tolerated here. It is strange that the so-called Old Lutherans in Germany, who are the most resolutely opposed to papism, suffer the same fate as those here. They are the very ones who are supposed to make the *vcute* Catholic! And why? Because they sing in front of the altar, "burn more densely" at Holy Communion, put a crucifix on the altar, etc.

have on the altar, bless with the sign of the cross and the like! D. R, d. L.

So it is with urban and village communities. Then I thought back with great pain to what we had in Bavaria in the past, what was thrown overboard, and what is being produced in the draft, but which fills many with fear as to whether this task can be fulfilled and solved. So much from me and perhaps already too much."

After he had explained the difficulties and concerns in the elaboration of this order of worship, he concluded: "Do not believe, my honored gentlemen and dear brethren, that the Church Regiment or I would even remotely think of proceeding with clumsy force in such a sacred matter, and thereby spoiling from the outset what is to become dear to the people. The question of the "definitive" introduction meant nothing other than to ask whether the reverend General Synod would advise and be of the opinion that what the church regime has issued on a trial basis should also be declared definitive as the type of the goal valid in the national church, the gradual introduction of which is to be striven for in the congregations. One must have such a definite goal and its introduction must take place in a regulated, incipient manner. What could be done now, my dear gentlemen and brothers, your honorable committee has done in order to remove all difficulties. Therefore, I conclude with the promise, whatever the result of your deliberation, not to oppose in any way the proposals of the Committee with regard to the manner of introduction of the order of worship."

Thereupon Kirchenrath Bomhard of Augsburg rose to also recommend the new order of service in his turn, and concluded his speech with the words: "Dear Sirs! Yesterday, with joyful acclamation and heartfelt praise to God, we gave our unanimous approval to a hymnal which brings back to us the old, glorious hymns of that ancient time, in which the order of service presented to us served our pious ancestors everywhere for great edification. An important step towards the Reformation, i.e., the restoration of our cult to its original noble form, has herewith been taken by us; we have herewith expressed our recognition that the prehistoric times of our church had better things than the subsequent times were able to produce in this area. To the old core songs belongs the old liturgy, as B belongs to. It would be inconsistent to accept those and reject these. Let us not stop halfway, after we have once with praiseworthy determination laid the ameliorating hand on our cultus, and let no one give room for his person but suspicion: ^Lr8 uou llabet osorew uim iZnoravtern \*)."

Then Decan Bach mann suggested, after the two heard speeches, the speech of the

\*) In German: Die Kunst hat nur den Unverstand ZUM Feind".

After the speech of the high conductor and the warm speech of Bomhard, the assembly should generally agree to the proposals of the committee without discussion. And with an overwhelming majority, this proposal was approved by rising from the seats.

After several discussions about the introduction of the order of worship, which some deputies subsequently added to, the main subject of this (10th) session was the catechism. Since there is not enough room for more, we will only briefly present the result. A

catechism in question and answer is to be worked out on the basis of the Nuremberg children's textbook; the first edition of the existing book of sayings is to be taken into account, as well as Löhe's house book as far as the explanations are concerned, and Seiler's method as far as the arrangement is concerned. Then the catechism is to be sent to the pastors for review, and with consideration of these reviews, the catechism is to be completed and introduced.

## **Luther**

of the necessity of a proper vocation for the leadership of the sacred ministry of preaching.

In the last issue we shared a letter of exhortation addressed by the Leipzig Pastoral Conference to the Synod of Missouri 2c. and to the Synod of Buffalo. In it there are some citations in Latin. As we have heard, those who do not understand this language wish that the citations be given to them in German as well. Therefore, we herewith communicate them according to the Walchian German edition of Luther's works.

The first passage reads as follows: "Therefore let no one fall into another's harvest or cut, as the devil is wont to do by his mobs, who always proclaim how great and exceedingly fierce and heated zeal drives them, as it grieves their hearts that people are so miserably deceived; therefore they cannot abstain, but are compelled to preach the right truth and to untie the deceived from the devil's snare. Thus it happens, although one out of holy zeal and right good opinion would gladly help out some deceived people with wholesome teaching, that with such an example the godless teachers and false preachers are given a cause to penetrate themselves afterwards; thus Satan wins the pulpit and the preaching chair. (VIII, 1577.)

The other passage reads as follows: "That I should preach, baptize, and administer the sacrament, I have been commanded, and have been called and required to do it; for the word of God hath commanded me, not in a dark corner, secretly and hidly, but to preach, baptize, and administer the sacrament.

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by the mouth and word of a man who is in ordinary office. But if it should happen that a citizen or two should ask me to preach, I should not follow such a calling and command. For by so doing, one opens an entrance for Satan's apostles and servants, so that they may also do harm after this example, as was said above. But if I am asked by those who are in a public office or regiment, then I should do it. (There. p. 1578. 79.)

The third passage is: "Therefore, because the ordained bishops pursue the gospel and refuse to ordain competent persons, in this case any church has good reason and right to ordain its own ecclesiastics". \*) (Schmalk. Art. Von der Bischöfe Gewalt u- Jurisdiction, col. 157.)

\*) Further on it says: "Whether one wants to call this a disorder or division, one should know that the ungodly teaching and tyranny of the bishops is guilty of it, because Paul says that all bishops, who either teach unrighteously themselves or defend unrighteous teaching and false worship, are to be considered criminal people. (dead. 157.158.)

### Receipt and thanks.

The undersigned hereby certifies to have received H9 78 from the congregation of Mr. Pastor Seidel in Neudettelsau.

God also bless this gift of love, both physical and spiritual.

Fort Wayne the 6th of January 1851.

H. Grätzel.

### Receive

for the Seminary at Fort Wayne from January 1, 1853, to January 1, 1851, partly in money, partly with food and other things charged at money, from the following pastors and their congregations:

- 1) From the congregation at Fort Wayne \*) H 382 06 (Including: vvn Mr. Frichtenichtzur Dank-Beweisung gegen Gott für triedererlangtcGesundhcit, nach langer und schwerer Kraulbeit \$25; ferner: von I. K. für die nächste Erweiterung des Scminargebäudes, auch als Dank gegen Gott für eine unverhoffte Erbschaft \$100.)

6 pupils, 3 seminarians and 3 preparents would be trained by P. and Prof. C. and individual members of the community.

dem especially entertain-

2) From the municipality dSS Mr. P. Jäbker10691

3) From the congregation of Mr. P. Husmann1111

1) From the congregation of Mr. P. Kolb3933

5) From the municipality of Mr. P. Fritze1500

6) Bon of the municipality of Mr. P. Streckfuß2767

7) From the congregation of Mr. P. Lober55-0

8) From the Gemeinte of Mr. P. Schumann300

9) From the congregation of Mr. P. Trautmann650

10) From the parish of Mr. P. Volkert 8 00

11) From the municipality rcs Mr. P. Stubnatzi250

12) From the congregation of Mr. P. Klinkrnbcrgr720

18) From the congregation of Mr. P. Röbbelen500

11) From the congregation of Mr. P. Seidel450

15) From the congregation of Mr. P. Werfelmann438

16) From the common of Mr. P. Hüsemann200

17) Bon of the municipality of Mr. P. Kühn 18 37)^

18) From the congregation of Mr. P. Beneke530

19) From the municipality de- Mr. P. Sauer2000

1)) Boa Mr. P. Bergtj

1 00

-296 27)L  
Uebertrag \$296 27)^

21) From the Young Men's Club in Detroit18	00
22) By Hm- P. Trautmann (Book money in calculation with Germany) 6 00	
2!)) Proceeds from books sold11	80
24) By Mr. P. Zeumer11	00
25) From Mr. P. Röbbelen (Büchergeld)	15 75
26) Proceeds for a filling drawn on dcm seminar 30 00	
27) Proceeds for an old iron stove2	95
28) From Mr. P. Kolb50	
29) From the Young Men's Association in New York2	50
30) From an unnamed person4	50
31) Proceeds M4 English Hunnius2	00

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Finally, in thanking the I. (pastors and congregations) for the above assistance, I cannot but at the same time express the same gratitude to Professor Crämer; and precisely because she, as a quiet one in the country, in her undemanding labor of love, is far from desiring any recognition, it is all the more important to me to express it publicly here; Especially because of her housemotherly economy and faithful administration of the housekeeping at the seminary, it has happened that that part of the above contributions, which was donated to the seminary in food, worth about 200 dollars, has been used so economically that each of the pupils had to pay only 20 dollars for the annual maintenance of board - housing and fire they have moreover free, as well as laundry by individual families of my community - from which, in addition, the salary of the maid was paid.

Likewise, I would like to thank the dear families of my parish, who also this year provided our young friends with clean linen and no less the women's association of the parish, which not only mended the linen and clothes, but in part also provided new linen, summer clothes and bedding, and also supported

individual students sent to serve the church with money.

Finally, we-my college, Prof. Crämer and I-had this year also heartfelt joy in the willingness of our pupils, seminarians, and preparands, with whom we were the first to undertake various house, garden, and field work, which was distributed among them, 25 in number, in such a way that we did not need to keep a farmhand and thus they were also able to make a smaller contribution to the household coffers.

However, as joy is usually mixed with sorrow, we did not miss the latter in that we unfortunately had to notice how there really were congregations, and moreover members of our Synodal Association, who in the course of this year did not contribute anything to the maintenance of our teaching institutions in St. Louis or here, which is nevertheless our duty and obligation, precisely as members of our Sonodal body, and is by no means merely left to their free love. Would such congregations also be stimulated by the laudable and lovely example of some sister congregations, to do more diligence for this year, to make up for what they have missed, and perhaps to gather colleagues for this purpose at the 3 big festivals and once in the Trinitans' time; then it would also become easier for the poorer students to acquire good books during their course, for which they sometimes have even less money later. '

And so, may the faithful God continue to bless us and promote the work of our hands for the sake of Christ. Amen.

Fort Wayne on January 12, 1854.

W. Sihler P.

Received for the seminary from the congregation of Father Neichhardt, partly in money, partly in food calculated at money:

Before, Mr. Mich. Diehm\$	1 45
"" Jak. steward70	
"" Joh. Daschio	
"" Christoph Baumann35	
"" Georg Heß35	
" Wittwe Haushalter	1 10
" P. F.'G. Neichhardt220	
" Christoph Diehm	1 00
" Peter Diehm50	
" ThomasBaumann25	
" Güntheru . Barthel25	

\$925

Thereof deduction of travel allowance1 2b

Remains nest \$800

From the municipality bes Mr. P. Krähe\$ 5 60

W. Sihler, P.

## Get

	" . to the Synodal Casser	
From the St. Pauli congregation of Herrtt Pastor Husmann in Allen Co, Ja,"	-\$4	06
d. to the Synodal MissionS Fund;		
From the congregation of MrN Pastor Stubnatzy in Coopers Grove, Ills-, --6	00	
"Zionsgemeinde des Hrn. Past. Selle in		
Crete, Ills. ,....	4 14	
" " of the congregation of Mr. Past. Miracle		
in Chieago,	-----7	01
„ " Schoolchildren of Mr. teacher Erk, -25		
" " deu girls of the Jnunanmlsschulr in		
St. LouiS,	-----400	
Collecte aus zwei Missionssstunden in Bremen, durch Hrn. H. Fick, --1	50	
From Mr. Bewir, by the same,	--	50
" the schoolchildren of the Hrn. Past. Penalties		
in Collinsville, Ills.	--2	20
c. for the maintenance of Concordia College		
<1. for poor students & pupils in C ov- cordia College and Seminary:		
From the congregation of the Rev. Besel in Staunton, Ills-, ----1	18	
" " of the Zion congregation of Mr. Past. Selle		
in Crete, Ills., ----4	53	
Collecte at Mr. Past. Lück's wedding,	--9	15
" . to Concordia College Construction:		

F. W. Barthel, Cassirer,

## Paid

the 9th year Messrs. Bohnenstiel, Beiser, Dönsing, Past. Fast, Joh. Göring, I. G. Huth, Peter Merz, Past. Wunder (2 Er), Jakob u- Christ- Wingert, (2 Er. 2nd half).

" 10. " Messrs. Bartbols, Bohnenstiel,

Georg Eckhardt, Joh. Göhring, Christine Kertscher, Knoß, Past. Wambsganß, Jak. and Christ. Wingert (2 Er.), Past. Witk". the 1st half of the 11th year Messrs. Jakob and Christian Wingert.

UM' The funds received from Addison, Lancastnu. Lafayette are to be acknowledged in the next number.



## Changed Mddresses.

**Z'. O.**  
(7cr/6 (Ä.

### Misprint in the penultimate number.

line 10 from the bottom read instead of Grr- tder - Gretser.

" 74,, 1, " 12 " "read instead of or-den.

## Books and pamphlets

to have in the Erpedrtt'on of the Lutheran

around the buried prizes.

28 Confirmation s-Beine mit Bibelsprüche und Liederverses, ingl. mit biblischen Bildern und Nandzeichnungen; lithographirt und herausgegeben von Leopold Elast  
.. §1,00

16 baptismal certificates with Bible verses together with similar pictures and drawings; lithographed and published by Gast and Brother. ,  
Melodies of dentscher Kirchenge sange according to Dr. Friedrich Layritz ....

**\$1,00**

Addendum to this

The same with the appendix

**\$5**

Also

are several copies of the following and other books still ""- zuzeigekken in stock:

**Printed by M. Niedner L" Co",**  
Northwest!. Corner of Third and Pinestraße.

# Year 10, St. Louis, Mon. 14 Feb. 1854, No. 13

(Submitted.)

**Most important**

Victory and peace message along with

Festive program

for my old friend and compatriot **Martin.**

There the dear old Martin thinks surely immediately of the Russians and Turks at the Danube and in Asia, but there the old boy has once again totally missed. Russians there, Turks there! The battle is not to be despised either, and will cost blood enough, Martin - and I would also be there to celebrate a victory and peace festival, if each of the quarreling parties moved back to its place, the Russian to Siberia, the Turk somewhere in Asia, where he would find room, but with the Russians and Turks it's nothing this time, not even with the Chinese, on whom your acumen would probably have fallen first, but again wrong. I'm not dealing with the world empires at all this time, although there would be a lot to say about them, but with the kingdom of Christ, and you are to celebrate a victory, peace and thanksgiving festival in your house with your Catharina and your children, large and small, and because you are not an inventive mind, I have immediately enclosed the festival program, according to which you can do it. You see, this is how one advances in education and enlightenment, when one lives near a city where the 4th of July is celebrated, one knows how to give things a shape and expression right away; I have an advantage over you, Martin!

"But what on earth," you think, "may this be a victory and peace that old Hans has won! Has there been another little quarrel with the housewife, whom the clever woman, in her usual manner, has brought to a good peace by making his coffee a little stronger and sweeter in the afternoon and serving it in the old, inherited cup of his grandmother? Well, I'll tell you something, Martin, you can't pay for a good, clever wife with the whole Chinese empire, and to take the cup out of the cupboard at the right time and serve it to her husband requires more bravery of mind and reveals more talent as a commander than the Turkish and Russian emperors put together might not have. And I won't let you take that away from my honor, but that's not what I'm talking about. I just have to come out with it, you don't fall on the right side! So listen, and take it to your ears and to your heart:

The Protestants or Unirte are it today.-They have won-they have over

They have come to their senses-they have been converted-they have become Lutheran, Old Lutheran, Stick Lutheran, and Stiff Lutheran all together-think of it!

Well what do you say to that! Well, this is a message of peace! For you understand that there is now peace in the kingdom. Now you can also keep the "Messenger of Peace" again, for he has now also become Lutheran, and no longer squirms and turns like my old rooster when a piece of bread gets stuck in his throat. For you see, Martin, it is always an embarrassing thing for a man of integrity, who still has some shame and character in his body, when he has to go around the country with his messenger bag and tell people things that he himself has only brought down with tremendous retching, whereby not only his throat but also his conscience is badly affected. But that's over now; the "peace messenger" has now become an honest fellow, like our one, and from now on he and the "Lutheran" will sound the "egg" horn. Horn, and there you will now see miracles, what the two will blow together from now on. For now it is as good as won. If the Lord has done that, he can and will do more, and I will no longer give my old felt hat for the Pope's three-cornered cap.

But I want to tell you the matter from the beginning and in order, otherwise you won't make sense of it; so listen: the Uniate in Prussia, and in all countries of Germany and in America, have accepted the Unaltered Augsburg Confession!-Martin, Martin see, this is now once a joy, now don't delay any longer, call your boys together, let them put on their Sunday best, your wife put on the best hood, take the old cavalry pistols off the wall-but that will come later in the festive program. You see, I have become half foolish with joy, but I have to get back in line, and now I want to tell you properly.

The "Messenger of Peace," which happened to come into my hands with the 12th number, first makes a journey to Bethlehem to the manger of the Lord in said number; that is, in thoughts, which he then also communicates to his people in verses, about which I cannot say much. For the new songs all read so naturally, easily and quickly, they are so smooth that they slip through my mind while I'm reading them, before I can catch anything, and I never really know what was in them when I'm finished. But apart from the fact that I have never seen anyone break a leg over them who sang them with pleasure, when I read and sing, everything sticks so naturally in my heart, like a burr on my clothes. That must be because they are so "bumpy."-After he has gathered courage from the manger-which is not to be despised-for his errand, he now begins to pour out of his messenger bag what he has gathered, as he says, from reports from Germany. You see, Martin, the messenger business is not an easy one. First you have to gather it laboriously, and then you have to deliver it again, what you want to bring to the man, and then it is often not even rewarded with a "thank you. But if the messenger of peace brings such messages from now on, there will be no lack of a "thank you".

So, from September 13-16, 2000 Protestants, i.e. united men from all Lord's countries were together in Berlin. There must have been a mighty preacher of repentance among them, who rubbed it in their faces what a devil's stench they had caused in the world with their union, how the whole thing was built up under hypocrisy, lies and deceit, and through lies and deceit - of course the dragoons, The dragoons, soldiers and police officers, as you know, have also had to help not a little-have had to be kept together until now, to the dishonor of God, to the ruin of countless souls, and to the shame and disgrace of all those involved, from the King of Prussia and other crowned potentates to the bishops and professors, pastors and police officers. With this he must have given the Protestant, i.e. unrighteous heart of the congregation quite a jolt, because he certainly first noticed embarrassed faces, then sighs and groans, even drooping heads and moist eyes, - you know, the Protestants are good people, agitated and easily moved, and the bad conscience, Martin, is also not without on such occasions. I can imagine it all quite vividly, for the messenger says nothing about it, but it can certainly be gleaned from what he reports at the end. And then the man of God thinks: "Now we need another jolt, and we will not only get over the Union, but also over the entire rift that has existed for 300 years between Lutherans and Reformed, and put the entire society, and thereby all of Prussia, Baden, Nassau, America, etc., all at once where they belong by right, namely in the midst of the Lutheran Church. Then, with God, he takes a fresh start, puts both shoulders under it, and lo and behold, the thing goes splendidly, beyond all expectation. The people get into a flow, recognize the sad rift that tore into the Lutheran Church from Switzerland, and now do not want to know anything more about the whole begging, but get into such a praiseworthy enthusiasm that they, without further ado, as the messenger reports, "take the unanimous pledge of allegiance to the oldest, most valid (?) and most proven confession of our fathers and ancestors. And that all this flowed out of the right earnestness can be seen from the fact that, according to the messenger's report, the people talked a lot about "the banner that had long been trodden in the dust," that they "seriously repented, deeply bowed down," "recognized the damage that had been done (of course by Reformirteenthum and the false union)," "seriously lent a hand for help, and "seriously went about seeking out the ways and means of repairing the damage. And you can easily imagine that the good Lord did not let the poor bowed and penitent people search long and in vain, but gave them the very simple and natural means to renounce all errors, lies and hypocrisy properly and honestly, openly and outright, and to become true believers by accepting the Augsburg Confession. The first part of this article is devoted to the history of the Church.

But I can see it in your face, you are making your long, worried face again, as if you wanted to say: "If this isn't the old fluff from the changed A.C. again, with which she have always played their deceit." Run I can't blame you, who always dealt with lies and deception, one does not trust easily, and I myself would like to give an inveterate Union man does not mend a pair of pants on credit. But this time it's not fluff, it's all honest play, and you must still today, in spite of your alarming facial expressions, do your The wife under her best hood, and the conscious Welchhinkel bring the roasting spit, in order to celebrate the victory feast duly, as my festive program will give it to you later in turn. For look here: it is written in the messenger neatly, clearly and comprehensibly with goose feet:

"The good confession, however, which the Protestant Church Congress made, is contained in the resolution: "The members of the German Protestant Church Congress (that is, the 2,000 delegates of the Protestant Church) "hereby declare that they hold to the Confession presented by the Protestant princes and estates to Emperor Charles V at the Imperial Diet in Augsburg in 1530, and

that they agree with it as the oldest and simplest common document of publicly recognized Protestant doctrine in Germany. They hereby declare that they hold and confess with heart and mouth the Confession presented to Emperor Charles V at the Imperial Diet in Augsburg in 1530, and that they publicly testify to their agreement with it as the oldest, simplest common document of publicly recognized Protestant doctrine in Germany".

Well, what do you say to that? This is clear and distinct, you can turn it around and look at it from behind and from the front, nothing else can come out of it than the Unchanged Augsburg Confession. Confession. That is what I call resolute repentance, and speaking freshly from the horse's mouth; there one notices nothing of porridge that is still stuck somewhere in the throat, but everything round and clear, as a Christian should speak, and not "Mum Mum. For now, of course, it's over with the Heirelberg Catechism, and the other Reformed confessions, also with the "Evangelical" here in America. For a child understands that when unbelievers return to the Augsburg Confession with repentant faith. Augsburg Confession with a repentant heart, and take the oath of allegiance anew before the whole world, that they also return from the nonsense that black can also be white, and white can also be black, or that lies can be truth, and truth lies. Yes, even the foolish fellows - and this is not a small thing for my humanly compassionate heart - have come to their senses, who up to now behind, the soaped pig of the so-called, but never yet found "higher truth" have started the wild hunt, in which the lie and truth should merge, as in the fraction calculation two unequal denominators into their general denominator, and the whole society now sits in right peace with the Prussian Old Lutherans, Pastor Eichhorn in Baden and other right-believing children of the church around the juicy and substantial meal, which the dear Lord puts on the table for us in our dear Lutheran church so richly and daily, and whereby He likes to see it, if we take it quite unadorned and without all adornment, but the devil may wipe his mouth, and once again go off as a stupid devil. And now you should also get ready with your whole house to celebrate the victory, peace and thanksgiving feast, as follows

#### Festival program.

No now should nevertheless equal-Mr. Martin, I could you still at my age the cursing

But with God's help, I will control myself and be calm. Meanwhile, there is nothing for this time with the festive program, your tongues can confidently take off their Sunday pants again, and if your Welschhinkel is only to be consumed at a victory and peace festival, as I just had in mind, then it has the prospect of dying a natural death. It is right as you thought. It is again the old devil's game with the Union, as before, only much more gruesome, stupid and shameful, because played with more effort of admittedly very palpable hypocrisy. You see Martin, that above the letter, where I wanted to begin with the festive program, is interrupted. The priest came on a neighborly visit. As he enters the room, he says: "Good day, Master Hans, be well with your writing, certainly once again to our old good friend Martin; I thought so when your wife fetched the sheet of paper from the parish. Now I tell him everything so faithfully, and the priest starts to laugh - you know, it's his way when the devil has once again concocted his pranks, and I think there is often more faith and faithfulness behind such a laugh than behind many a long, acetic face - "You could have spared yourself all that, Master Hans," he says, "so once again it's nothing. The poor people are just once

They are harnessed into the treadmill of lies and hypocrisy, like a horse that has been blindfolded and must now always turn in the same circle. What else can the poor people bring out now but devil's muck, since their lord and master naturally pours nothing else on their stones." I did not understand the dear man at all, and neatly got into a bit of harness, and said: "With pardon, Mr. Pfarrer, the Ungeänd. Augsb. Confession is not the devil's filth, and it has come out this time." The priest laughed even harder and said, "Neighbor! Neighbor! Where did you have your eyes?"

"Now in the Messenger of Peace No. 12," I say, "and there it is in clear words; 1530 Emperor Charles V."

. Now you know, Martin, I have it so with me, when I have the main sentence of a letter out, especially when it is marked with goose feet, or is printed with a blocked font, and I want to read further, then I put the rest, which I often do not understand clearly, to the best of my ability according to this main sentence, and think, it must be right with it. The "Messenger of Peace", however, also has it in itself that it is-

You are a blue haze to your readers, like you did in school when you didn't know whether to write Mir or Mich. There you wrote Mirch, and that indistinctly, mach-

I also took a blot on the word and left it up to what the schoolmaster wanted to read out of it. Enough I had the whole hall bathing of the "Messenger of Peace" behind me.

I was pleased to see how the messenger was able to speak so earnestly and sincerely. But the pastor revealed to me that in fact nothing else came out than the usual hypocritical lies that the Unrationals always utter when they talk about their union in order to mislead simple-minded Lutheran people and to cloud their eyes with their nonsense. To make matters worse, he took out of his pocket a pack of newspapers, English and German, and think, Martin, that it is written in clear and concise words that the 2000 in Berlin, after the above-mentioned resolution, have passed another one, that with regard to the 10th article of the U. A. C., everyone can believe. A. C. everyone can believe as and what he wants! And this was not a society of funny students who wanted to ridicule the Union in a carnival play, as we once saw something similar in Jena during our wanderings. Nor were they cobblers and tailors like you and me, whom the devil cannot even use for such shameful nonsense in their simplicity, but like Mr. Pfar-

rer says: professors, pastors, high state officials, counts 2c. No, that goes beyond all concepts into the ashen gray. People from all over the world come together, go to church, preach, sing, pray, and make a mighty noise, speak of repentance, recognition of sin, bowing of the heart, decide to finally lay hands on the work, publicly and solemnly confess with heart and mouth the Augsburg Confession, that the angels in heaven should begin to speak about it. Confession that the angels in heaven should begin to work on it.

They are not only afraid to shout and cheer, but later, by means of another decision, they turn the matter around in such a way that they come back to the old point from which they started, as the priest says, horses in the treadmill of lies and hypocrisy. In doing so, they think they have now already made the poor uninspired peasants and burghers so stupid and

that if they only rattle a little with the Augsburg Confession every year with great pomp, then it is enough. Confession, it is enough that every head falls back on the pillow, from which God had perhaps startled it through restlessness in its conscience over the shameful apostasy from the orthodox church. This is shameful. Oh God from heaven, look into it and have mercy on it. And the dear messenger of peace is also quick at hand, shoves the lies into his messenger bag, makes up his sweet-friendly love and peace face in front of the mirror, and brings them to his patient "evangelical" sheep in the house. They, like me, have their eyes plastered with the oath of allegiance, üyd resolution with goose feet, and swear stone and stone that the Union is as Lutheran as only one synod in America or Germany. I would not like to be in the messenger's shoes, Martin, because it would give me the creeps, even the creeps.

Because I also want to shred the best case, they fei as thick as a rhinoceros skin, if the Lord once with his terrible fist grabs him on the hood and begins to lead his arguments *a posteriori*, as our schoolmaster said, if he rightly swung, he will feel it, and probably so that he will not get back on his feet in the whole long eternity. Martin, you know that the papacy stinks to me, it stinks to me

extraordinarily, but the Union almost more. In the papacy, the devil almost seems to me like an honest man.

Devil, in the Union he is quite the old serpent again from paradise. There he treads the word quite openly under the feet, here he comes creeping up with the friendliest and most pious face, and wants to teach the simple-minded people better and more worthy concepts of God and his word with his "should God have said", which he twists and thus corrupts the people. There he openly lights his pyres, and takes away the bodily life of the children of God fresh in their joy of faith; here he brings the poor wavering consciences into the thumb screws, and Spanish boots with his accursed sanctimonious maneuvers of falsehood and lies, and presses, and screws, and presses, until blood, marrow and life penetrate through the bones, and thus confuses the poor people with his glittering speeches, of love, conversion of heart, peace 2c., that such a poor fellow no longer knows where his head is, and thinks that the way to heaven goes through such thumbscrews and Spanish boots, while the great crowd finds the still convenient way to pronounce the Lutherans dead dogs, or at most bastards, because they do not want to be so fond and peaceful and pious, and despise the word and the holy sacraments, but by the word and go straight to heaven.

Truly Martin, this church congress is an important and worthy act, but hardly the final act in the game of the Union. What strange things we have experienced! First a royal head, who is followed by several potentates, cancels the sworn rights of a whole church, thus inviting the curse of perjury on the unfortunate country, Ezek. 16, 59. and decrees in a good papal manner: there is no difference between lie and truth, and this you shall believe. The consciences wake up and say: "Royal Majesty, we cannot believe Las, we are Lutheran, and must reject the Reformed error, and cannot have church fellowship with false believers. Then they say: "You guys don't have the love that is the main summa of the Gospel, you are rebels who want to be smarter and have a tender conscience than your prince, and fine bishops and clergymen, for that they pull the best cows out of the stable for you, and seize you, and your preachers go into the hole, so that you better learn what Gospel love is. And as for perjury, and

that the churches are stolen from you, this is done according to the word of God, for love is the fulfillment of the law, for we Uniate love one another, and love for you compels us to draw you into our blessed community of love in this way". In the meantime, professors and pastors, and lawyers are not lazy either, and prove most clearly that the Lutheran Church is not abolished in the Union, but still exists in it just as completely as the blue or yellow color in the green mixed from both. At the same time, however, the Lutheran preachers and congregations are persecuted, the stolen churches are withheld from them, and they are forced to help feed the unrighteous priests and school teachers, and even today poor Father Eichhorn must wander from one prison to another. In the meantime, there is much talk of love, inner missions 2c. 2c" cries out against the Roman Church, joins the legations to ask for the release of the persecuted couple in Turin, while the poor people in their own country are just as shamefully maltraitiren. The scholars, meanwhile, are hurrying to make the Union burn white, and have been searching for years in their own concoctions (for they will never find it in God's Word) for the right handle to bring the confessors of truth and falsehood under one hat, Of course, with the help of the police beadies, who occasionally have to apply some to a too thick conscience that does not want to get involved, in order to make the stubborn thing a little more pliable, and finally in 1853, after several unsuccessful attempts, they brought it out and proclaimed it publicly.

Resolved:

The Uniate Church accepts the Unaltered Augsburg Confession insofar as it agrees with the Altered Confession, or with the taste of everyone, and defiance is offered to those who now do not want to see that they have become honest and legal Lutherans in 1853.

Do you still remember, Martin, the whimsical travel description with the cute pictures in it, which we once read together in childhood? There was also described a flying island, which was moving around in the air, which was inhabited by the king and his court, but also by all the scholars and artists with their servants. They were doing strange things. For example, in a large factory building there were long spiders and spider webs, and the masters attempted to make silk garments from the latter, but only attempts, because as long as the island existed, no one had ever heard of a silk thread being spun, but this thing was still tolerated at best. From another similar building, the traveler, who had been allowed to see the curiosities, was greeted by a horrible stench, so that he could hardly summon the courage to enter. Meanwhile, curiosity overcame disgust; but what does he see? All halls are filled with \*\*\* - you need this place

not to read to your Catharine - and in the midst of it, and among them, profound scholars with highly amused expressions, who are now already pondering

We could not believe it at the time, and since we did not encounter any such country on our entire long journey, we decided that it must be a buffoonery. At that time we could not believe this thing, and since we did not encounter any such country on our entire long journey, we decided that the travel writer must have been a braggart. But all after just I begin to realize that we may have done the man wrong. The country and the people exist, and hopefully you now know where and who the people are. Ra God be commanded Martin!

Your Hans.

P. S. My wife sends her best regards to you and your wife, and you should only prepare the Welschhinkel for next Monday, when we want to have a happy meal with you in spite of the devil, because, as my wife says, our dear Lord God is still alive, and you should not let the devil notice that he has afflicted you.

Your Hans.

**Dear Hans,** who has once again given vent to his pressed heart in this number, will certainly claim the sympathy of all readers; it is a pity that the good boy has not been to schools; then something capable should have become of him and he should have remained above such miserable deceptions that have once again happened to him. For history teaches, as is well known, that the Calvinists-and that is actually the Unirten-have always played with the Augsburg Confession as happened at the Berlin Unirten Kirchentag. In doing so, they have completely followed in the footsteps of their dear father of faith, Johann Calvin. As is well known, when he wanted to accept a preacher's position in Strasbourg, Calvin signed the unchanged Augsburg Confession with his hand without hesitation, and accepted the changed one only in his heart, since no one was allowed to hold an office in that city at that time who did not want to sign it. Calvin still boasts of this action in 1557, when he writes to Schelling in Regensburg: "I do not reject the Augsburg Confession, which I have recently willingly and gladly signed, as the author (Melanchthon) himself has interpreted it" (Ep. 236. eck. DsmsLv.) But how does the same Calvin write in the year after Melanchthon's death?-so he writes (to Beza on Sept. 10, 1561): "The Augsburg Confession is, as you know, the torch of your fury" (he means the Queen Mother, Catharine de Medicis,) "to fan a fire by which she sets all France ablaze. But it is well to see what it (the Augsburg Conf.) is to be imposed for;

Since their too large Gelindigkeit (*mollities*) has always displeased the intelligentsia and the author of the same sorry and is in most places adapted to the particular use of Germany. I ignore that their brevity makes them söwwhl dark, as, due to omission of some pieces of great importance, deficient. Incidentally, it would be inconsistent to adopt it with the French Confession in mind. Indeed, in this way, material for future disputes is prepared, because the majority will never depart from the confession once adopted." (Ep. 313.) Already in the year in which Calvin had written the words quoted above (1557), he wrote to the Protestants in Poland: "Surely this will not be a departure from the Augsburg Conf. Conf." if a clearer interpretation (?) of your faith is added to it!" But what does Mr. Calvin mean by such a clearer interpretation? He says it in the following words: "The manner of communication is to be explained: that Christ, while remaining in heaven after His **body**, comes down to us by a wonderful power of His Spirit and at the same time raises us up to Himself"-this is the clean "clearer interpretation" of the faith.

The first part of the text is the "Ilegung," which Calvin gives of the 10th article of the Augsburg Confession and which allowed him to sign this Confession. Confession, and which allowed him to sign this Confession; as it is found word for word in the 244th letter of the edition referred to, arranged by Beza. Is it any wonder that the Calvinist spirit is now playing similar pieces?

Since Hans did not know all this, he can be forgiven that, because this matter was so new to him, he may have agonized over it more than was necessary. Should Hans' language seem a bit rough to some, just consider that he is not as skilled with the pen as the scholars, who know how to present the greatest coarseness in the most subtle way.

(For the "Lutheran.")

## Call

to all members of our synod to take to heart the still noticeable lack of preachers and school teachers.

While in the old fatherland our dear Lutheran church is groaning under the yoke of the state and church-Lutheran affairs there are becoming more and more clouded and the voice of the one, pure, unadulterated confession is being more and more drowned out by the torrent of daily opinions and daily attempts and is even threatening to fall silent, the merciful God has looked upon our new fatherland in grace and lets the light of His sweet, grace-filled Gospel shine brightly here, and daily gathers souls from the godless, wicked world and gathers them around the victorious spar of the true, Scriptural confession of His faithful Church of pure Word and Sacrament.



Not a single decade has passed, and our dear, faithful synod, whose small, poor beginnings cannot be remembered enough, has, by a miracle of undeserved divine grace and mercy, grown into a young tree, spreading its branches in blessing on all sides. About 70 congregations already belong to our synodal association, about 140 preachers and schoolteachers, driven by the love of Christ, work with zeal and faithfulness in the vineyard of the Lord, under all kinds of hardships and renunciations, and even the bread of life is smelled to the poor heathens in 2 stations through the ministry of our synod. Two theological schools have been founded under God's gracious help, one in St. Louis, Mo., which was recommended to you with its excellent facilities of German efficiency and thoroughness only in No. 4 of this year's Lutheran for faithful, grateful remembrance, and a practical-theological one here in Fort Wayne, of which I would like to briefly add some information for those who have not yet reported, and some for the rest.

Under the present circumstances, it is impossible for our academic-theological institution to sufficiently satisfy the crying need for preachers. This requires too long a preparation time, the necessary language skills are often lacking, and, unfortunately, so few parents are willing to give their gifted sons. Thus, necessity has forced the establishment of a practical theological institution here in Fort Wayne, since in a shorter time, at very little expense, godly young men could be prepared in a practical way for the service of the church and school. This institution, which since its founding in 1846 has already trained over 60 preachers and school teachers, and still has some 20 students, now consists of 3 sections: a preparatory school, where able boys who either do not have the means or the necessary language gifts, or are already too far advanced in age to go to college in St. Louis, a preparatory school, and a school for young people. Louis, enjoy preparatory instruction; a proseminary, in which those godly young men who wish to devote themselves to the service of the church in later years can acquire the knowledge they may still lack or train for the teaching ministry; and the theological seminary proper. The subjects taught in the first two sections are: German, Latin, and English language, arithmetic, geography, history, biblical history, catechism exercises, singing, instrumental music; in addition, for the proseminarists there are: dogmatics, symbolic books, older church history, catechizing exercises; in the seminary: Bible knowledge and interpretation, dogmatics, symbolic books, comparative symbolism, biblical history, church history, pastoral care, instruction.

in homiletics, homiletic and catechetical

Exercises. All instruction is given free of charge. The costs for lodging, heating, light, food, service 2c. amounted to only \$ 20 per person in the past year and should, if the local community and the surrounding rural communities do not tire in their laudable zeal to support the institution with food 2c., hardly increase, but probably even decrease. The laundry is provided by the women of the local community, and the sweeping 2c. of linen, underwear and clothes is done by the local women's association. Only a few of them cover even the small expenses out of their own means, but are mostly supported by members of the local congregation, partly by other congregations, or they receive them completely.- The Lord has done all this unspeakable good deed to us unworthy ones out of free grace, for who would be so nefarious as to assign the honor of it to another than to Him, to whom alone it is due? How do we behave towards such rich, undeserved blessings of God? One would think that hordes of evangelists would have to be trained, that the pious young men would crowd together in a holy competition, in order to sacrifice themselves in the service of the church after faithful preparation, and to fill everything far and wide with the sweet sound of the gracious Gospel, and to supply their many preacherless German brothers in faith in the forests of North America with Word and Sacrament. But God be lamented, we are not yet in a position to provide our own congregations with preachers and to meet the need of the larger congregations for faithful, capable school teachers, which is becoming ever louder to the joy of all faithful men of God, let alone to think of extending and expanding the boundaries of our so rich field of work to the extent that we should and would like to.

In view of this great heartbreaking need of the church, I turn first of all to you, you Christian parents of our association, to whom God has given capable and gifted boys. Oh, think of the unspeakable blessing that the Lord has shown you by proclaiming to you His holy and saving Word pure and unadulterated, by teaching you and your children the right way of life; think of the precious and priceless blood of God that your Lord and Savior Jesus Christ also shed for you on the trunk of the holy cross; think of all the consolation, joy, peace and blessedness that He has already given you in His gracious Gospel and in the holy Sacraments; think of the unfortunate parents who, in the old fatherland, have been crammed into godless congregations by force of the state or even abandoned to false teachings, how they sigh and groan, and how they thank God on their knees and gladly place themselves and everything they are and have at His service.

if they could have it as good in the spiritual as you have it; think of your scattered brethren in the faith in this land, who sit in drought and thirst for the water of life, who perhaps cannot even bring their tender little children to baptism, because far and wide no proper minister of the Word is to be found, who see them growing up with fear and trembling into pagan darkness, who together with them are in mortal danger, to fall into the hands of the running and racing swarm spirits and to be eternally corrupted to hell by the poison of false doctrine, - and then decide among yourselves whether it is right, and you can answer for it before God, if you want to withhold your gifted and of course above all also God-fearing boys from the service of the church for some earthly, futile considerations. Are they, after all, God's gift alone, who can reclaim them from you at any moment, and are you, after all, bound to bring them up to Him in discipline and admonition to the Lord and to place them, as much as you care for them, at any rate at His service and at the service of the common good, - why not also at the service of the church, the kingdom of God, which so urgently needs them? Do not say: ei we can be supplied with preachers from Germany, there are enough of the needy candidates there. I say to you: not Germany first, but we have the holy duty from God to provide for the needs of the church here; not Germany first, but we will one day be called to account by God for this. Do not object: yes, we must also be concerned about the physical well-being of our children, but if we place them at the service of the church, we hand them over to hardship and misery, countless hardships and privations. You should therefore thank God if your children would be worthy to sacrifice themselves to Him and His holy church, to be allowed to suffer a little for the sake of His name and His holy word, because then their reward in heaven would certainly be great. Oh, think of it, how frightened you would be if God were to take His word of salvation from you, and you yourselves would have to confess: We have only too well deserved this with our indifference and our ingratitude toward the holy gospel! How would you stand in judgment if one day your own children were to accuse you of having delivered them up to the world and its service, or at least of having withdrawn them from the service of the church, through such an earthly mind; if hundreds and hundreds of baptized people were to cry woe over you, because you had deprived them, as much as you had, of the pure preaching and scriptural administration of the holy sacraments. Therefore, once again I beg and implore you by the love of Christ, consider this well, and break through all the petty earthly considerations that have so far kept you from doing your duty in this matter, and prove yourselves to be the best.



In this, too, as faithful, grateful sons of your dear Lutheran Church, which nurtures you and your children so motherly. - —

I also address you, Christian young men of our association, who are equipped by God with the necessary gifts and who, because you are still in the fear of God, are occasionally admonished by the Holy Spirit. But you have been too timid and too weak, or too indifferent, to tear yourselves free from the earthly bonds that hold you back. Consider what the Lord Jesus Christ did and suffered for you before you were remembered; consider the countless benefits that He has poured out on you from the day of your baptism until today; Let the unspeakable and undeserved grace penetrate your hearts that He has caused you to be born and brought up in the church of pure Word and Sacrament, and then ask yourselves whether it would be a great thing if, out of grateful love for Him who loved you so dearly and gave Himself for you, out of merciful love for your brethren who suffer the most bitter hardship, the spiritual hardship, you would give yourselves to it and sacrifice yourselves to the service of the church. What do you get out of it if, according to the custom of this country, you are only concerned about making a good living and living comfortably, and your heart is attached to earthly dirt and muck, and yet you have to leave all this behind soon or late and in the end even go to hell over it, if your heart does not get rid of it soon enough, and then in any case only with great pain. On the other hand, what a beautiful, glorious opportunity is offered to you here, to prove your faith with your works, and to spread the glory of God and His holy Word, and to snatch immortal, dearly bought souls from the jaws of the infernal wolf, and to keep them with Jesus Christ in His holy church, which is the mother of you all. O therefore do not delay, do not contend with flesh and blood, but come and place yourselves at the service of the Lord, and sacrifice yourselves to Him and His holy kingdom with body and soul, and spare no danger, toil nor trouble, but strive for the glorious crown of honors, where you will one day shine like the brightness of heaven and like the stars forever and ever. - You, too, dear young men's associations, do not think that it is enough, if you, with abundant earnings and the prospect of a comfortable earthly livelihood, meet once in a while and talk about the need of the church and give some gifts from your abundance to remedy it, but consider that you should be and become planting schools; from this our educational institutions could complement each other. Therefore, look diligently to see where the gifts necessary for the ministry of preaching are to be found among you with the right godly mind, and ask and admonish, provoke and encourage such, that they may devote themselves to the service of the

Consecrate the church, and make way for them, and help spread with them and through them the kingdom of God, that all the lands may be filled with His glory. - —

I also say to you, you preachers and teachers, do not want to disregard this, and do not want to be found tragic and foolish in this, that you pay attention to where godly boys and young men are found in your congregations or schools, who are equipped with the necessary gifts, and that you nurture and care for such precious little plants with all diligence, and awaken in them at an early age the desire to offer themselves to the service of the church, and encourage, admonish and entice them and their parents with all patience and teaching, and spur others on so that, where necessary, they at least help with their gifts to promote such blessed endeavors and such a godly purpose. For this is what it means to build the church of the future, if we thus provide for and care for the present one, and arrange and maintain everything so well that, whether God wills that we die today or tomorrow, the coming generation will also be so well provided for that they can share in the same divine grace with us and still thank us for it in eternity.

To all of us I call out: Let us not sleep and be idle; let us also bear this need of our dear Lutheran Church fervently on our hearts; let us all compete that each one of us in his place may do whatever he knows, can and is able; Let us all help together and not grow weary in willingly giving temporal goods, in sacrificing ourselves and our children, in petitioning, appealing, and exhorting others, but above all in ceaselessly crying out to the Archpastor and Bishop of our souls. And if we do this, the urgent need of our dear Lutheran church will soon be helped. For He who calls us to ask the Lord of the harvest for laborers cannot, indeed must not, let this unanimous prayer of ours go unheard for the sake of His holy name. And so, through our service, the pure handmaid, the church of the truthful, scriptural confession, will spread further and further and, for the salvation of the nations, will make the voice of the gracious gospel sound ever brighter, ever louder, and our enemies, with all their devilish mockery and scorn, will be put to shame, and the sweet fruits of our faith will make them ashamed. And whether death comes today or tomorrow, yes, whether the world falls into ruins and the dear last day dawns - good for us, if the Lord thus finds us in His service as faithful servants, for then He will take us from the strife of this time to Him in glory, and we will rest in eternal joy and bliss. - —

May the faithful God for the sake of Christ help us in this. Amen.

A. Crămer.

### Prospectus of the *Illustrierte Abendschule*.

A glance at our American conditions must convince any capable judge that there is still much to be desired and done with regard to the education of the people and the youth. Encouraging beginnings have been made for this purpose; but they are only

beginnings, which must be followed by further efforts, if our German population, which is rapidly increasing, is not to sink spiritually, but is to be promoted in such a way as is appropriate to the extremely favorable conditions of the country and the state. The principle of self-government of the people is put into practical application here, and this necessarily presupposes a corresponding measure of general intellectual education of the people, who are to govern themselves, even apart from the fact that general education of the people is a benefit in and of itself. Here, however, there is undeniably a comparatively great lack, a lack not of educational ability and willingness, but of educational means and opportunity. The reason lies in the special nature of American national development, which, in its peculiarity, does not permit efforts at national education to keep pace with the rapid growth of the population and the material and political prosperity of the state. The conditions for the welfare of the people are so abundant that they are almost an obstacle to spiritual flourishing, just as in a soil saturated with rich fertility an overabundance of plants sprout at the same time, crushing the noblest and most tender ones.

For all its greatness, the American state is youthful and in the making. The people, who are just forming themselves into a state through resettlement, must create everything for themselves. With the exception of the principles of our state constitution and laws, we do not find any ready-made tracks into which we could enter. We lack the historical ground, the preparatory work of ancestors who have sprung up in this country, from whose legacy we could draw and continue the work of spiritual development where the ancients left it. We lack the evidence of our parents' feud, the land that has been cultivated and cultivated for centuries, the old buildings and works of art, castles, cities, cathedrals. The peculiar heart-appealing folk sanctuaries are missing. There are no local memories, monuments, folk and country legends that have been passed on from generation to generation. The country chronicles, the gradually added treasures of the libraries, the old foundations and educational institutions are missing - everything is new, everything is youthful and has not grown up and been inherited on the soil itself, but has been created by the living generation, according to the circumstances found before, "partly itself, partly adapted and transferred. America is for some inhabitants an adoptive fatherland and they are its adoptive children. The process of resettlement and of settling into the new conditions takes up too much of one's strength at once; at the same time, the opportunity for gain is too rich and delightful for there to be left strength and muse for intellectual training. What was lacking in the old fatherland, or what was diminished and atrophied, is sought primarily in the *neuerwählteri*: physical advancement, ecclesiastical and political freedom. And we have found that, thank God! Our wealth here is our great blessing.

But should and must we therefore remain poor in intellect, spiritual and mental education? Should America be richer and happier than the countries of Europe merely in political and material respects? And it must not be forgotten that the duration and stability of our happy state relations depend on the general

education of the people. Up to now, we have mostly fed on the intellectual crumbs that fell from the rich table of Europe, some of which we had to bring over with us and some of which we had to obtain by steam power like foreign goods. We have, by comparison, only very scanty production of our own, no richly flowing intellectual sources, whose beneficial, educative and pleasurable abundance spreads over the whole nation to its farthest, most scattered branches. The mass of the people is in danger of sinking into a semi-rough, spiritually dull state, hanging in restless striving for possessions and acquisition, leading a Chinese dull, stagnant life of gainful employment, having to do without all freedom of the noblest pleasures, and, like a beast of burden, accepting its abundant share of food every day, pulling the cart of acquisition until the worn-out skin sinks into the grave.

The mixture of the population, as it is in a certain way conducive to the general education of the people, is in turn an obstacle to it. Contact, exchange and intercourse among the peoples promotes and increases their intelligence. But every people will take up, process and appropriate the foreign or new educational materials found in its own peculiar way, or it must give up its peculiar character and adapt and assimilate itself to a foreign one. We Germans are in danger of the latter. We are very capable of education, but unfortunately - and this always brings contempt of other peoples upon us as a nation - only too much inclined to ape-like imitation of foreign customs and habits and to the denial of our own, which, if one strips German customs and habits of their distortions, are so noble and solid of old! Here, the nationalities do not merely touch, but are jumbled and tossed about, so that the local population forms a veritable national chaos. The predominant element is English, and this will devour our noble German language along with other priceless national treasures, unless help and intervention are provided. But before English education completely penetrates the Germans living here, at least our present generation, and one more at that, must perish spiritually. All respect for the English character and English education! Much may come before it bears comparison with it. But German character, provided it is distinct character and not caricature, and German education, German language, German openness and straightforwardness, German loyalty and honesty, German counsel, German diligence, German perseverance and steadfastness, German thoroughness and cleverness, German genius and depth of mind, German erudition, German temper, German religiousness and knowledge - these are all things that are truly not to be despised, that have never been despised by other nations, but have always been highly valued and praised. The German character was already seriously held in such honorable esteem by the Romans and later at the time of German political unity and flourishing that it lived proverbially in the mouth of the people, recommended for imitation; whereas the German vernacular described the character of the Romance peoples as cowardly, unfaithful and detestable under the word: "Welsch"! Today it is a little different, and that is a proof that the German character - we cannot hide it, because there are screaming facts - is in the process of sinking. But we Germans should not let it sink, and least of all despise it, we would have to despise ourselves otherwise. Rather, we should rightly recognize what has been given to us, faithfully preserve it, use it for honest housekeeping, practice usury, enrich our own hearts and minds with it, serve our new common fatherland with this pound, and pass it on to our descendants as an inalienable sacred possession. We Germans already form a mighty branch only of the North American tribe; could we not and should we not, according to number and spiritual weight, form a noble part of the tribe and instead of being carried by the whole, carry the whole with us? Who will prevent us if we do not do it ourselves? We do not want to be American Germans, but Americans, German Americans: we do not want to be something whole and special for ourselves alone, but a particularly noble part of the whole. Only in this way will we fulfill our civic and political profession. Every German living here should possess as much education as is required of a citizen of a free state and a member of a religious corporation who is capable of voting. The spiritual world should be as accessible to him as the material one. He should have a free, correct view, an open head, a noble, pious heart. That would be a worthy addition to the advantages we already enjoy! Whoever has a benevolent heart should do what he can to help our people here, to do them and the whole state good.

Herewith we have stated the motives and points of view of the intended youth journal. We would like to start with the youth in our part. A good foundation must be laid here. "What little house does not know, Hans will not know. Where the elementary schools have left it, or what they have left out, we would like to build on and replace. We do not intend to deliver a religious, denominational paper, but it should not be an un-Christian or anti-Christian one either. The whole world, what and how it was and is, with its inhabitants and products, humans, animals, plants and minerals, with its elements, its colossal and microscopic sizes, with its revealed and hidden forces, its interrelationships and interactions, etc., etc., etc. Thus, world and religious history, history of culture and inventions, ethnography, geography, physics, mechanics, prosaic and poetic (German and English) literature, music, painting, architecture, sculpture - these are the subjects and areas that the "Illustrierte Abendschule" wants to treat and transform, or at least partially bring to the knowledge of the youth. What lies beyond world and time, God and eternity, should not be forgotten, but forms the basis and goal of our magazine, just as world and time are included, begin and end therein.

When the day's business is over, young men and women in towns and lonely settlements may take the Illustrierte Abendschule and entertain themselves pleasantly and usefully. For this reason, we have given it the name "Evening School," and because each sheet is accompanied by a number of good woodcuts for illustration and adornment, we have called it "Illustrated Evening School. If, however, people who are above or below the age of youth want to take the sheet in hand, be it in the evening or at any time of day, they too may find many attractive and instructive things. Whoever, on the other hand, already knows all that we provide, or can otherwise procure it, but has a benevolent mind, should at least try to recommend and spread it as much and as widely as is always possible for him. In doing so, he will certainly do much good. Especially the honorable preachers, who are officially responsible for the welfare of the people, and further the teachers, should welcome such a leaflet for use in school and home and for spreading. We know how many preachers and ministers in this country see the necessity of educating the people and the youth and strive for it, but constantly have to see their good intentions half lost due to a lack of source materials and help books. We live in general hope that the right

many will recognize the blessing and benefit of such a sheet and will gladly receive the same.

We predict to the future readers that we will not anxiously search for new, piquant and unheard of things/ but what is necessary or useful to know for everyone who has some claim to education or not, that we want to give. We do not care whether many already know what has been told. All, who do not know it, shall learn it. In general, we want to be a householder who brings out of his treasure all kinds of things, old and new, in order to make such a treasure the common property of many. A simple, down-to-earth, German sense should be the style and adornment of the paper. Also, as this sample copy shows, not much should be lacking in good paper, printing and other features. The format is chosen in such a way that the reader can have a nice, entertaining book bound from each volume.

From now on, the second issue will be published every month and then regularly every two weeks. The price of the journal for an annual issue in advance payment is four shillings. Whoever orders several copies at the same time will receive five of each at two dollars a year. No order will be filled unless payment follows. At the end of each year, readers are reminded to subscribe again, and those who do not send payment before the beginning of the following year are considered to have their subscription terminated.

### Editor's note of the "Lutheran

By communicating the above prospectus of a new youth newspaper, which does not have the purpose to work in the field of religion and church, but rather to serve as a storehouse of what is otherwise worth knowing for this life, we cannot refrain from drawing the attention of preachers, teachers, house fathers, instructors, youth associations and the youth in general to this beautiful enterprise. A publication like the "Illustrierte Abendschule," at any rate, meets a need that is felt in many quarters. The elementary school cannot possibly offer the future citizen and businessman everything he needs as such. We still lack higher secondary and vocational schools. The so-called evening schools, which are supposed to replace them here, as excellent and indispensable an institution as they are, are not sufficient. They need a paper like the one we are planning, so that those who attend the evening school can repeat what they have learned, and increase the treasure of their useful knowledge. The more powerful the enemies of religion are now interfering in all the circumstances of society, the more sacred it is for Christians not to remain behind and to secure for themselves the part of the influence that they are allowed to exert on these circumstances. This can only happen, however, if

Christians in general education try to keep pace with the enemies of their faith. In addition, the Gospel, far from teaching contempt for science and art, gives the right consecration to these occupations of the human spirit. . Luther therefore once wrote: "I am not of the opinion that through the Gospel all arts should be beaten to the ground and perish, as some super-spirituals claim, but I wanted to see all arts, especially music, in the service of Him who gave and created them."

For this reason, I ask that every pious Christian please him and, if God gives him more or the like, help him. Otherwise, alas, all the world is too lazy and too forgetful to educate and teach the poor youth, that one may not first of all give cause for it. (Preface to Walther's Spiritual Songs. XIV, 226.)

Well then, let us also support this enterprise as much as we are able: There is a blessing in it, which does not want to be buried, but collected. - The editor of the "Illustriertes Abendschule" is the pastor Mr. K. Diehlmann in Buffalo, who belongs to our synod, a name which is a guarantee for the Christian that he will not be offered in the "Abendschule", as in so many other worldly journals supposedly written for Christians, many things which are leavened by the unbelief and frivolity of our time. Above all, we remind you belatedly, all Christian youth associations should make it their task to ensure that each of their members keeps the "Evening School," which can be done all the more easily since the magazine is so unparalleled in its cheapness.

(For the "Lutheran.")

### To the church.

For a long time, it has seemed to me as if the German church singing of our time were so laborious and difficult to perform without rhythm, especially for weak and untrained voices. One often hears this complaint; while the melodies common among the English, only because they are more rhythmic and consequently easier to perform, are preferred for the substitution of the German chant even at the German service. Through the researches of several scholars of Germany it turns out that the church singing in the most beautiful time of our services, namely in Luther's time, was rhythmic, and not so laboriously sluggish, as today. A return to the singing style of that time would silence the above complaints and restore German singing to its proper place in the favor of the people, without harming its ecclesiastical character, but rather securing it. It can only be a blessing for our church in this country, according to my firm conviction, if it, and the sooner the better, follows the example of the church in the fatherland and re-establishes the services, especially the singing, in the old manner of our fathers! This conviction led me to the decision to publish a collection of chorales, as indicated in the following prospectus, on subscription, if the church and especially my esteemed fellow ministers share this conviction with me, and in their participation in this enterprise, by the prompt and sufficient sending of orders, give me the necessary encouragement to carry out my project. That this announcement will soon elicit a joyful response in the form of orders for the book, and that the Lord's blessing may rest upon the enterprise, I pray with faith.

I. I. Fast, Lutheran preacher, Canton, Stark Co. of Ohio.

### Prospectus.

The undersigned intends to publish a collection of church music, titled: "Onntioa 8n- ors/, to be published onSubscription.

In this collection he hopes the church a selection of the most exquisite and popular,

The first part of the book is to provide the German and English four-part chorales, which, with regard to the verse style, will be appropriate to the various Lutheran hymnals now in use in this country and, approaching the chant style of Luther's time, will be more in keeping with the actual character of Lutheran worship.

The rhythm of the German chant will distinguish this work from all others of its kind in our church in this country. The excellent and famous collection of old, German, rhythmic church music by Dr. F. Layriz, Germany, shall be the basis for the German part of this collection. Most, if not all, of the German chorales, which it will be necessary to include in this collection, will be selected by the undersigned with great care from the said collection of Dr. F. Layriz. And so that the English part, as well as the German, may correspond as much as possible to the peculiar character of Lutheran worship, the undersigned will secure the assistance of knowledgeable and discerning members of the church to make the selection from the various known English music collections. r-

The work will contain three to four hundred chorales, along with an appendix of psalmody and other selected musical pieces. German and English words from the usual hymnals will be set to all pieces, if possible. There will also be a short instruction in the beginning of the chant; as well as a svftcmatic table of verse types, according to which each chorale is designated and its verse type recognized. Instead of the round notes, the seven character notes are chosen for this book, because it is believed that these will generally find more approval.

### Conditions. '

The book, as soon as printed, will be delivered free of postage to difn subscribers at the following places: viz, Canton and Columbus, Ohio; Fort Wayne, Indiana; St. Louis, Mo. and New-York, Philadelphia and Baltimore.

The price of subscribers is 75 cents each and P8. 00 a dozen, payable when the books are delivered.

As soon as a sufficient number of subscribers will be sent in to cover the costs, the book will be promoted for printing.

All preachers and other friends of the improvement of our church singing are respectfully requested to present this matter to their congregations and singing societies and to support it so that the necessary orders may be collected and sent in as soon as possible.

Canton, Ohio, January 1, 1854.

I. I. Fast, Lutheran preacher.

In order to be able to serve the arriving Lutherans with good advice concerning their onward journey and the choice of a suitable place of residence when navigation opens next spring, we request the preachers of our Synod, especially those who have not yet given us any information, or whose congregational circumstances have changed considerably in the past year, or who have only

The Committee in charge of the emigrant matter.

Thanking God and the benevolent donors sincerely, hereby certifies to have received from the Jünglingsverein der St. Johannis-Gemeinde des Hrn. P. Seidel, Neudettelsau, O., H10. (X> for its support

## Sustainerr

**K. to the Synodal MissionS Fund:**

by Mr. Past. Brewer in Addison Ills. from the  
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6. for poor students "	Students in theCon" cordia-LollegeandSemiparr at Kindtaufes collectirt by Mr. Past. Nordmann 2 17)"" by Mr. Past. Nordmann himself --	2 00
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" 9. " "" Heintr. Behrens, Heinr. Brink,  
Grg. Hofmanv, Wittwe Hobldt, Oepeerlein (- 50 Cts.), Mach. Anton Oesterle, Past. C. H. Siebke, 3rd G- Schäfer (- Sl)C.) Fr.  
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" W. " "" Matth. Ambrosius, Past.Deyer,  
Eduard Engelmann, Past. W- EppinA, Emmermann, Phil. El- linger, Past. Gräbner (2 ex.), F. W. Hartmann, Past. I. P. Kalb, I.  
M- Müller, Fr. Ochs, Oestnlein, Oesterle, Past. Fr. Reiß, Fr. Schleyer(7 ex.), Fr. Stutz, Past. C. H. Siebke, Gottlirb  
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Warnecke.  
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# Year 10, St. Louis, Mo. 28 Feb. 1854, No. 14.

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## Sermon

held at the Bible Festival, Sept. 22, 1853, at the Immanuel Church in St. Louis, Mo.

I. N. J.

God, how shall we thank You worthily? How shall we praise and glorify You worthily? - The world has fallen away from You and become Your enemy. And yet You have so loved the world that You have given it not only Your only begotten Son, but also Your heavenly Word, in which it may find Your Son, and in Him the lost life and the lost blessedness. O unfathomable love! O inexpressible grace! Hereby You have testified before heaven and earth that You do not want the death of the sinner, but that he may be converted and live. O help, then, that the counsel of Thy love, to make all sinners blessed by Thy word, may not be nullified by the guilt of our sloth. Awaken more and more who work with the zeal of divine love so that Your word may come into all houses and hands; and as often as You have let this succeed, help that Your word may also accomplish what You send it to do; bring Your word from the hands into the hearts as well; so that more and more lost souls may recognize and enjoy Your grace, and more and more saved sinners may praise and glorify You,

and more and more perfected righteous ones reach the crown of glory; until finally the number of Your elect is fulfilled and, after the house of this world is finally demolished, the eternal wedding begins in Your golden city. Amen! Amen!

In Christ JEsu heartily beloved listeners!

As you know, we have joined together to work for the spreading of the Holy Scriptures in our mother tongue, first of all among our fellow-citizens here, and in order to encourage each other in this work, we have gathered this evening for a joint Bible study celebration.

Since, in order to be able to do a work with joy, it is primarily important to know whether the work is also a good work that pleases God, this is also the first question that I am raising among us here today on our first Bible festival: Is the work we do really a good work, pleasing to God?

To this, each one of us will certainly answer immediately without hesitation with great certainty and joy: "Yes, if any work is a good, God-pleasing and blessed work, it is without doubt the work of spreading the Holy Scriptures in the language of the people. If there is any work that is good, pleasing to God and blessed, it is without doubt the work of spreading the Holy Scriptures in the language of the people. However, as certain as all of us, my friends, may be of this, we must by no means conceal from ourselves the fact that we, as

The same is true for this one as for any other good work.

What are you doing? First the nationalist and atheist calls out to us, what are you beginning? Don't you see that the sun of enlightenment has risen and has already poured its light rays over all the countries of the earth? What do you still want with your Bible? Do you enemies of the light want to cover the sun of enlightenment with this old book, which has long outlived its usefulness, and lead the world, which is now hurrying forward with giant strides, back into the old darkness of superstition and ignorance? Do you, the wicked, want to reach into the spokes of the wheel of time, which rolls inexorably along and irresistibly drags away those who want to endure it and crushes them together with their works? Foolish beginning! You may have thousands and thousands of Bibles printed and distributed, but you will not bring the world to a standstill. The world does not want to know anything more about your angry Bible God and your crucified Son of God; it has finally pushed both of them from their thrones: nothing is able to put the world again at the feet of the Christian God and Christian Savior. The day of light has dawned: no effort and no power will therefore conjure up the old night of blind faith again.

But, my listeners, the work of spreading the Holy Scriptures in the language of the people has not only rationalists and atheists among its opponents, but even a large party in the midst of Christianity, namely the entire Roman Church. And while the crowd of unbelievers of our days scoffs at our work as a futile and foolish one, the Roman church itself, on the other hand, rejects it as a pernicious and evil one. **She** says: "What do you Protestants do by giving the Bible into the hands of all people without exception and inviting everyone to read, examine and decide for himself? Do you not see what mischief you have already done with it? - Where do the hundreds of different sects come from among you Protestants? Where do the thousands of different opinions come from among you? Where does the insolent unbelief come from among you, which you yourselves deplore?-does all this not come from the fact that you have given the Bible to everyone without distinction and have called upon everyone to judge and pass judgment?-

How then, my listeners, can these objections to the dissemination of the Bible in the language of the people really deprive us of the joy of our work? Can these objections really make us waver in the conviction that this work is a good, God-pleasing and blessed work?- Foolish thought! - A glance at the holy book of the Bible itself dispels all reasons against its dissemination, as the outgoing sun dispels the mists that cover it. Let us therefore also now take such a look into the holy book, so that we can then all the more cheerfully carry out the work to which we have committed ourselves.

Text: Joh. 5, 39.

My listeners, I have read to you here a word of Jesus Christ which has always burned like fire on the conscience of all enemies of Bible reading and Bible propagation in Christendom. It contains a too clear testimony. Therefore, the opponents have always been eager to invalidate and eliminate this very word of Jesus Christ by all kinds of distortions. But whatever one has brought up against the proof lying in it, all effort has been lost so far. The word: "Search **the** Scriptures", and the mighty testimony lying in it, still stands firm until this hour and will stand firm even if heaven and earth pass away, and one day on the last day it will still testify against all those who sacrilegiously opposed the reading of the Bible and the spreading of the Bible. Therefore, on the basis of this word, let me introduce myself to you now:

### **The distribution of the Bible in the mother tongue a good work;** it is, because it is

1.a work commanded by God and 2.a work blessed by God.

1.

Everyone will admit, my listeners, that if it is permitted, indeed commanded, for all people, including the laity, to read the Bible in their mother tongue, it is also permitted, indeed commanded, to distribute the Bible among all people. But that it is not only permitted, but also commanded by God, that whoever can read should read the Bible, is so self-evident and so often and so clearly stated in the Holy Scriptures, that if one has to prove it to Christians, one is only embarrassed because one hardly knows which proofs to choose from the thousands of them.

First of all, consider that the Bible is the book that God Himself wrote, namely by the hand of His holy prophets and apostles; is it therefore even conceivable, is it possible, that there should be a man in the world who would be forbidden by God to read this book of His? The Bible is the sun for the souls of men, and God should indeed let His bodily sun rise over all men without exception, over the evil and the good, over the just and the unjust, but He should grant His sun for the souls of men to only a few? The Bible is the great fountain of the world, filled with the water of eternal life; and while in all the world everyone is free to quench his bodily thirst with the water of springs, wells, streams, rivers, and lakes, should God, on the other hand, refuse many people when they want to quench the thirst of their souls with the water of eternal life, which springs and flows in the writings of his prophets and apostles? We already detest man and prophesy God's certain blessing to him, who closes his well to the bodily thirsty, and we wanted to ascribe to the eternal love that it closes the well of eternal life even to one soul? The Bible is the revelation that God has graciously given to us who languish in darkness about God and that life, and God should forbid even one person to look into what He has revealed? yes, God should hang a curtain, as it were, in front of His revelation for most people? The Bible is the letter that God has written to all people, and God Himself should forbid most people in the world from opening and reading this letter that He has also addressed to them? Yes, even more, the Bible is, as all Christians admit, the heavenly law book, which God has presented to mankind and in it he has had recorded what he demands from every man, and according to which he therefore wants to judge all men one day - and God should even refuse it to a man, if he wants to read in it and recognize the will revealed and prescribed to him by God?

But here some may say, "I admit, according to this, it certainly seems as if the reading and therefore also the distribution of the Bible must be commanded by God; but can

Are we not mistaken in such conclusions? How? if God had forbidden the reading and distribution of the Bible in the mother tongue for unfathomable reasons?"-- Well then, let us go to the Bible itself and hear God himself speak about it.

How does **Christ** himself speak in our text? - He says: "Search the Scriptures!" So he speaks the command to read the Bible so clearly and definitely that no man can misunderstand it. And who are those to whom Christ addresses himself with this so unambiguous command? Is it only the so-called clergy, the chief priests, priests and Levites, or only the scholars, the scribes, the elders of the people, the chiefs of the Pharisees and the like? No, in the foregoing it is expressly testified that Christ addressed these words to the "Jews," that is, to all the people assembled and surrounding him. And Christ demands of them not only to read the Scriptures, but also to "search" them, that is, after the original text, to investigate them most carefully and to try to penetrate their meaning with diligence and zeal. Is it not clearer than the noonday sun that it is Christ's command that all men, even the laity, read the Bible?

But we go further - do the prophets and apostles speak differently about this point? Not at all. Not only did all the prophets from Moses on, from time to time, have all the Scriptures available in their time read to all the people, men, women and children, from word to word, but in their writings they also repeatedly and solemnly call upon all the world to listen to and read their written word. Thus Isaiah, among others, writes at the very beginning of his fine prophecies: "Hear, ye heavens and earth, give ear, for the Lord speaketh. The whole world among all the heavenly regions, all the peoples of the earth, Jews and Gentiles, is thus called upon by Isaiah to hear what he has written; hence he continues in chapter 34: "Search ye now in the book of the Lord, and read; there shall be no lack of any of these: neither shall this be missed, nor that. For it is He that commandeth by my mouth; and it is His Spirit that gathereth it together." - And what do the apostles do? First of all, they addressed almost all their writings and letters partly to individual laymen, partly to whole congregations in cities and countries; but in order that there might be no doubt that all should really read their writings and letters, **they now** and then expressly state this. Thus John, among others, writes in his 1st Epistle: "I write to you fathers, I write to you young men, I write to you children". Furthermore, Paul closes his first letter to the Thessalonians with the serious words: "I beseech you by the Lord to let all holy brethren read this epistle;

and at the end of his letter to the Colossians he writes: "And when the epistle is read among you, see that it is also read in the church at Laodicea, and that you read those of Laodicea," by which latter epistle the apostle probably means his letter to the Ephesians. If there were now finally any book, of which one, following his natural reason, might nevertheless suppose If I would not want everyone to read it because it is very difficult to understand, it is certainly the Revelation of St. John. And yet, how does it say even at the beginning of this book? Do we find at least there for some a warning against reading it? No, the opposite. It is even said in the beginning of the Revelation of St. John: "Blessed is he who runs and hears the words of the prophecy and keeps what is written in it."

But what do we look for in such individual explicit commands to read the Bible? That all men should read the Bible who are able is so commanded as often as it is commanded to the apostles to preach the gospel to all nations, and as often as it is commanded to all men to receive and hear the apostles. That all men should read the Bible is further commanded as often as they are able. is to base their faith not on the testimony of men but on the Scriptures, and to fight and contend with the sword of the Spirit, with the 'word of God. Thus Isaiah writes: "Yes, according to the law and testimony. If they do not say this, they will not have the dawn." (8, 20.) That all men should read the Bible is further commanded as often as they are commanded to examine and judge all teachers according to God's word and not to be deceived by false prophets. That all people should read the Bible is further so often commanded, so often all deceived ones are declared inexcusable because they have the Scriptures. "They have Moses and the prophets; let them hear the same," says Abraham from heaven to the rich man in hell, when he asks for the sending of a messenger from the other world for his deceived and deluded brothers. Yes, what do I say? Bible reading is commanded to all men as often as they are only asked to turn to the Lord and provide for their soul's blessedness; for the Scriptures are It is the Scriptures that show the way to salvation; therefore Paul writes to Timothy: "Because you have known the Scriptures from childhood, they can instruct you to salvation through faith in Christ Jesus. Since you have known the Scriptures since childhood, they can instruct you in salvation through faith in Christ Jesus. John, however, concludes the penultimate chapter of his Gospel with the words: "Now these are written, that ye might believe that Jesus is Christ, the Son of God; and that believing ye might have life in his name."

So then, there is no doubt about the work we have joined together to do, The work of spreading the Bible in the native language is a good and therefore exceedingly blessed work. For if, as we have seen, the reading of the Bible is commanded by God to all men, so also the distribution of it among all men is commanded by God; but if it is a work commanded by God, it is also a good work; But if it is a good work, it is also a work pleasing to God and exceedingly blessed, a work that pleases God and all the angels, a work that certainly promotes God's glory, a work that is under God's protection, a work by which God is served, a work that rests on an eternal foundation, a work that does not belong to that wood, hay and stubble, and therefore is consumed in the fiery trial, but that belongs to that gold, silver and precious stones that remain and have their reward, a true Christian work, which no wind of time blows away, but which remains forever. Blessed therefore is he who does this work in right faith!

## 2.

Although, my brethren, it is certainly sufficient for the joyful operation of a work to know that the same is a work of While this is a work commanded by God Himself, the work of spreading the Bible in the native language is also an exceedingly blessed one. Therefore, let me now speak to you about this as well. 2.

Since a Bible book can now be had for such a small price that even the beggar is able to procure a copy of it for himself, it certainly seems to be something small that a Bible society does when it sees to it that there is a Bible book in every home and in every hand of every Christian. But, my brethren, apart from the fact that it was precisely the Bible societies through whose zeal it came about that no book but the Bible book can now be obtained for so little; I say, apart from this: what does Christ say about the Bible book?

What is the value of a Bible book in our text? He says to the Jews: "Search the Scriptures, for you think you have eternal life in them; and it is they that testify of me. Christ wants to say: Read the Scriptures seriously and diligently, for you know it yourselves and admit it yourselves, that like the pearl in the shell, and like the gold in the deep shaft, so eternal life, i.e. heaven with all its blessedness, is hidden in the Scriptures, and if you search therein, you will find that it- O consider- ket the great grace! - that you do not earn eternal life yourselves by hard works, but by faith in me freely take it and enjoy it. What then are all the treasures of the earth against a Bible book? What is the perishable dust of the earth against the imperishable treasures of heaven?

So, what is this work that we are What do we do when we bring the Bible into a house?- O blessed work! We bring into such a house the whole choir of apostles and

prophets, who proclaim to the inhabitants of the house an eternal blessedness to be attained by free grace, as if with one voice. We dig a well in such a house, in which the inhabitants always find the abundance of living water. We plant the tree of life in such a house and make it a most blessed paradise for all who want to enjoy its fruits. We thus light in such a house the star of the wise men from the east, which still leads the seeking souls to Bethlehem to the Savior of the world; yes, we thus place the infant Jesus himself, wrapped in the swaddling clothes of the Scriptures, in such a house and thus make it the stable where the newborn salvation of the world lies for all who desire it only in the house. We build an open gate in such a house, through which all inhabitants of the house have an open access to grace every hour, yes, to heaven. We thus carry Jacob's right ladder to heaven into such a house and transform it into a holy of holies, where God Himself reveals Himself, lets Himself be asked and wants to answer the soul eager for salvation.

But how? my listeners! must we not concede to the enemies of the spread of the Bible that countless people now have a Bible but do not enjoy this blessing?

It is true that only too many have the tree of life with the Bible, but do not enjoy its fruits; that only too many possess the fountain of grace with the Bible, but do not drink from it; that only too many have the open gate of heaven with the Bible, but do not enter through it! But does this prove that the Bible is dark and that reading it is therefore useless, even harmful, and that therefore the work of spreading the Bible is an unblessed one? This is far from the truth! Those who say this along with the Roman priests, thereby pronounce judgment upon themselves, for the holy apostle says: "Is our Bible dark? The Holy Apostle says: "If our gospel is hidden, it is hidden in **those who are lost.**

And set my brothers, the blessing of the Bible spreading would be also really at least very small, should we therefore withdraw the hand from this work? "How does God act? Did God not know in advance that the goods of the earth would be misused by millions, and did he not create the most glorious world and an earth full of his goods? Furthermore, did God not already know from eternity that millions would not accept the redemption that he wanted to accomplish by giving his Son to death, and did he not nevertheless perform the unspeakable miracle of his love and send his only begotten Son into the world?- Should we not now be "God's followers", and with the holy Bible book al

len offer our brothers the grace of their God, heaven myd. Blessedness, although we knew that many, that lurkers, that millions would not accept these unspeakable treasures of eternity?

But, my dear ones, even if the book of books is offered to thousands in vain, the work of Bible distribution remains an unspeakably blessed work. Or is it only a blessing if a thousand Bibles are distributed and if through them even one soul is brought to the knowledge of its salvation, saved and made blessed? Does not the Lord say, "What would it profit a man if he should gain the whole world, and lose his soul? "Is not then one soul worth more than the whole world and all its treasures? What an unspeakable blessing it would be, therefore, if we had supported the holy work of Bible distribution for years, if even one soul created for eternal life had been saved through it? Did not the Son of God shed His whole blood for each one? Therefore, if even One soul had been forgotten in His redemption, would He not suffer and die for it once again? Do not, as he himself says, all the angels of God rejoice, does not the whole heaven rejoice more over one sinner who repents, than over nine and ninety righteous who do not need repentance? And should we consider it a small thing if only one soul is made a partaker of eternal life through our paltry mite?

But, my dear ones, do not think that only here and there a soul is led to heaven through the Bibles that are now distributed by the millions. As great as the number of those is, in whose houses the Bible lies in the dust, there are still thousands and thousands to whom the Bible becomes a key, with which they open heaven for themselves and others.

Think what a blessing the only Bible has bestowed, which Luther once found in his lonely monastery! In it he not only found salvation himself, long sought in vain: how many millions more souls would the papacy have devoured, had not Luther been enlightened by the light of the Bible to discover the secret of antichristian wickedness and to proclaim again the pure evangelical doctrine! What would have happened to the many different sects of our day, how many more terrible errors would they have fallen into, and how many more souls would have lost their salvation as a result, and would continue to do so, if the Bible had not been so universally misunderstood in the last 100 years?

would have been spread! It is true, of course, that it is of incalculable importance that God, in addition to His written word, has also instituted the ministry of preaching. But what would the oral sermon have achieved and what would it still achieve if the awakened listeners were not able to listen to it at home in the silence of their own hearts?

How firmly are millions of souls in the Roman church held in the most horrible errors, since in this church not only is it taught that so-called traditions are to be regarded with equal reverence? How firmly are millions of souls in the Roman church, among others, kept in the most atrocious errors, since in this church they not only teach that the so-called traditions are to be regarded with the same reverence as the written Word of God, but also forbid the layman to read, even to have the Book of God in his mother tongue, under threat of excommunication!

Who may therefore calculate the blessing of the distribution of the Bible in the mother tongue?

Who likes the excitations of grace and movements of the

that passed in all of those

and proceed, who have read and are still reading the Holy Bible. Who have read and are still reading the Holy Bible? Only eternity will reveal these secrets of divine grace.

cover. There we will see that according to the divine

The Lord said that not one book of the Bible had been printed in vain, not one had come into the hand of a man in vain, not one had been read in vain, but that each one had accomplished what the Lord had sent it for, that is, to the one for the actual attainment of salvation, but to the other for a testimony that God had willed his salvation.

Let us then rejoice and praise God today that He has awakened us and made it possible for us to unite for the common spreading of the Holy Bible Book. Bible book together. In this way, we participate in the execution of the great search for grace in our last days; in this way, we help to carry out the work of the purest and purest mission; in this way, we become God's helpers and co-workers in the salvation and beatification of the world; and if we contribute our share out of love for Christ and for the souls bought by Him, even the smallest mite sacrificed by us for this purpose will not be lost; it will be exchanged for us with saved sinners and with a the exuberant and glorious reward of eternal joy. Yes, blessed is he who, full of faith and love, has taken part in the work of putting the book of God into the hands of all men!-he will not be frightened one day on Judgment Day when this book is opened by the eternal Judge; for this book will not condemn him, but absolve him.

Oh Lord Jesus, help us all! - Write our name on the best

In the book of life. And bind our scel his firm In the beautiful little bundle  
Der'r, die im Himmel grünen Und vor dir leben frei,

This is how we want to boast forever.

That your heart may be faithful. Amen!

**Latest important discovery.**

The "*Lutheran Observer*" of January 20 reports to its readers that recently a Mr. Kohlmann, pastor at Horn near Hamburg, had received an old manuscript from the hand of the notorious

The Observer reports that Luther had found a copy of the famous Bremen Hardenberg, in which it is testified that Luther, shortly before his death, had recanted his fight against HHe Macramentirians against Melanchton. - What people discover in this "century of discoveries," as it is called in the *Observer*! Judging by this example, one will certainly discover in this nineteenth century still the powder and the art of printing and America, so that the already ungratefully enough treated Bertholt Schwarz, Guttenberg and Columbus completely lose all credit. For it is known that the discovery of the nineteenth century made public by the "Observer" was already made in the sixteenth century, 5 years after Melanchton's death, but of course only after his death. Since that time, this story was told all over Germany as the well-known "Heidelberg lie" until the beginning of the nineteenth century. With the beginning of the latter, it was lost again for days, weeks and years, until it was finally, as the "Observer" proclaims, attracted again in Northern Germany and expedited via London to Gettysburg and from there communicated to the American world. Since the "Lutheran" has already refuted this big fat lie against Herm Nollau, d. Z. in St. Louis (see volume 2. No. 12.), he refers the readers there, but asks the "*Observer*" not to hold these our contributions to the biography of that old fairy tale in front of his readers.

### **New Political Journals.**

It is gratifying to note that the desire to receive information about current events no longer by means of the satanic press is growing, and that this desire is being met more and more by the appearance of such political organs that bring the reader that information without at the same time polluting it with blasphemies about the sacred and with obscenities. The hour seems to have come when the monopoly of the local atheistic newspaper writers will finally be taken away. In the last few weeks two new political journals have come to us, both of which express the purpose of serving Christians as an organ for their orientation in the secular sphere. The former is published in Louisville, Ky. under the title, "Watchmen in the West." The paper is published once a week by a society of "evangelical" (united and reformed) Protestants and edited by a Mr. Leopold Mader. The other paper is published in Buffalo under the title: "Zeitschrift für Staats-, Schul- und Bürger - Sachen redigirt von Herrn Conrad Bär, der Herausgeber des von Herrn P. Grabau redigirten "Informatorium. This journal is a modified version of the "Schul- und Hausfreund" published earlier by Mr. Bär.

The so-called Great Hanoverian State Catechism. \*) in some of the most important pieces illuminated by  
E. J. M. Wege, Lutheran pastor in Benton Co, Mo.

A series of small essays for instruction and resp. responsibility.

Submitted to public scrutiny.

Pre-reminder.

Motto.

"We believe, teach, and confess that the only rule and guideline by which all teachings and teachers are to be judged and evaluated is the prophetic and apostolic writings of the Old and New Testaments, as it is written: Your word is a lamp to my feet and a light to my path. Ps. 119 and St. Paul: "If an angel came from heaven and preached otherwise, let him be accursed. Galatians" Concord. Formul.

It is a numerous and respectable part, which grows to the Lutheran Church in America from the people of the Hanoverian country. Almost all of those who came to America from there were taught in their youth according to the above-mentioned book, and it is therefore very understandable if they hold it in honor and want it to be held in honor.

It would be sad if the well-intentioned zeal arising from this preference were directed at evil, which, unfortunately, is contained in this book in no small part. Fortunately, however, it is true that many look only at what no righteous Christian will think of attacking, namely, the multitude of Bible verses-while they completely overlook the evil.

This evil is not in the Bible passages, but in the questions and answers, which, if they contain falsehoods, are embellished by the Bible verses, but not justified. No less evil is in the historical account, as we shall see. But people of untrained spiritual sense are not able to discover either the one or the other and therefore find no reason why they should abandon the book. For this reason, it seems to them to be a sin if they do not want to strive for a legacy that they have received from the hands of their parents and teachers and that has become dear to them in the years of their childhood and youth.

Many have another very special reason for their zeal for this book. They are of the opinion that this Hanoverian Catechism is the Great Catechism of Dr. Martin Luther. That this is a great error does not need to be proven to any expert; but to those who are ignorant

This is the name of the book as it is commonly used among the people. The actual title, however, is: Catechism of Christian Doctrine. For use in the schools of the Duchies of Bremen and Verden. Stade.  
may it serve if they are made aware of the fact that the correct Large Catechism of Luther also bears Luther's full name, but the title of the Hanoverian Catechism does not mention Luther's name with any syllable.

As easy as it is now to expose this latter reason in its nullity, as difficult it is to defeat the former. And truly, we would not take the trouble to fight against a prejudice ingrained from youth, if danger and duty did not demand it.

The danger is that some souls, who did not want to fight against Christ, nevertheless take up arms against him by defending him whom they should not defend, biased by human reputation.

The duty is that scribe carries this the spiritual office.

Therefore, if demands are made, e.g. that this catechism be introduced into the school, we are obliged not only to object, but also to state the reason and cause; as is to be done in the following.

Let no one be disturbed by this; but let everyone watch and seriously examine whether the accusations we make against the Hanoverian catechism have proper foundation in God's Word or not, and let all those who have not recognized the depth of Satan (as they say), benefit from the word of the Lord: "I will not lay upon you another burden." Revelation 2:24.

From the Holy Scriptures.

The Holy Scriptures are not merely called God's Word, but they are.

The belief that the Holy Scriptures are not the word of men but the word of God is inseparable from the belief in the inspiration of the Holy Scriptures.

Whoever does not believe in this inspiration cannot believe that the Holy Scriptures are really God's Word. He who does not believe in this inspiration cannot believe that the Holy Scriptures are truly God's Word, for he does not believe in the difference and advantage that they alone and exclusively have over all the words of men in speech and writing.

He who does not believe inspiration and, if he is to teach it, does not teach it, not only robs the sacred Scriptures of their reliability, but also makes them a liar. For the sacred Scriptures are not only written by others for others. For the Scriptures were not



only believed to be inspired by **others**, but they **themselves** teach that they should be believed. 2 Timoth. 3:16. "All Scripture is inspired by God."

Therefore, it is wrong if something greater is not said about the saints. Therefore, it is wrong if something greater is not said about the holy writers than what can be said about all excellent men in the kingdom of God.

For this reason it is also wrong and an obvious denial of inspiration when Christ says Matth. 10, 20: "You are not, It is your Father's Spirit who speaks through you" is used for such an expression, which does not contain any promise but that of an extraordinary assistance. For even with the extraordinary assistance of God, man does not cease to be the one who speaks; but with inspiration he recedes so far that it is no longer he himself who speaks, but it is God who speaks through him.

But what does the Hanoverian catechism say?

He says: (1. trans. fr. 10. p. 10.) "they wrote under an extraor

and further by citing the saying Matth. 10,20,

"How does Jesus express this?"

(namely this, that he promises his disciples the same assistance that the prophets of the A. T. also had to enjoy).

If we now ask: What was this assistance?- we do not get the explanation:

It was God and not they themselves who spoke and wanted to speak as the saying Matth10, 20 would prove.

but:

"Jesus expresses it only in this way: If Jesus seems to say something more and different, it is only his way of expressing himself; the naked truth, however, according to the meaning of the Hanoverian Catechism, is this. Catechism, is this:

The so-called inspiration is nothing more than an extraordinary assistance.

Thus, the word of God and the word of man are placed on an equal footing in their validity.

For the excellent men in the kingdom of God, e.g. Luther, also experienced an extraordinary assistance of God during the composition of their writings.

Is that why their writings have divine prestige?

Not at all.

Why not?

Because they are not entered.

Is it such a small thing to speak of the holy scriptures as if it were enough to be able to distinguish them from such books that are obviously written without God's help? Is it such a small matter to speak of the Holy Scriptures as if it were enough to be able to distinguish them from books that are obviously written without God's help?

Is it a small thing to speak of this in such a way that one must consider the clear word of the Lord to be an exaggeration?

Is it a small thing to say that the door is left open to doubt about the reliability of the Scriptures? Is it a small thing to say that the door is left open to doubts about the reliability of the Scriptures? But this is because the concession of extraordinary assistance does not confer divine prestige and validity.

Everyone answers these questions for themselves.

(To be continued.)

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## [110] The emigration of the Lutheran Salzburgers in the years 1731, 32 and 33.

(continued)

The hardship of our Salzburgers became more and more oppressive. Their possessions dwindled before the unjust payments to secular and royal presses; almost daily they were disturbed in their work outside, or in their meager rest at home; in many courts the prisons filled up.

Then the communities became restless, a muffled grumbling went from mouth to mouth; in the darkness of the night, next to eerie crevasses, through deep chasms and over rigid icebergs, the persecuted came together in lonely places. People who had otherwise never seen each other, fell into each other's arms here, like long known faithful friends, wept out their sorrow at the same suffering hearts and gave each other their hands to hold together faithfully and firmly at the word of God and among themselves. Such nocturnal gatherings became more and more frequent. Through the fellowship, they felt their worries eased and their fear turned into courage against their oppressors. From now on, many sometimes heard opposition to the violence, threats against the tyrannical government, and the matter took a serious shape. There were even found exhortations to revolt from those on the mountains to those in the valleys, some letters of the government were torn off the gates of the court houses, even the armory at Werfen was broken into and plundered at night. This triple offense, however, did not come from the Lutherans, as the judges themselves revealed during the investigation, but from some mischievous papists who wanted to make their poor compatriots even more suspicious.

At the first news of these incidents and when the treatment of heretics became more difficult in general, express messengers were sent from the residence to Vienna to the emperor and asked him for auxiliary troops, since a rebellion had broken out in the country. In all the surrounding countries, too, the rumor of an outbreak of rebellion was tried to be blown up, and we will later see quite well why. In the meantime, the archbishop ordered his soldiers to move into the mountains. They dispersed where there were only four of them, and, as they say, they lived in a good warlike manner, and the Lutherans ordered God to do so and tolerated it.

But, I hear the reader ask, did not our fellow believers look for foreign protection and assistance? Or did the Lutherans of other countries look on so silently and inactively while their poor confreres suffered so miserably? They sent messengers to the German Empire, to the princes, and the Lutherans of other countries thought of putting a stop to the archbishop; but as long as they remained on Salzburg soil, they did not do anything.

There was no right and no help to be found for them, as the reader will also learn to his satisfaction afterwards.

But behold, the trouble seemed to turn unexpectedly, for the oppressors seemed to treat the Lutherans more kindly than ever before. The chancellor Roll, whom we already know, suddenly set out from Salzburg with two companions and went from office to office to write down the names and fortunes of the Lutherans and to hear their complaints. He listened to them with the greatest kindness, spoke to them with the gentlest words, and even gave them permission to worship in their houses in their own way for the time being and generally made them the most pleasant promises for the future. Admiration and delight seized the guileless minds at such treatment from the minister of state. From the most distant huts they ran voluntarily and pressed to have their names and goods written down. They thought of nothing bad; they saw golden days of the future, and their long-suffering hearts breathed again lightly and joyfully. But it is not difficult for us to discover the wolf under the sheep's clothing.

When the chancellor was at the end of his procession, there were 20, 678 people and among them 850 rich families on his list, which astonished him. But now he threw off the sheep's clothing. No sooner had he entered the gate of the capital again than every approval was revoked, every promise given the lie. The old plagues and terrors were renewed, and now no one could conceal his faith and his possessions. Truly a bitter, poisonous, diabolical joke that the chancellor had played on the poor Lutherans. ...

As a result of this, all hope for a better time in the fatherland vanished from the deceived minds and the thought that had already risen in them earlier became a firm decision, namely to emigrate and to seek a place of freedom and peace under another stretch of sky. It is true that we all have a powerful feeling of attachment to the soil where we were born and spent our harmless youth; but this feeling is even more powerful in mountain dwellers, so that, for example, many a Swiss is known to have developed an insurmountable longing for his native mountains abroad, and would have died if he had not returned to them. No wonder that the decision to emigrate could only ripen in our good Salzburgers under bitter pain, that they only looked with tearful eyes to their green alpine pastures and walked through their spring-rich grounds when they vividly imagined having to part with them forever. But the love for God's word and for the eternal home made them strong to take the decision to part from the earthly home.

and, as we will hear later, to carry it out steadfastly.

The Protestant congregations now agreed to send their most pious and wise men together on a certain day for a large meeting. On the Sunday before St. Lawrence with the earliest morning, more than a hundred men descended from all sides over the rocky paths into the Schwarzach, a lonely place in the Salzach valley. ^Deep silence hovered over their circle, they bared their heads and clasped their hands. In the middle of the assembly stood a large salt barrel. Around it they knelt down, dipped their wetted fingers into the salt and raised their right hands to heaven. They swore to the Triune God that they would hold fast to the Lutheran faith in

life and death, and that they would show brotherly love and unshakable loyalty to each other in their common misery. Then, with silent tears, they swallowed the salt as a monument to their covenant. They took salt for this solemn act perhaps because it is the most precious product of the Salzburg land; but then it could serve as a beautiful symbol of how their present beginning was indeed something very bitter, but nevertheless something necessary and very salutary; above all, however, they wanted to signify the lasting, the imperishable nature of their covenant, just as in the Scriptures the firm covenant between God and Israel is called a covenant of salt. Deuteronomy 18:19, 2 Chronicles 13:5, after which they held a council on how to alleviate their present misery and how to provide for the future. And in this latter they agreed to send deputies to the Protestant princes of Germany to ask them for protection for their emigration and new homes. This is the great council or salt covenant of August 5, 1731.

The next consequence of this among the Lutherans was that the spirit of the commonly invoked God united their souls even more intimately and strengthened them mightily in the feeling of a common holy cause. Freer and more courageous than ever before, they now came forward with their confession of God's word; they held their religious meetings more openly and in greater numbers than ever before, and in the absence of bells, the signals for assembly were given by shots and drums.

The next consequence of all this for the government was that it immediately sent a new band of soldiers to capture the chiefs of the disturbers of the peace, as they were more and more called. The news of this ran from court to court before the soldiers. Fear and terror stirred up the Lutherans; they thronged up the mountains to a great multitude. But in the community again their courage grew; they kept arms ready; the danger gave them

Forces of despair. Finally, both parts face each other, dark and silent, as it is before the outbreak of a heavy thunderstorm. A single shot and it would have broken loose in its devastating showers and a bloody battle would have broken out and the Lutherans would have stained their good cause badly- But the spirit of the Lord prevented such great misfortune. He changed the courage of despair into high faith in God's care, God's help and into surrender to His dark but blessed counsel. The silent ranks opened, the chiefs were seized and led away, and those who remained behind, mourning for them, prepared themselves for the same fate. Truly, now even the enemy should no longer say that the Lutherans are rebels.

The next day, they chose other overseers and blessed them for this perilous office.

(To be continued.)

(For the Lutheran.)

## Heathen Mission.

The 31st Annual Report of the Lutheran Mission for the year 1851-1852 contains the report given at the last annual celebration by Mr. Diae. Schneider in Leipzig. "On our 6 East Indian stations 6 missionaries worked (Cordes and Appell in Trankebar, the latter at the same time in Tirumenjanam, Wolfs in Poreiar, Ochs in Mayaveram, Schwarz in Trichinopali with Pudokottah and Ianjore, Kremmer in Madras;) besides 2 candidates, 2 deacons, 16 catechists, 12 readers.

School teachers, also 15 lower church servants. In 26 schools 874 children were taught. The number of baptized Christian children was 113, of confirmands 42, of baptized pagans 189, of converts 100; Commnicauts were 1580, marriages 39, deaths 93. Our local congregation consisted of 3080 members scattered in 92 places.

The income had increased by 8050 Thaler 29 mgr. 6 pf. compared to the previous year. The report notes: "We are especially thankful to God for the significant contribution from our Saxony (over 3000 Thaler), where participation in our mission is steadily increasing. The Evangelical Lutheran Church of Prussia, the poorest of all, has shown anew how rich its God-pleasing poverty is (over 2000 thalers through the Evangelical Lutheran High Church College at Breslau.) From Mecklenburg (over 1000 thalers) "the interest of an important bequest will be assigned to us in the near future. This year, as always, Bavaria has strongly supported us (over 3800 Thlr.), despite the fact that in

"In the first half of the year, the worst hardship had taken over in some parts of the country. In addition, Copenhagen (over 1300 thalers) and Hanover (over 2350 thalers) stand out.

Sächs. K. u. Sch. Sheet.

## The "Messenger of Peace

of Marthasville writes in his February number that the "Lutheran" has not disgraced himself from spreading deceitful untruths about the "evangelicals," and adds: "but one is silent and thinks: it just cannot be otherwise, since both synods" (namely also the Buffalo Synod) "regard the evangelical" (unirt-evangelical) "church as a false believer." Wonderful! The dear "Messenger of Peace" says: "But one is silent on all the reproaches made to us" and he has just spoken and called them "deceitful untruths". That means, in fact, to get out of the affair cheaply: to play the silent sufferer and at the same time to spray poison and bile on the opponent. So far, this has always been the peace position of Mr. "Messenger of Peace. But this time it cannot possibly remain so. Rather, we hereby call upon the "Messenger of Peace" in all seriousness to bring his evidence that the "Lutheran" is

"spreading deceitful untruths about the so-called evangelicals." Otherwise, the "Messenger of Peace" will judge for himself how he is to be regarded. The fact that the "Messenger of Peace", by the way, makes public capital against us out of our dispute with Pastor Grabau, in which he, the "Messenger of Peace," as we know from a reliable source, has privately dispensed justice to the Missouri Synod, \*) and also reports falsely about it, is quite consistent with his otherwise documented unrighteous morals. We therefore have nothing further to remember about it. Finally, we note only this, that the in Germany preliminary reports about our cause

The fact that the verdicts passed are by no means to be regarded as the last definitive decision of Lutherans in Germany. After all, one may appeal akaxa male inforiuLto all papam wslus inkorwanllum i.e. from the incorrectly be-

to the one who is to be better informed; how much more will this be permitted in regard to a Lutheran conference, especially since the same, unfortunately, is contrary to the confession?

of our Lutheran Church no longer wants to consider the Pope as the Antichrist! One

However, we do not mean that we hereby want to declare that Pastor Grabau, against his own conscience, has presented the matter differently than he sees it according to his informatorium. In this he is mistaken in any case, and therefore we appeal a papa male informato ad papam melius informandum.

It goes without saying that we do not mention this because we would consider a favorable assessment of our actions on the part of the uninitiated flattering for us; rather, we must very much wish to be spared their approving remarks, so that our cause does not come under suspicion.

## Where is the "Messenger of the Gospel?"

To date, we have no more than the four first numbers of this sheet (of the local

Anabaptists). It seems that the "Sendbote" suffers from the passion of the former Herr von Münchhaufen, who, as is well known, preferred to fight with enemies who were not on the square. The absence of the "Sendbote" also wants to remind us of that little buck, which, walking on the roof, told the most terrible truths to the face of all passing animals with unparalleled courage. Of course, this is all the less surprising to us, since it is well known that the Anabaptists have always proved to be very brave and bold. Thus, before the last battle, Münzer, in his address to the peasants, said, among other things: "You must not fear the cannon; for you shall see that I will seize all the cannon stones in Ermel that they shoot against us." Yea, he declared, "with a felt hat they would cast five dead, and the tusk-stones, would return in shooting, and strike the enemies." How all this is told by Luther and Melancthon. Who can be surprised, then, that the present Anabaptists are just as courageous? God

May they not finally suffer the same fate as Muenzer, who, when he was about to die, was so pusillanimous that he could not recite the apostolic symbol himself, but prayed it to himself.

had to leave.

### **Prospectus.**

The undersigned intends to publish your collection of church music, titled: "*Cantica Saera*", to be published on subscription.

In this collection, he hopes to provide the church with a selection of the most exquisite and popular German and English four-part chorales, which, with regard to the verse style, will be appropriate to the various Lutheran hymnals now in use in this country and, approaching the chanting style of Luther's time, will be more in keeping with the actual character of the Lutheran worship will correspond.

The rhythm of the German chant will distinguish this work from all others of its kind in our church in this country. The excellent and famous collection of old, German, rhythmic church music of Dr. F.

Layriz, Germany, shall be the basis for the German part of this collection. Most, if not all, of the German chorales, which it will be necessary to include in this collection, will be selected by the undersigned with great care from the aforementioned collection by Dr. F. Layriz. And so that the English part, as well as the German, may correspond as much as possible to the peculiar character of Lutheran worship, the undersigned will secure the help of knowledgeable and discerning members of the church to make the selection from the various known English music collections.

The work will contain three to four hundred chorales, along with an appendix of psalmody and other choice musical pieces. German and English words from the usual hymnals will be set to all pieces, if possible. It will also include a brief instruction in the beginning of the art of singing; as well as a systematic table of verse types,

The book contains seven character notes, which are used to identify each chorale and its verse. Instead of the round notes, the seven character notes are chosen for the book, because it is believed that these will generally find more approval.

#### Conditions.

Ma's book, as soon as printed, will be delivered postage paid to subscribers at the following places: namely, Canton and Columbus, Ohio; Fort Wayne, Indiana; St. Louis, Mo. and New-York, Philadelphia and Baltimore.

The price of subscribers is 75 cents each and H8. 00 a dozen, payable when the books are delivered.

As soon as a sufficient number of subscribers will be sent in to cover the costs, the book will be promoted for printing.

All preachers and other friends of the improvement of our church singing are respectfully requested to present this matter to their congregations and singing societies and to use their efforts so that the necessary orders may be collected and sent in as soon as possible.

Canton, Ohio, January 1, 1854.

I. I- Fast, Lutheran preacher.

#### Ecclesiastical message.

According to the order of the Vice-President of the Synod of Miss. etc., I publicly and solemnly inducted Father Dicke with the assistance of Pastors Sievers and Clöter on February 8 at his Gemein in Frankentrost.

Our dear brother Dicke was able to enter the church again for the first time in a long time, since he had been down with fever almost continuously for as long as he had been in Frankentrost. May God, who has graciously helped His servant back to health, give him the grace to do His work all the more cheerfully for His glory and for the salvation of the souls entrusted to him.

The address of the dear brother is: /\*. //.

äaZ-r/raro Oo., H/reä.

R ö b b e l e n, P. Frankenmuth on 13 Feb 1854.

#### The St. Louis District Pastoral Conference.

holds its next meetings April 21 and the following days at Chester Ill.

It is to be expressed the wish that the conferences be attended more diligently by the members concerned.

Therefore, the request to the honorable gentlemen and brothers of the conference to take an active part by their appearance at the meetings and not to let themselves be kept away from them without necessity.

In such cases, however, absentees are expected to at least apologize by letter.

I. A.

F. W. Holls d. z. Secr.

#### Lutheran calendars

for 1854 are available from the "Expedition des Lutheraners" at F. W. Barthel. The price is 5 Cts. a piece, and 37H- Cts. a dozen; postage i cents a piece, if prepaid.

#### Receipt Uttd Thanks.

The undersigned hereby certify to have received for their support in the seminary here K4 70 as a collecte, at a wedding in Frankenmuth; from the municipality there, \$11 50.

May the Lord our God bless the generous givers for the rich gifts, with spiritual and heavenly goods according to His promise, through our Lord Jesus Christ. Amen.

Fort Wayne January 14, 1854.

Joh. Li st.

I. G. N ü c h t e r l e i n. G. M. Kuckcr.

G. B e r n t h a l.

#### Receipt and thanks.

With heartfelt thanks I hereby certify to have received from Messrs. Joh. Hafner, Jul. Knothe, Gustav Spiegel and Gottlieb Thieme of Fort Wayne, during my stay at the local seminary, K 44.

May the faithful and merciful God reward them abundantly.

Fort Wayne, January 1854.

F r- W. F ö h l i n g e r.

Hl 9 75 cents,

Nine dollars five and seventy cents support per February 1854, I have received today from Dr. Sihler, for account of Mr. Otto Ernst in St. Louis, in cash, for which I acknowledge.

Fort Wayne January 20, 1854.

Hasso Wedel.

# Get

## a. The Syttodal-Casse:

From the St. Louis community, belatedly . . . H-50  
 City, Mich. .... 237  
 ""Frankenmuth, Mich.... 2050  
 ""of Mr. Past. Weycl at Warren-  
 ton, Yes. .... 5 05  
 " whose Paulus church to Germany with  
 Evansville, GA, .... 5 39  
 " Untitled, ..... 56  
 " of the congregation of Mr. Past. Penalties in Col-  
 linsville, Ill. .... 1000

## b. To the Synodal Missionary Fund:

From the community in St. Louis 1315  
 " " of the Hm. Past. Claus in Neu-  
 melle, Mo., for the purchase of

Land for the Indians ... 6 25

" " Altenburg, Perry Co. mo. . . 15 95  
 ,, the same, surplus of an invoice ... 55  
 "of the Gemeindr of Mr. Past. Löber in Frohna,  
 Mo., collected on the feast of Epiphany . . 4 00 " of the congregation of Mr. Past. Rcnuekc in  
 Columbia, Ill. .... 1310  
 ,, Hru. A- V. T. to purchase land . . 5 00 Collecte at the evening service on Ren holy  
 Christmas feast in Cannriton, Ja., by Mr. Pastor  
 Eppling .... 400

the congregations of Mr. Past. Richmann . . 4 60 and

From individual members of the same, namely Christ. Fr. Spannagel, \$1 00; Fr. Kull, Theodor Müller and Friedr. Kircher, each-50 Cts.  
 together L 50.

Through Mr. Past. Metz in St. Joseph, Mo., from his parish 5 00

Don schoolchildren in Mr. Past. Saupcrt's community at Lamasco, Ja. ....

Dnrch Hm. Past. Gr ub er:

By G. Hemmann Sr. . . . 1H

" Unnamed ..... t 00

" Müller sen 100

By Mr. Past. W-ycl at Scott near EvanSville, Ja. sent in, viz:

From del'en Drteiniakeits-Gcmcinde . . . 7 40

namely from Messrs. Fischer 50 cents, ChristSwulte 35 cts. G. Verger 25 cts, an unmanned? l 50, from the school children",

ttthereunder as proceeds for collected wild plums , from the Bui'ch-20 cts.) in total: Zt 10;

from some obstacles to the Christ Child M Cts.; "z

collected at Mr. WescrUng's wedding K 3 30. >1

om whose panlms gcmcinde ..... 6 40 namely:

Collecte of 4 Adv. 1853 .... K5 39

From an Unbenaunten . . . . —51

" to the school children by Mr. Teacher

Hosmann collected .... —50 l

From its stepbänns community (incl. 62 cents

by an unmanned person) .... 426

By Mr. Past. Ncichdarrt in Noble Co, Ja, collected in missionary hours ... 1 00

By Mr. L. Lücke dnrc Mr. Past. Elseldt . . 100

Also to Mr. Past. Cloter directly:

From the Monthly Collecte of the Saginaw City Community .... -- . 4 65

From Mr. G. Streeb the. designated for purchase of the Jndi'anc "land 1V

From the congregation of Mr. Past. Hattstädt to

Monroe ..... 9 00

From the congregation of Mr. Past. Seidel in Neuendettelsau . . . . . 20 0ll

From Mr. A. Haag in Sibiwaiug ... üö From the community in Frankentrost, for the purchase of the

Indian country determined . . . . . 2 80

By l. List in Frankenmuth, likewise . . . . . 2 00

c. for the maintenance of the Concordia College! Bon of the municipality of Altenburg, Mo. . . . 1170

Bon H:n. l. G- Palisch 1 cg 50

Bon Mr. A- Vogel in Frohna .... 28

From Mr. l. Popp there .... 28

By Mr. Martin Grmccl in Saginaw Co. Mich. l ll) 3. For ar m e S t u d c n t e s a n d students i n C o "" cordia College and Seminary:

From the JünglingS-Verein in St. Louis, in the Months of November, December 1853 and January 1854 . . . . . 60 SO

By Mr. Erdmann Pankow, on behalf of his municipality . . . . . 7 A

From a member of the congregation of Mr. Pastor

Claus in Neumcclle, Mo. ... ^ 150

By D. H. in A. ....800

From Mr. Michael Merzl-II

From Mr. Jacob Horn for Sind. Hügly , . . . . 2 oll

e. For the Concordia College Ban: l Borschschuss of Mr. C. E. in St. Louis .. 5000

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**Printed by M. Niedner Li Co,**

Northwest corner of Tritteir and Pinc streets.



# Year 10, St. Louis, Mon. 14 March 1854, No. 15.

## Jesuitism.

Perhaps some readers of the "Lutheran" will be eager to know what the local "herald of faith" had answered to what we had given him about the Jesuits. The readers will remember that this "herald of faith" himself had boldly asked us to do so. He had written: "Finally, we would like to know some writing or work of a Jesuit where the principle is expressed that the good end justifies an otherwise evil means. You ("Editor of the Lutheran") "want to know the Jesuits, their institute and works so precisely, it will therefore be easy for you to cite this passage." Hereupon we have presented to the Lord not one, but a whole large black register of such passages and have irrefutably shown that the Jesuits are held by the Lutheran theologians with perfect right to be those unclean spirits, which according to the Revelation of St. John (Cap. 16. Verses 13 and 14.) should come forth like frogs from the mouth of the dragon, the beast and the false prophet. What does the "herald of faith" do? - He is mansilent! He does not flinch or tremble. - Mr. Maximilian Oertel, this otherwise so great scrappy mout, on whom the good "herald" had relied and whom the he had already called for help in anticipation of the coming hardships, seems to have relied again on the "herald", and therefore also observes a meaningful silence. Probably both had cherished the quiet comforting hope that the books of the Jesuit breed lay dusted in the libraries over the sea; here one knew of them only from hearsay; here, therefore, one could dare to speak with the expression of a good conscience: Prove it! But since the poor wretches have seen with horror that this is not so, that rather the godless old Lutherans drag themselves along with such old Jesuit writings, which they themselves consider heretical and godless, and that they are undelicate enough to expose the not exactly fragrant secrets of the "Society of Jesus" to the public, so both, Herold and Mr. Oertel, consider it most advisable to play the innocent sufferers and- to keep silent, and at least to wait until the fatal impression that such displays make has lost itself somewhat and the memory of it is no longer so vivid. But should the gentlemen, when they think that this time has finally come, still stir, then we have no bad desire to publish our essay on Jesuitism, if not improved, at least increased, in pamphlet form, and then, when the gentlemen have read the relevant numbers of the "Lu

We are afraid that they will think that they need their little money for more necessary expenses, and that the Jesuits will hardly advance them the money for this, after they have left them so shamefully in the lurch in such great need.

(Submitted.)

### **The so-called Great Hanoverian Catechism,** evaluated by **Paths.** (Continued.)

#### Some samples from the sacred history.

The Hanoverian Catechism, as we have already shown, does not teach a given Word of God, but only one written under the extraordinary protection of God.

But how much the author of the Hanoverian catechism also considered this-as he says, extraordinary-assistance, is evident from several pieces from the history of the first humans. Just compare the narrative of the holy scripture with that of the author in his book. The author of this book is the author of a short history of religion.

The holy. Scripture says Gen. 2:19, 20: "He brought them (the animals) to him to see what he would call them; for as he would call them, so they should be called.

And man gave his name to every beast and bird of the air and beast of the field."

The hannöv. Kat. says (Kurze Rel. Geschichte p. 161.):

"His wisdom and love saw to it that they would soon attain to some language and through it to the most necessary concepts." and further (ibid.):

"He placed them in a region where they-at various animals could gradually develop the faculties of their reason and language."

The holy. The Scriptures attribute to the first humans not only language in general, but such a use of it that Adam - even before the creation of the woman - was able to give his name to every cattle and bird under the sky and animal in the field.

The Holy Scripture lays a special emphasis on this. The Scriptures put special emphasis on this, saying that God brought the animals to Adam, not only that Adam named them, but that he (God) saw how he (Adam) named them, i.e. that he carefully and with pleasure took care of how well Adam would solve this great task.

How great this task was, can be seen to some extent, if we mean that God has not made a second creation of animals after the creation of the animals in the days of creation. Thus, from the very beginning, as many pairs of animals were created as there should be species, and as many species as there should be afterward among all the heavenly bodies on earth; for, however many they are, they all have their origin in Creation and in the cradle of Creation, Paradise. For since the animals were all good in the beginning, there was no need for a special selection, as if man had had something to fear for life and limb from any of the animal species. It was also fitting that man, who was set as lord over all animals, should be presented with the whole world of animals in its paradisiacal outline and extent.

Even if we are not able to state the number of them, we must nevertheless imagine their number to be much greater than that of the domestic animals, and at least not less than the number of animal species that Noah was to provide for in his ark. Also we must not measure their diversity according to some of the larger animals, but must also include the smaller ones. If one thinks of only one kingdom, e.g. that of the birds - what a variety and diversity can be found there! And for all this Adam should know a name which nobody had told him yet.

The ability to speak words was thereby

Adam had to invent the words first, and what a measure of invention and discrimination was required if he was not to run out of names at the first dozen.

Adam was not to solve this task bunglingly and clumsily, but to do the right thing, for "as he would call them, so should they be called." And he solved this task so masterfully that the scripture gives him the testimony: "And man gave to every beast and bird of the air and beast of the field his name.

So this naming of the animals was not a child's play, but a worthy spectacle for the eye of God and not only an honor for Adam, but for God the Lord, who is Adam's creator and who also wants to be honored by us in this play. For this reason, this seemingly insignificant trait from the history of Adam is distinguished in the Holy Scriptures and should be honored in this sense. For this reason, this seemingly minor feature of Adam's history is distinguished in the Holy Scripture and in this sense it should be presented, has also been presented in this way by God-fearing and enlightened men.

Let us listen to our father Luther. He says in his interpretation of the first book of Moses, which he himself declares to be his masterpiece (edition by Walch B. I. p. 216 and 217):

"Here again we are reminded of the excellent understanding and wisdom that was in Adam, who, after he was created in innocence and righteousness, looked at all animals and knew them, without any special inspiration or new enlightenment or revelation, but only by the virtue of his nature, of each nature and quality, of which he gave each one a name according to its nature and convenient," and further there:

"There are many books describing the nature and properties of trees and animals, but how much time and attention must have gone into them before they were understood by experience? In Adam, however, there was another light of knowledge, who, as soon as he looked at an animal, understood its whole nature and power, much better than we do, even if we search and investigate such things throughout our lives.

And further on the same:

"How in the one Adam there is such a splendidly rich knowledge and wisdom. Although he lost a great deal of it through the fall, I

still think that all that is still in all wise people's books, which were written so many hundred years ago, since the time when the arts were invented, taken together could not be equal to this wisdom, which nevertheless remained in Adam after the sin, but after that was gradually obscured in his descendants and is now almost completely extinct."

So far Luther.

Oh how a poor, meager, spiritless spirit now it is, which speaks from the hannöv- Kat.

He does say that man soon, that is, somewhat earlier than, say, our children, came to language, but only to some language, i.e. to an extremely needy one that hardly deserves the name language and only to the most necessary concepts. It would be saying very little if it were to say "to the most necessary concepts;" but even that is too much for the author, so he says "to the most necessary. What are these? They are those without which even the stupidest man cannot exist, the concepts of eating, drinking, sleeping, and the like.

And all this is not enough for the author. He cannot bring it to his heart to omit the teaching that all this happened only in a gradual development.

We now ask: What reason was there to imagine the language of the first humans to be so gradual and so imperfect, since the holy scripture lets the naming of the animals precede the creation of the woman. We ask: What reason was there to imagine the language of the first humans to be so gradual and imperfect, since the Holy Scripture lets the naming of the animals precede the creation of the woman, and Adam will not have walked long in his solitude, because God says: "It is not good that man should be alone"?

What reason was there for an idea that resembles the spirit of the pagan world-wise, but not the spirit of the holy writers, since the Scriptures teach that the first men bore the image of God in such a measure that there was no need of redemption before the fall, for they were so far removed from sin that they did not even know what sin was?

an image, according to which the mental and spiritual powers were in the most perfect measure with a body that should not be subject to mortality and in accordance with God Himself, in whose image man was created in Adam and Eve-

a likeness, which just as it was probably hit, therefore also should be recognizable?

Now the language of the first men is an example of which it is not indifferent to know, because it serves to recognize the greatness of the loss which the human race has suffered through the fall of Adam.

Therefore, it would be a minor reproach if the narrative of the Hanoverian cat. It also suffers from historical infidelity, from unbelief, and from diminishing the glory of God and the truths of salvation.

of historical infidelity, because the holy scripture teaches such a presence of all powers in Adam as were necessary to accomplish a work before the creation of the woman. Scripture teaches such a presence of all powers in Adam as were necessary to accomplish a work before the creation of the woman, as was the naming of the animals,-to which must be added that the author of the Hanoverian Cat. Cat. had the obligation not only of a historian in general, but also of a Christian teacher.

of unbelief, because the holy scripture, in the sense of which the story should be reproduced, is not a human book of fables. Scripture, in the sense of which the story should be rendered, is not a human book of fables, but God's inspired and therefore perfectly true word.

to the diminution of the glory of God, the creation of man from the earth in God's image with all that belongs to it, is the crown of creation -.

^an diminution of the truths of salvation, for if we are to imagine Adam in such a way that he could scarcely measure up to those who lived later, the loss of the image of God would not be to be deplored, and the restoration of it, at the least, would be an indifferent matter.

Enough of this.

We turn to another sample in which, according to what has been said so far, we can be shorter. This concerns the loss of paradise-

The Heil. Scripture says Gen. 3, 24: -

"And the Lord God drove out Adam and encamped before the Garden of Eden the cherubim with a bare hafting sword." The hanu ö v. Cat. says (Short Rel. History p. 163.):

"God drove them away from the paradisiacal region presumably by lightning or by a fire maw that had arisen."

We do not reject all assumptions in the area of the Holy Scriptures. We do not reject all assumptions in the area of Scripture, but what applies to all interpretation, preaching and teaching applies to them: they should be similar to faith according to the saying:

"If anyone has prophecy, let it be similar to faith." Rom. 12, 7.

The scriptural faith now knows on this occasion of nothing else, than of cherubim - these are (as known) angels.

The hannöv. But the cat. skips the angels altogether and brings a conjecture of lightnings and fiery flames.

Now he does not say that the Lord God has stored lightnings and fires in front of the garden, but that he has driven them out with it, he also adds the little word "presumably".

But,

1) A supposition is more in the mouth of a teacher than in the mouth of a common man,

2) A conjecture that is written and printed is more than a mere oral conjecture,

3) Even more so is one that is found in an elementary school book intended for use for a whole stretch of countries in Germany-.

Accordingly, such an assumption is no less than a pointer to the understanding of the Holy Scriptures. Scripture.

Now where does this finger point to?- Exactly where the omission of the angels points to. For if the author wanted to assume for once, why does he not rather assume that God

that this expulsion would be accomplished by the same servants, that is, by angels, by whom he would keep men from returning to Paradise?

and why does he not even leave out his assumption?

He wanted to give a brief history. Thus, an inserted assumption gains in importance; for the author rather let the brevity go than his assumption.

Why? - think about it, dear reader, and if you cannot find a reason that comes from faith in the reliable truthfulness of the Word of God, remember the saying:

"What does not come from faith, that is

Sin." Rom. 14, 23.

If you do not consider the Scriptures to be God's inspired and therefore infallible word. If you do not consider the Holy Scriptures to be God's entered and therefore infallible word, then your unbelief would possibly undermine the legitimacy of my accusation of the Hanseatic League.

Confirm it. But if it is considered as such, do not be angry with him who has, confesses and defends the same faith, but with him who threatens to make this faith unstable by his assumptions about the expulsion from paradise, about the language of the first men, as well as by his doctrines of a word of God that has not been given, but only written under the extraordinary assistance of God - not with him who judges the offense, but with him who has presented the offense.

But the examples presented so far of that "responsible way of making the source of all Christian knowledge suspect" are far surpassed by the way the author treats the history and doctrine of the person of Christ.

But about that in a special essay.

(To be continued.)

(For the "Lutheran.")

**Karl Friedrich Wilhelm Catenhusen**, because. Superintendent of the Duchy of Lauenburg, first ecclesiastical assessor of the Royal Consistory, pastor primarius at St. Peter's Church, ephorus of the scholarly school at Ratzeburg.

The memory of this great man also deserves to be established in the North American Lutheran Church, knowing that it will bring the promised blessing that the memory of the righteous man shall have. A detailed description of his life, drawn precisely and beautifully by a man from Lauenburg, can be found in Nos. 66 and 67 of the Sächsisches Kirchen- und Schulblatt, of which the present is an excerpt.

Champion of our Evangelical Lutheran Church in our time, a faithful confessor and minister of the divine Word, a preacher of righteousness by faith alone, a faithful,

a shepherd of his flock blessed with many fruits, a right father of a whole country, a man with a heart full of humility and obedience to God, full of love, loyalty and kindness to people, misunderstood by many and reviled without reason, but all the more and with reason loved and revered by many. What characterizes the essence of Lutheran piety: Above all, unconditional rock-solid adherence to the Word of God, a standing on the Word, which in contrast regards all heights and depths of human wisdom as nothing and knows no higher good in the world than this Word; a burning zeal for the pure doctrine and the confession of the church according to the Scriptures, who in the struggle for the sanctuary of God does not yield a foot and is ready to give everything for it, who carries it to God with pain, but with steadfastness and joy, when he is misjudged and reviled by otherwise dear but erring brethren for the sake of the confession; deep earnestness of repentance and confession of sins and cheerful, always confident faith in the imputed righteousness of Christ; childlike joyful confidence in the certainty of justification and a far removed from . far removed from all sour legalism, but therefore no less thorough in the seriousness of sanctification; Inwardness of the secret intercourse with God, which prefers to lead a life in God with Christ, hidden from the world, but at the same time that priestly sense and that confessional courage, which also wants to go out into the world with the testimony of Christ for the salvation of souls and for the increase of the kingdom of God, combined with the genuine old Protestant sobriety, which allows itself to be tempted neither on the ways of sentimental asceticism nor on the self-made services, but' above all in faithful fulfillment of the divinely requested service.

and win souls; indeed, what we praise from the fathers of our Church: the manly strength and bravery, united with childlike softness and gentleness, the

The high seriousness of the contender, Christ, united with childlike cheerfulness and devotion, the always supporting and hoping love, the submissiveness to divine and human order, the zeal and the iron diligence, the steadfastness under the cross, the humility towards God and also towards people - all this was also found in him and characterized him for us as a faithful son of the church, in whom the spirit of Luther and the Reformers lived. And that is something great in our time!

Carl Friedrich Wilhelm Catenhusen was born on August 24, 1792 in Ratzeburg in the Duchy of Lauenburg. His father, a teacher at the Ratzeburg school for girls, was a pious, strictly legal man who encouraged him from an early age to fear God and to do good. Thus he was granted the high good of a simple, middle-class Christian education and the blessing of the same accompanied him throughout his entire life, for although his youth fell in a time when in Germany the confession before Christ was being held in thrall by the prevailing unbelief, he was not able to find his way to God.

was completely drowned out, he, like many others whom the Lord preserved in silence, was protected from the worst dangers of the soul by God's grace. Childlike faith in his God and Savior Jesus Christ and daily prayer to Him, deeply felt recognition that "only under His Savior's strong and high hand could he happily get through this life" and heartfelt confidence in Him lived from early on as the fruit of pious education in his soul. Initially destined for the merchant's profession, in which he also spent three years, an invincible inclination had led him back to the studies of the scientific career, and equipped with proficient knowledge, he could, after attending the schools of learning at Ratzeburg and later those at Ilfeld, enter the University of Göttingen in 1812. But his first intention was by no means theology. Natural inclination and talent rather directed him to the study of philology and antiquities, while theology, given the nationalism prevailing in it at that time, must have been more repulsive than attractive to him and also remained completely distant from him during the first years of his university studies. By chance a volume of Luther's works fell into his hands and the words of the German reformer, whom he had not known before, penetrated deeply into his soul, he could not get away from them. He was powerfully attracted by the image of the noble German man of God, whom he himself described as "a man of iron and steel in battle, full of humility toward God, full of fear of God, submissive to all divine and human order, full of love and fervor, full of faithfulness and goodness, full of devotion and sacrifice, serious yet cheerful, zealous yet prudent, active yet never sullen, manly yet childlike in all the circumstances of his life." That movement gave the young Catenhusen a decision for his profession and his future life, it awakened in him the resolution, which God's grace also helped him to carry out, to place his life at the service of God's word in the same loyalty and obedience; at the same time it gives the explanation for the sense in which he now studied theology and how he came to the theological direction, which he followed consistently throughout his life. His motto from the beginning was: "A theologian must learn everything, know everything, but only believe what stands the test of the divine word. Although he had only a short time at the university to study theology, for he left in 1815, and already one year later, in 1816, he was called into office as the second preacher of the city of Lauenburg, the zeal and iron diligence with which he studied theology and soon achieved significant scholarship in it (especially his thorough knowledge of Hebrew he had only acquired in office) is to be admired all the more. Above all, he devoted all his energy to the study of theology.

The first thing that mattered to him was to recognize the eternal truth that transcends all changes of time, and to gain a fairly certain knowledge of what was true. For whatever the general opinions of his time might be, what mattered to him above all was to recognize the eternal truth, which is above all changes of time, and to attain a quite certain knowledge of what the faith and the teachings of the holy apostles and all right-believing Christians who ever lived had been. He soon had to see himself completely rejected by the theology of his time, which so easily proved to be different from God's word, and so it is not surprising that he sought to study and live in the old fathers and especially Luther with a decided preference. With great sympathy he saw the new struggle and work of the spirits, which awoke in the last decades in the German evangelical theology, and with all the more heartfelt joy he welcomed the newly stirring life, the more it leaned towards the old eternal gospel and the faith of the fathers again; But never, not even in the latest events and turns in theology, did the right sobriety leave him, with which his eye, sharpened by God's Word, knew how to separate the erroneous from the true, even in the faithful and ecclesiastical theology of modern times. He recognized that we Lutheran Christians in this time have to fight for Hans and the altar, especially against modern faith, that there is a dispute not about individual doctrines, but about principles (principles). Therefore, as his most painful complaint was: "God's word and faith have left our German fatherland; Luther, although known by name to all, is known by only a few in his spirit and nature! - Thus the summa of his theological conviction was: "We must go back to Luther!"

(Conclusion follows.)

(Submitted.)

## The emigration of the Evangelical Lutheran Salzburg in the years 1731, 32 u. 33.

(continued)

Soon after the event already narrated, still in the autumn of 1731, the auxiliary troops requested by the emperor arrived. Six thousand men of infantry and cavalry poured into the country and penetrated everywhere, even into the most forgotten hiding places. Now the torment and suffering reached a tremendous height.

The soldiers took up quarters in the Lutheran houses, cursed and raved, robbed the wealthy of their best possessions and the poor of their last bread, broke open chests and cupboards and looted, searched for hidden treasures and robbed, and even the honor of women and virgins was not safe from their insolence.

If one considers that the soldiers of that time were not only much rougher and more violent than today, but also that they were under the delusion that God was pleased with the misery of the apostates from the Catholic Church, the misery of our poor co-religionists must seem exceedingly great. Therefore, it is easy to imagine that they mostly ended up begging as a result. And yet they were

supposed to pay their taxes and duties. If they lacked the means, the officials and henchmen came, confiscated their properties, took away their possessions, their household utensils; more than once an old man, a sick man, was thrown from his last earthly comfort, from his poor bed, with which the authorities paid off.

But "God is faithful, who does not let us be tempted beyond our ability, but makes the temptation come to an end so that we can bear it" (1 Cor. 10). By his miraculous government he made the days of tribulation easier for his own, even shorter, and that just by a part of the soldiers summoned as their tormentors and tormentors. Certainly, the reader will not be able to hear about this without emotion.

Among the imperial soldiers was the dragoon regiment "Prinz Eugen", which must have been recruited mostly in Protestant areas, because the majority of these dragoons were Lutherans. Of course, the Viennese had not thought of this, and the archbishop had not asked the soldiers about their faith. These Lutheran dragoons, as fierce and terrible as they might be against armed enemies, had no desire to harm a defenseless people, all the less so a people who confessed their own faith and had already been maltreated mercilessly enough for its sake. Rather, they secretly took care of the unfortunates as best they could. The teachers even often went into the middle of the families at night, read them a piece of the Holy Scriptures, where one was still saved. They even often went into the middle of the families at night, read them a piece of the Holy Scriptures, if such a piece had been saved, and interpreted it with heartfelt zeal, or otherwise held edifying conversations with them to instruct them about the ways of God and to refresh and uplift their weary hearts. Many a frightened, bearded rider would surround the children, take a smaller one on his lap and go through the Lutheran catechism with them. And the little ones, who at first had looked timidly at the man with the sword and his terrible beard, soon realized that he must have a milder heart than the creeping Jesuit, nestled with confidence around his knees and against his chest, and let themselves be schooled by him with childlike delight. It is also to the credit of the Catholic dragoons that, following the example of their Lutheran comrades, they were ashamed to wage war against unarmed men and also behaved properly.

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Thus, for the suffering, the dragoon's vault was a joyful sign, a star of consolation, an arm of refuge.

Of course, it did not take long. The archbishop found out about it and became very angry. He quickly sent couriers to Vienna and our brave dragoons were relieved. How reluctant one is to see these men of war with the peace and love of Christ under their armor depart from the Salzburgers!

The year began to draw to a close, and winter was already sending its harsh harbingers, when something came that the Lutherans themselves would not have wanted otherwise, but which now, when it came and how it came, seized the minds most violently.

At the beginning of November, the archbishop suddenly issued an emigration order throughout the country. In it, the Lutherans were called rebels and the Salt Union was called a treasonous group. And it said: "All inhabitants without moveable property, side workers, day laborers, servants of both sexes are to move across the border with sack and pack within 8 days; all workers at the archiepiscopal mines and salt works, on wooden trifts and smelting works are to be immediately dismissed from their service, forfeited any possible pardon, and are to avoid the country within 8 days; The burghers and craftsmen shall forfeit their burgher's and master's rights as perjurers, and if they do not have a house or grounds, they must leave within 8 days. All inhabitants with immovable property shall, according to the state of their property, enjoy a period of 1, 2 or 3 months to sell their property, but shall not keep more in service than a man of the same confession. All, however, these as well as those, shall, in case of loss of their property, liberty and life, respect the orders of the government. Incidentally, we reserve the right to call the ringleaders to account and to exclude them from the grace of emigration.

Our good brothers in faith were well acquainted with the idea of leaving for a dwelling place in a foreign land. But when the order to do so appeared from their former government, they felt in the depths of their minds what it meant to say goodbye forever to their native soil, the land of their father. Nor had they yet put their temporal affairs in order, and they were to take up the walking stick so soon. And winter was at the door; in rain showers, in snow flurries, in storms and frost, they were to travel across the barren meadows with their old, sick and children. And where to? To what safe destination, where the weary pilgrims would find rest and refreshment again? They were labeled as insurgents in the mandate and were called out for it everywhere, if that was believed, what Protestant prince would take in rebels?

Thus, the sudden mandate to emigrate caused general consternation and stupefaction. They stopped working, hurriedly ran to each other, tremblingly grasped each other's hands and looked at each other with disturbed glances. They ran around their homes, trying to salvage what could be salvaged from their homes, often reaching for insignificant things while disregarding the valuable ones. Fear and confusion reigned everywhere. Several days passed after the first deadline. The higher mountains were covered with their white winter clothing and the snow was already blowing from them into the valleys. Suddenly it became quiet, the adversaries withdrew, the torments ceased. The trembling hearts recover; they dare to bring a fervent plea before the archbishop that he may be merciful and extend the term to all until the return of spring. They trust that he will listen and go back to their usual activities.

So the 24th of November approaches and with it appears the archbishop's answer. But what a response! With wild shouting the imperial horsemen suddenly burst into the court of St. John to testify the defaulters. This was the signal for a general attack in the mountains. From all sides one heard cries of anguish and lamentations, to all sides one saw the driving swords of the soldiers flashing. Farmhands were driven from the plow and maidens from their cattle, without being able to greet their rulers, claim their wages, pack up their belongings and take them with them. Fathers and mothers were torn away from their screaming children, where the other spouse was Catholic and stayed behind. With loud weeping, master and servant fell into each other's arms, brother and sister embraced each other, even often where faith had separated them and made them hostile before.

But once the departure had begun, the breath of a higher power pervaded them, a holy enthusiasm pervaded their souls that they were martyrs of the Gospel. Even Catholics looked with amazement at the radiance of their faces, and some, driven by an irresistible urge, joined their procession. Whole villages rose up to go into exile, and soon the soldiers had only to ward them off, lest the capital should be too much inundated all at once.

At this point, I must also tell you, my dear readers, about a wonderful incident. It was already dark night when several hundred refugees were walking through the snow near Radstadt. They had lost their way and were searching with their feet to avoid falling into the abyss. The soldiers rode behind them to drive them back. Suddenly, a shining air phenomenon appeared above them, so that they saw the

near the bridge over the Ens River, but the pursuers were enveloped in thick darkness. Terrified, the soldiers stood still and shouted:



"With these is God or the devil, we do not want to have anything to do with them. We know who was with them!

We now accompany the first emigrants to the city of Salzburg. Here, however, they had a miserable time of it. The citizens had been told God knows what about them; they were considered true monsters, looked upon with disgust and treated with the most bitter scorn. They were given barns and stables to live in; without means of their own, most of them had to make do with meager bread, and many were deprived of a warming covering for their nakedness. And in this condition they were held out for several more days with the issuance of their passports. During these days the priests used all sorts of oratory and other shameful means to bring the apostates back into the fold of the Roman Church. With broken hearts, 36 fell away; but about 1000 persevered faithfully in all temptations.

Finally, towards the beginning of December, the longed-for hour arrived when they could embark on the Salzach. They scrambled to be the first in the ships. They called out a loud farewell to their, oh! in a double sense unforgettable home,- and swam down to Bavaria.

But for a long time the reader would like to know what the Protestant princes and the emperor did to "stop" the tyranny of the archbishop. The promised information shall be given to him here.

Already at the beginning of the persecution, in 1730, the men who had first been thrown into prison and chased across the border, Hans Lerchner and Veit Breme, and later several others, as actual representatives of the Lutheran party, had gone to Regensburg, had faithfully reported the appearances in Salzburg, and had fervently pleaded for help for their fellow believers. In Regensburg there were envoys from all the Protestant princes of Germany, who had to take care of the security of the Protestant church in the whole empire and especially of their fellow believers in the Catholic countries. The envoys of the Catholic princes of Germany were also in Regensburg.

On the part of the Protestants, the first message and request of the poor people of Salzburg were taken care of in the most appropriate manner. The archbishop was approached very seriously and the articles of the Peace of Westphalia were pointed out to him: "In all Catholic countries of Germany, those who convert to the Protestant Church should either enjoy freedom of their faith or be given a period of three years to emigrate, during which time they can dispose of their property without harm.

But in no case should they be pressed or tortured in any way." But the archbishop did not allow himself to be challenged in the least; he knew that: The people who are being protected are rebels, and the articles of the Peace of Westphalia do not apply to them. With this one pretext, he held the Protestant princes at bay, so that they could do nothing with all their serious and threatening ideas.

Now they turned to the German Emperor, Charles VI himself, who, as is well known, was still the head of the entire German Empire at that time. Repeatedly, they reverently but most urgently appealed to him to intervene with his imperial power and to uphold the laws of the empire. The Emperor, however, did nothing more than send several letters and later also his Vice-Chancellor to Salzburg, admonishing the Archbishop "not to transgress his duties as Imperial Prince in this matter. But whether this admonition was obeyed, he did not bother about it. Thus, the Protestant princes could not achieve anything with their sovereign and patron, despite all their work and efforts.

When the sudden emigration mandate appeared and was mercilessly enforced in the harsh winter time, they issued another concern to Salzburg: "According to the law, the emigrants would have to be given three years; if this did not happen, they could not stand for any consequences. But the answer was: "Once and for all, the people would be rebels and for them the law has no protection. However, out of special mercy, the goal of those who were settled would be extended until St. George, and two hundred of those who were not settled would be sent every 14 days.

But it was known in all places that the accusation of an outrage was only trickery and deceit. Therefore, the Protestants began to use counterviolence. In the Netherlands, several Catholic churches were locked up; in Prussia, Holstein, Hanover and Hesse, the Catholics were told that their monasteries and parishes would soon be abolished. Fear and trembling seized them; they sent representations and petitions to Salzburg, Vienna and Rome. In vain, the archbishop's mind was not bent, and the emperor and the pope, - they also had their reason why they closed their ears.

The only good that could be done to the unfortunate co-religionists was to secure their lives outside Salzburg. The Salzbund had already sent Peter Heldensteiner from Werfen and Nikolaus Forstreuter from St. Johann to find new places to live. It was the glorious King Frederick William of Prussia who promised them admission to his lands and provisions for their journey. In his province of Lithuania

large stretches had been deserted by war and plague; these he wanted to repopulate with them. - —

The new year 1732 renewed the old tribulations and terrors for our Dulder people in the mountains. The villages of the Lutherans were as if deserted, because their inhabitants were afraid and timid and hardly dared to leave their walls. And at home they were not allowed to sing a heart-rending song, to pray aloud a Lutheran morning and evening sacrifice, or to read to each other from the Holy Bible. They were not allowed to read the Holy Bible to each other. The soldiers threatened to throw fire into the house where anything Lutheran could be heard. Whoever failed to do so was put in chains and taken to the residence. There the bells were rung as soon as such chained rebels approached the soft area of the city, in order to inform the people of the arrival of new monsters. These were wrapped in blue cloaks, blindfolded, and led in as if to the place of execution. The people ran furiously beside the wagons, and uttered terrible imprecations against them. Then they were thrown into the vaults of Hohensalzburg. The best was completely full, where then one and the other died consumed by hunger, cold and grief.

But the inhuman heart of the papist pushers could still play all kinds of games with these poor confessors of Christ in order to make them waver. On the free height under the holes of the prisons bribed journeymen carpentered a wheel and wove a human body on it. But it was only a stuffed garment. The guards shouted to each other so strongly that it sounded in the ears of the prisoners: "He can't go in peace either, he converted too late, the devil won't let him go." The commander of the festivities had wooden figures made, dressed in the garments of sinners, and beheaded under the eyes of the incarcerated. When dawn broke, the gravedigger would pass by, singing songs of death and judgment in a hollow voice and complaining to the guards that he could not make enough graves. By such abominable dazzling works the cross-bearers were to be worn down completely and brought to apostasy. But they turned their souls in prayer to the heavenly source and became courageous to suffer death themselves for the sake of the gospel, because they had a certain conviction that through it they would stand gloriously in judgment.

Among these cruel farces there is also a performance which actually took place several weeks later, but which is to be added here. There, 300 newly arrived emigrants were led into a hall completely lined with black cloth and frequently sprinkled with blood. On the table lay a bare sword and to one side stood the judges, to the other several priests. The latter now turned all The Lutherans used all the persuasion they could muster to persuade them to deny their faith, threateningly pointing to the sword and the executioner. But even this difficult test was gloriously passed by the Spirit of Him who gives strength to the weary and power

to the powerless.

The archbishop did not allow anyone to be executed, so he must have been afraid of whom? But he had his defiant decision to Regensburg carried out. In 14 days, a platoon of unaccounted for people walked to the border. They walked outside in the battle of snow and storm, or over creaking ice rinks, and because the way was often blown away, here and there one slid down the rocks and found freedom and peace before his feet were beyond the land of tribulation.

Those who stayed behind, on the other hand, had to endure unspeakable hardships from crude landlords because of the rent, from the rigors of winter in unheated rooms, from the lack of food, etc.; also, not infrequently, the last of what one had collected for the journey was demanded as deduction fees. Then the priests asked mockingly how the Lutheran faith would suit them. They showed them a laughing future in case of conversion and let flashing coins run through their fingers. But it is a well-known fact that those who suffer for the sake of righteousness are usually timid and weak only in the beginning; with growing hardship they become more courageous and stronger. So here again the priests were amazed and ashamed to see their efforts in vain.

The trains of wanderers, despite the ban, grew larger and larger the farther they went. But how many of the saddest and most touching stories have happened along the way! Just a few of them.

A Lutheran woman had tied up her travel bundle. She took her child of 21 weeks in her arms once again and went out with him, handing over the travel bundle to her Catholic husband to keep until she came back. The husband waited a long time, but the woman did not come back.

A boy of 14 years of age had pegs driven under his nails by his relatives and had some of his limbs mutilated because of Weiler's heretical beliefs. Then they put a sword on his chest and gave him the choice of staying in the Catholic church or being pierced. The boy, however, quickly jumped through the door and hid himself under the troop of emigrants that was just passing by.

When a train passed by a court, a woman rushed out with a bloody hand. The man had cut off two of her fingers at the end.

A prisoner had been released from Hohensalzburg. It drove him once again back to his father's house to learn from the

to take leave of his own. God reward you for your good breeding," he said to his 92-year-old father, and he could not speak any longer for tears. The old man was weak with age and looked at him childishly; next to him, however, stood his Catholic brother with mocking laughter.

The courage of the soldiers was also active in an outrageous way. Those who would have liked to wait for the mild season to travel were usually told to leave; and those who wanted to get out of this place of atrocities at any cost were usually driven back with bayonets. For this reason, and in order to avoid the immense costs of departure, many fled.

Thus some 300 escaped over the Tyrsler mountains. Pregnant women climbed over the steep cliffs, weary old men were carried or pulled by their strong sons, children were tied on the backs of their parents and prayed when the gruesome precipices were ahead or the storm threatened to blow them down from the heights. And the prayer of the little ones was pleasing to the heavenly guardian; they all crossed over happily.

Many of those who emigrated in this year for the sake of their faith confessed afterwards that they were comforted in their knowledge, encouraged in their suffering, encouraged to stand firm and made strong for emigration, especially by Joseph Schaitberger, who was already mentioned at the beginning of this story. This honest disciple of the Lord sought to work from Nuremberg, where he had been staying since his expulsion in 1686, and to feed himself with wire drawing, by means of all kinds of teaching, admonishing and comforting letters to his persecuted fellow believers, which subsequently became the well-known "evangelical epistle". He also dared to return to his old home three times at great risk to his life. He was the instrument blessed in the hand of God for many thousands of his brothers in the Salzburg lands. But perhaps your sender will be able later on to give more details about the life of this faithful and enlightened confessor.

ask for support to build the church.

When the undersigned addresses his fellow believers with this urgent request in the name of his congregation, he considers it necessary to indicate the distressed situation of his congregation with a few words, so that the suspicion does not fall on it as if it wanted to make use of the so often claimed charity of its brothers without really being in need of it.

In the past, the members of my congregation belonged almost without exception to the local German congregation, which is Lutheran in name, but actually unorthodox, whose preacher belongs to the Maryland Synod and with it to the General Synod. "Since the Reformed who belonged to this congregation enjoyed, if not property rights, then otherwise the same rights as the Lutherans, the Lutheran confession in the doctrines of distinction had to remain as unknown as possible, and a school teacher, appointed there in the late year of 1852, was therefore assigned by the preacher first to explain the doctrines of distinction between Lutherans and Reformed, and later to teach religion according to the Lutheran doctrine.

Our little Lutheran catechism. Catechism was forbidden in the school. He could not understand this, and so after two months he was relieved, especially at the preacher's behest, and then the school was handed over to a reformed teacher. If some members of the congregation had already had doubts about their preacher and the whole congregation, these events had to make them fully aware of this. They protested against the removal of the orthodox Lutheran and the admission of the reformed school teacher and, since this protest was brusquely rejected, they formally disassociated themselves from that congregation. There were five of them who renounced, and others followed later. On an invitation received, Mr. P. Keyl of Baltimore visited them on Sun. Sexages. ago. Under his leadership a Lutheran church order was adopted. Under his leadership a Lutheran church order was adopted and a new congregation of orthodox confession was formed. During the summer, the congregation was served alternately by Father Nordmann and Father Sommer, and when the number of members had risen to 15, the undersigned was appointed as their pastor. At present we hold our services in the Courthouse, but since we cannot stay here for long and are convinced that the Ivine confession of our church will become more and more popular in this city, we have decided, with God's help, to build our own little church this summer. Our circumstances are not very encouraging, the number of our members is small, our forces are limited, since we do not have any well-to-do among us, and besides, the majority of us have been almost continuously burdened with church building for a long series of years. Not so long ago, the English and German Lutherans built a large church in community, the Germans contributing abundantly in the hope of having equal rights to the church. Later they were disappointed and received the promise of adequate compensation if they would build a church for themselves. The construction was begun, the compensation remained outside and only with heavy sacrifices was the however beautiful and stately church completed 2-1/2 years ago, it, which now my parishioners must once again look at with their backs out of love for the orthodox confession.

But we go to work anew, trusting in the help of God, who may strengthen our hands and guide the hearts of our brothers to extend their helping hand to us, as we consider it our duty to do the same for them in his time. All to the praise of the Lord and to the ban of His kingdom:

A plot of land has already been purchased for \$400 and the amount covered by signatures, payable this year. The cost of the building will be close to O2000.

We request any contributions to be sent to the address:

Ncv. F- I. Biltz.

Cumberland, Md, Feb 23, 1854.

## Prospectus.

The undersigned intends to publish a collection of church music, titled: "*Cantica Sacra*", to be published on subscription. In this collection he hopes to provide the church with a selection of the most exquisite and popular German and English four-part

chorales.

The aim is to provide a hymnal which, with regard to the verses, will be appropriate to the various Lutheran hymnals now in use in this country and, approaching the style of singing of Luther's time, will be more in keeping with the actual character of Lutheran worship.

The rhythm of the German chant will distinguish this work from all others of its kind in our church in this country. The excellent and famous collection of old, German, rhythmic church music by Dr. F. Layriz, Germany, is to be used as the basis for the German part of this collection. Most, if not all, of the German chorales, which it will be necessary to include in this collection, will be selected by the undersigned with great care from the said collection of Dr. F. Layriz. And so that the English part, as well as the German, may correspond as much as possible to the peculiar character of Lutheran worship, the undersigned will secure the help of knowledgeable and discerning members of the church to make the selection from the various known English music collections.

The work will contain three to four hundred chorales, along with an appendix of psalmody and other choice musical pieces. German and English words from the usual hymnals will be set to all pieces, if possible. There will also be a short instruction in the beginning of the art of singing, as well as a systematic table of verse types, according to which each chorale will be designated and its verse type recognized. Instead of the round notes, the seven character notes are chosen for this book, because it is believed that these will generally find more approval.

#### Conditions.

The book, as soon as printed, will be delivered postage paid to subscribers at the following places: namely, Canton and Columbus, Ohio; Fort Wayne, Indiana; St. Louis, Mo. and New-York, Philadelphia and Baltimore.

The price of subscribers is 75 cents each and H8. 00 a dozen, payable when the books are delivered.

As soon as a sufficient number of subscribers will be sent in to cover the costs, the book will be promoted for printing.

All preachers and other friends of the improvement of our church singing are respectfully requested to present this matter to their congregations and singing societies and to support it, so that the necessary orders may be collected and sent in as soon as possible.

Canton, Ohio, January 1, 1854.

Z. 2- Fast, Lutheran preacher.

### **The St. Louis District Pastoral Conference.**

holds its next meetings April 21 and the following days at Chester Ill.

It is to be expressed the wish that the conferences be attended more diligently by the members concerned.

Hence the request to the honorable gentlemen and brothers of the conference to take an active part by their appearance at the meetings and not to let themselves be prevented from doing so without necessity.

In such cases, however, absentees are expected to at least apologize by letter.

I. A.

F. W. Holls d.z. Secr.

## Ecclesiastical message.

After Fr. Gräbner, as pastor of the evang. luth. St. Peters-Gemeinde in Macomb Co., Mich., me yet a second call from a through him collected evang. luth. congregation in and n. m. Mr. Clemens, Mich., so was the same on Sunday Sexagesima (den 19. Februar,) auf Anordnung des Herrn Vice- pastors Dr. W. Sinner von dem Unterzeichneten bei dieser Gemeinde in sein Amt eingeführt.

May the merciful God and Father of our Lord Jesus Christ, who has so far bestowed His blessing on the work of this dear brother, continue to see him laid up and also found this church through him and build it up for eternal life!

The address of the dear brother is:

Nev. 71  
Mrcomü <7c>.

G. Schaller, P.

NoLloics. O.

## To the message.

A second issue of the first volume of Martyrs of the Lutheran Church has already been published. At the same time, I would like to take the liberty of making the following remark in order to avoid any misunderstanding. In the invitation to subscribe to the second volume, it says towards the end: "Whoever subscribes to the second volume right at the beginning receives the issue at 10 cents, and at this price also receives the issues of the first volume. The opinion is that such a person also receives the issues of the first volume at this price, namely 10 cents, so that he also receives the first volume at the cheap price of 50 cents, like those who subscribed to it right at the beginning." H. Fick.

## Call to the Young Men's Associations.

All already existing youth associations of the Lutheran Church ung. Augsburg' Confession, are requested to send their addresses as soon as possible to the secretary of the local association, Mr. Oerf /tiricrc/en, your o/ K- oO. (7. 0. it. IOu/Lcc? : 81 M., to then receive important messages.

St. Louis, 6 Mar; 1851. at the local young people's meeting  
2. p. Beyer.

## Display

With reference to the announcement of the founding of a Bible Society contained in No. 6, Volume 10, of the "Lutheran" and with reference to the statutes of this society just announced there, it is hereby announced that the Bibles from Germany have now arrived and are being sold here in St. Louis at the following prices:

- 1.) complete bible, large octavo, with large print, u. good printing paper, each --- HO 80 & better
  - 2.) dcsgl. desgl. desgl. Paper, any -90
  - 3.) dcsgl. desgl. desgl. with gilt edges and pressed lid, each ---150
  - 4.) desgl. desgl. desgl. vellum paper very strongly bound in leather, each 30
  - 5.) desgl. small octavo, printing paper, each --- 60
  - 6.) desgl. dcsgl. vellum paper with gold culture ceilings gilding, each --- 50
  - 7.) New Testaments, large octavo, very strong in leather bound, each --- 30
- These are Bibles, in which the Apocrypha are included, from the most famous Dr. Hopf's edition, all already and durably bound in readers, with excellent paper and excellent printing.
- Any inquiries, orders, etc. are requested at the address of the undersigned agent.
- It is also noted that the amount must be sent in cash before hand for orders, and only in exceptional cases could a credit be granted for a short time if the company itself still has to make payments to Germany.
- St. Louis the 1ten March 1851. O. Ernst,  
Agent and treasurer of the association  
your o/ IDvci. O. D. it. il uki/te/-,

8t. Do "is,  
L/8.

## Receipt and thanks.

With heartfelt thanks to God and the benevolent givers, I certify to have received four ant for my support 5 dollars from the Young Bercin at Cleveland.  
Fort Wayne Seminar. H. Dörmann.

With thanks to God and the benevolent donors, I hereby declare that I have received support from Mr. Hattstädt's Young Men's Association H 10, from Mr. Past. Hattstädt, Mr. Beyer and Mr. Reisig there H 2, and from Mr. Kalbleisch in St. Louis K 00 for memer support.  
Conc. Coll. on 25 Feb. 1854 Johann M. M o l l-

## Receipt and thanks.

With heartfelt thanks to God and the benevolent donors, I hereby certify H 1 25 collected by Mr. Past. Kühn in Enklid, Ohio, from the wedding of Mr. Finkcnmaier.  
May the gracious and merciful God sweep you up in spiritual and physical matters. .  
Fort Wayne the 18th of February 1854 Joh. Kon. Lu d. M o l l

With heartfelt thanks to God and you mild Gcbcr bcschcinigen we hiemit to our support ert old to have from Hrn. Past. Sauer H5 00, by ^rn. Vornhotd H 1 <B, by Mr. Fr. Schunmacher H 2 00.

May God richly repay the kind Gbcrn with heavenly and earthly goods.

Hugo and Otto Hanser.

## Get

a. to the Synodal-Casse: from the St. Johannis Gemeinde of the Hm. Past.  
Engraver in Whitely Co. ves. 1 50 " Mr. H. W. Runer in Chicago, Ills. -- '4 00  
from its L. L. Petri (veineidc in Hnntington, Ja. 1 50 " Mr. H. W. Runer in Chicago, Ills. -- '4 00  
Addendum to the travel expenses of Mr. President of the Citygemcuwe to Watertown, Wis. -1 50  
ErivS of verlan: len Synodal reports in Freistadt and Kirchbain, Wis. -----110  
by Mr. Past. Günther-----100

b. To S y n o d a l - M i s s i o n s - C a s s e: by Mr. Past Strikter --- ' 50  
" of the Zion congregation of Mr. Past. Hackel in Jesscrson Co. Mo. - - - 0 65 " Mr. Zehn Tröger through Mr. Past. Detzer - 5 00 " of the Oiemeinde of Mr. Past. H. Fick .in Bremen  
to the landaukant for the Indians -4 90  
"Members of the congregation of the Rev. Eirich in Enester, Ills. -----4 00  
namely:  
Fr. Höck, H. Welgel>"", Chrn. Wegcner, H. Allmeyer, F. Allmeyer, Allmeyer new, Chr. Wiebusch, H. Göhrs, II- 50 Cts.  
of Mr. Past. Stinten and his congregation in Logansport, Ves. -----10 00  
by Mr. Past. Brauer at the wedding of Mr. Fr. Barhning collected-- -515  
from the congregation of Mr. Past. Fürbringer in Freistadt, Wis. - - - 5 60  
" whose community in Kirchhain2 -----287  
" Mr. H. Meier in Dhoaukie-----60  
Collection in a reading round that. ---92  
From N. N. there-----1 00  
the congregations of Mr. Past. Günther in Ccdarburg and Gratton Wis----- 600  
c. for the maintenance of theConcordia collcge: by Mr. Franz Schnhniacher -----100  
" the verw-woman Pahlmann-----200  
both members of the congregation of Mr. Past. Klintenberg.  
from the congregation of Mr. Past. Fürbringer in Freistadt, Wis. -----1130  
" whose municipality in Kirchhain2 -----50  
N^ N. in Milwankie, Wis-----50.  
from Mr. Fricbr. Lange in Eeraburg--100  
--- Past. Günther, -----200  
for the maintenance of Mr. Prof.:  
"1. For poor students and scholars at Concordia College and Seminary: " from the Young Men's Association in Buffalo for Stud. Paul Beyer -----6 00  
by Mr. Andr. Heinz for the student Hochmuth 12 00 " " Scheer by Mr. Past. E. Nieocl -1 00

from the widow Dietrich in Milwankie --25  
 Mr. Strode that. ----2 00  
 from Mr. Esters ----3 00  
 of Mr. Zrnk in Mr. Past. Schliepsiekö Gemeinder --200  
 1 pig at 185  
 10 bunches of grain,  
 7 Potatoes,  
 from an unnamed person:  
 6 bunches of potatoes,  
 4 chickens.  
 e. to the Concordia-Collcgeban: by Hrn. Past. Stücken and his congregation in  
 Logansport, Yes. ----10 00  
 " N, N-in Milwankie ----50

For the student R eimann:  
 for the student Ludwig L och n er:

F. W. Barthel, Cassirer.

## Paid

e 8th Jabrg. the HH. Hermann Decker (- 50 Cts.), Chr. Joltz  
 9. Hermann Decker, Christ-Foltz, Frie- rich Kapelle, Christoh Metz (50 C.)  
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 Milwau- kie, Friedr. Milbradt, Friedr. Pape, Past. Ninnenschneider, H. W. Rin'er (8 Er), Heiur. Sievers, Schurmachers- 50 C.), A. Schetz, H. Lhics, Waldenhorst.

In Germany' appeared just now and we expect Exemplarc by the end of this monthS: E. W. G. Keyl's,  
 Pastor of St. Paul's Lutheran Parish in Baltimore,

## Catechism - Interpretation

from Dr. Luther's writings and -the symbolic books, 1st main part, (450 pages) Price Philadelphia, Decbr. 15 53.

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 West - corner of Fourth & Wood streets.

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Melodies of German church hymns after Dr. Friedrich Layritz ....

Addendum to this

The same with the appendix35

Several copies of the following books and others yet to be published are available:  
 Also

Sermon preached on Easter Day, 1851, at St. Louis, Mo. by Pros. C. F. W. Walther . 5  
 His sermon on 1 Thess. 4, 1 - 7: The exhortation of the holy apostle to be more and more complete. Apostle to become more and more complete ... -

His sermon on 1 John 2:19: Why should and can the belief that the true church is actually invisible and scattered over the whole world not lead us to leave the  
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**Printed by M. Niedner L" Co,**

Northwest corner of Third and Pine Streets.

# Year 10, St. Louis, Mo. 28 March 1854, No. 16.

(Submitted by Dr. u. Prof. Sihler.)

## The Honorable Ministry of the Lutheran Synod of Ohio, Western District.

About 1-1/2 years ago, certain complaints from some members of the congregation of Pastor Husmann by the English Lutheran pastor of this place reached the then President of the Western District Synod of Ohio, Mr. Professor Lehmann, whom the complainants asked for a pastor. The latter, without asking Father Husmann about it by letter, nor seeing the president of our synod about it, immediately turned to a student of the seminary in Columbus, named Lemcke, and told him to go here and accept the calling of these people. However, he, who was immediately filled with suspicion as to whether these alleged complaints were well-founded, rejected this offer and decided to leave Columbus and study for a while at our seminary in Fort Wayne. Professor Lehmann made the same request to the Jewish student A. Strauß, who had been at the seminary in Columbus for about a year, and he accepted and came here immediately. At the instigation of Fr. Husmann a

A meeting of the complainants, Mr. Strauss, that English Lutheran pastor and a part of the church council of Husmann's congregation was organized, at which those complaints proved to be absolutely null and groundless, false and fabricated, so that their authors had to fall silent and become ashamed, and even Strauss, in an apparent zeal for truth and justice, uttered the words against those false accusers: "Dear brothers, I must tell you that it was a cursed and maligned spirit of the Rotten that drove you!" If such words had come from a sincere heart and had not been a mere play-acting declamation, Mr. Strauss would not, of course, have allowed himself to get involved with these people any further, but would rather have admonished them in a Christian manner to make remorseful amends to Mr. Husmann and to return to the congregation in a spirit of repentance. Instead, he did the opposite and proved that his disgust for the attitude of these people was pure hypocrisy. He really accepted them as members of the congregation, after he had obtained a profession from some other people, who were also already connected with the Husmann congregation through communion.

which, however, they should remain his dear church children-

Some time later it happened that the English Lutheran pastor in Fort Wayne asked him to preach German in his church, which he had no right and no profession to do, because some of his parishioners wanted it, who knew the German language and, as speech-loving Americans and good Athenians, liked to hear something new again. This happened and was repeated several times later, and it seemed as if he wanted to establish a kind of opposition congregation here.

When I found this out, I went out to him with Professor Crämer and we told him that it was against God's order to establish a kind of counter-congregation here in Fort Wayne, since God had established a faithful preaching ministry for 16 years and had gathered a faithful congregation around it, which would only lead to manifold damage and confusion of the consciences, since such people would easily run to him who would not like to suffer the punishing word of God and the church discipline in our congregation. At the same time, I asked him, if people who complained about me came to him, to come to me with them so that the complaints could be heard face to face.

This he promised to do and declared that it would be



was against his conscience to establish a new church here in Fort Wayne. Although this statement gave us hope that his previous proceedings were more the result of rapturous ignorance than of ill will, we were not a little affected by a boastful boast of Mr. Strauss, who casually said to us: "he has preached the gospel in all the Oriental languages.

Strauss was also seriously and fraternally admonished and warned several times by the above-mentioned student Lemke, who had studied with him in Columbus, not to get involved in the establishment of an opposition congregation in Fort Wayne; and since here, too, his mind and conscience became convinced of the injustice of such an undertaking, he promised not to do it.

But the one who did not keep his word, neither to this friend of his nor to me, was Mr. Strauss. He did not come to me with a single complainant in order to make himself clear to him and me, the defendant; and assuming that none of these people had wanted to come to me with him, it would still have been his duty to tell me so that I would have gone with him to the complainant. On the contrary, he did not find it against his conscience to play the spiritual demagogue anew, and after a German sermon in the English-Lutheran church to utter all kinds of hypocritical declamations, such as "he would rather eat bread and salt with those whom Father Sihler had treated unjustly than leave them.

He also allowed it to happen without objection that some of his already won followers ran around partly with notorious drunkards and churchless rationalists, partly with still ignorant and because of penal sermons, church discipline and confession registration to me adverse-minded fellow church members of my congregation to gather the signatures of the same for the formation of a so-called Lutheran congregation and for the appointment of Mr. Strauss, which then also succeeded,

All this dishonest behavior of Mr. Strauss, who was now no longer caught in the rapturous folly, now moved the student Köstering, who knew Strauss from Germany and had come with him over sea, to break his previous silence and to inform me that Strauss, as an assistant of Fr. Gräber in Meiderich near Duisburg, in the service of the so-called inner mission, had embezzled missionary funds, had also behaved very dishonestly and lying in other ways, and had been sent away by Father Gräber, since he could not gain any conviction that Strauß had sincerely repented, and that his unchristian behavior had also caused great annoyance in the congregation.

The author of this article is of the opinion that the people of the Catholic Church believed the hypocritical repentance of Strauß more than the judgment of Father Gräber; however, since Strauß now acts in this way, he is revealed as an unrepentant hypocrite, and he may and will no longer cover up his former sin.

I now asked Mr. Köstering, who had always appeared to us as an open and sincere character, on his conscience, whether he could also prove this accusation of Mr. Strauss by incontrovertible testimonies from Germany, and since he answered in the affirmative, I declared that I would make this announcement publicly known to my congregation and all other listeners after the Sunday service, so that the moral reprehensibility of Mr. Strauss's person would deter those from him who might suspect the injustice of the cause, i.e., the formation of these so-called new religious movements. i. the formation of this so-called new Lutheran congregation.

Before this publication took place, however, Mr. Köstering went out to Strauß once more, asked him in the most earnest terms to desist from his work of injustice, and finally did not conceal from him what was in store for him if he persisted in his evil ways, namely that his disgrace would be revealed.

But this warning was also in vain; and since Mr. Köstering informed me of the fruitlessness of his efforts, the public announcement and warning against this man took place, at the same time with an instruction from and according to God's Word, partly about the untruthfulness and injustice of the matter that Strauß had taken into his hands, partly about the reprehensibility of the procedure, how he had proceeded, and partly about his moral incompetence in general, on the basis of 1 Tim. 3. 7.

I hope that no sensible and conscientious reader of The Lutheran will disapprove of my not covering up what God has uncovered; for this publication was required partly by the honor of God, whose holy name has been so often dishonored and misused in this work of darkness; partly from my own conscience, which I would necessarily have violated by cowardly and carnal sparing of this sufficiently reported and admonished and yet continuing in his wickedness harmful to himself and others; partly from the love of neighbor, in order to warn at least simple-minded and sincere people of his hypocrisy and flattery, or to tear them out of his web of lies again and to show them not only the injustice of the matter but also the reprehensibility of the person and its contradiction to 1 Tim. 3, 2. 7; 4, 12 and Tit. 1, 6 - 8; partly finally from the soul of this person so miserably seduced by the devil himself, to whose growing ruin I would have contributed through silence and would have denied him the opportunity to repent, if God wanted.

However, since I was very keen to learn from Deutsch

In order to obtain documentary evidence of the life and character of this proselyte in my own country, I wrote, together with Father Husmann, to Father Gräber at Meiderich near Duisburg in Rhenish Prussia. Gräber at Meiderich near Duisburg in Rhine Prussia,

with whom Strauss had been an assistant in the service of the so-called "inner mission" before his resettlement in America, and asked him, at the same time, to acquaint him with the motives of our request and the present situation in our relationship with Strauss - a letter which, written without any personal irritation, contains essentially the same thing that I wrote to Professor Lehmann, the President, and the copy of which is available to the Ohio Synod for inspection at any time.

A few months later we received an answer written by Father Gräber and signed by him and Father Dr. Wortmann, Superintendent of the Duisburg District Synod, and authenticated by two official seals, from which, to our horror, an even greater moral depravity and especially a person completely consumed by the spirit of lies was revealed in the proselyte A. Strauß. However, since this answer is too long to be included here verbatim, only the most important part may be mentioned here.

The two priests confirm first of all, about which we had also inquired in particular, that Strauss had indeed "used for himself" the gifts for the poor collected in the Bible lessons, but at the same time claimed that he had also given of his own to the poor.

"Incidentally"-the writer, S. P. Gräber, continues-"I do not attach great importance to this point. But as far as his lying nature is concerned, it is terrible beyond all measure, so that it has often filled me with horror. For example Strauss had told us: "he was 31 years old, had been a rabbi for 10 years, had made a trip to Jerusalem, actually had a fortune of 200,000 florins; his father, however, had disinherited him in his will because of his Christianity; now the matter of his fortune was still pending; the will was in the hands of his friends in Frankfurt; he had a rich brother, a rabbi in Brussels, and a very wealthy and benevolent sister; he had been persecuted by the Jews because of his Christianity, had been very severely physically maltreated, from which he had been dangerously ill for a long time, and to escape these persecutions, he had been sent to Duisburg, etc., etc. etc.

When Father Gräber received news about this from the Jewish missionary Poper in Frankfurt, who had informed the ostrich, these assertions proved to be lies and Father Gräber continues: "The information is more than sufficient to document the bottomless lies of the ostrich as such. What has been told is only a few, both of the quantity of his lies and of the magnitude of them.

## 123

Countless other things he purely invented and lied about and told as true; indeed, I dare say that soon every word he spoke was a lie. The difference between lies and truth was completely lost on his conscience; he had gotten so into lying that he lied about the most useless things, even where he could expect no advantage from it, just to brag, to interest, to be able to say something; yes, he lied about his great wealth, his journey to Jerusalem, his persecutions, etc., in the Bible studies that he held regularly, with prayer and song. One must be amazed at how it was possible for him to do so, especially when he made such vehement declamations against lying and deceiving.

When Father Gräber, after receiving the report from Frankfurt, seriously reproached him for his terrible lies, he initially wanted to talk his way out of this and that. But when he did not succeed, he "had to fall silent \*) and did not have a single word to justify himself on any point.

When Fr. Gräber held up the terrible ruin of his heart to him with sharp and serious words in order to bring him to a remorseful realization, he nevertheless remained cold and obdurate, and only when he heard that his work and his earnings in Meiderich and Mühlheim were completely over did he weep tears of pity, ask for forgiveness and promise to do everything that Fr. Gräber demanded in order to regain his trust. Fr. Gräber now asked him to openly and honestly reveal himself to a man in the community who had the trust of both of them, named Joh. Bechmann, and to submit his life story to him in three weeks.

"He did -the letter continues- neither the one nor the other, proof enough that his apparent repentance was only new hypocrisy."

He was, of course, sent away, and prowled around the neighborhood, where he sometimes "played the penitent and remorsefully broken."

Finally, however, in order to probably get rid of him completely from Germany, they agreed with his former teacher, the Jewish missionary Poper in Frankfurt, who provided most of the money for it, to send this lying journeyman to America, which unfortunately, God be lamented, is also Germany's cloak and its impurity in brain-burning people agitators, God-denying newspaper writers, corrupt lawyers, drunken students, deserters, thieves, swindlers, etc., etc., etc., etc. etc.

The same silencing also occurred when Mr. Köstering later here, in the presence of our and his own leaders, reproached him for his terrible lying, which finally opened the eyes of his local followers.

so that it would only be a small retaliation for these excellent articles if the Americans once sent several shiploads of rattlesnakes over to Germany.

But since the conscience of the benefactors and senders of the ostrich was beating, he could, after his resettlement, take up his former role as a spiritual actor and *speechmaker* on the holy ground of the church with great eagerness, so they came, strangely enough, to the half-measure rule, to let him, who was known as a lie master, to issue the following reverse (bill): "that he will not use this money (50 Thlr. prß. Oour.), that he will not use it for any other purpose than to travel to America, that he will not himself seek to procure any service in the vineyard of the Lord, and if he should be encouraged or requested from any side to accept such a service, that he will immediately confess to the authority having to award the service" (however, a strange unfamiliarity with the local ecclesiastical circumstances) "openly and honestly" (difficult to assume from an ostrich) "how unfaithful he has been; that he wants to make an open confession to the clergyman of the city or region where he will stay, or in case there is a missionary to the Jews nearby, at the first opportunity, and submit to his spiritual advice; that he wants to write to me at least every 3 months and in his first letter name the clergyman or missionary to whom he opened himself." In response to Strauss' question whether he was not allowed to enter a spiritual seminary, Fr. Gräber replied, "that he was not allowed to do so, because that would be the beginning of his seeking a ministry in the vineyard of the Lord."

So Strauß left for America with Köstering, who knew nothing of this reversal, the latter with the definite intention of going to the seminary in Fort Wayne, where a friend and compatriot of his was studying. When he arrived in New York, however, he let himself be persuaded by Father Stohlmann to go to the seminary in Columbus, where Strauß accompanied him; and Professor Lehmann immediately accepted them into the seminary without hesitation.

Strauß thus broke his solemn "promise, sealed with a handshake in Father Gräber's hands, as before the face of God," which he had made in that personally written and signed reverse, not to take any step at all to enter the service of the church.

When we, Fr. Husmann and I, had received the testimony from Germany about Strauss (in which, among other things, it was also stated that Fr. Graeber's "firm resolution was not to let Strauss rest in peace in America and, if he entered the preaching ministry, to issue a public warning against him in the German ecclesiastical papers"), the first step was, of course, that we publicly read to our congregations after the service was completed.

Of course, the followers of Strauss could not remain indifferent and those in the city demanded the letter, which I, however, did not think it good to give out of my hands, but declared that I would come to them accompanied by my church council, read it out to them and grant them insight into it, also show them the official seals, so that they then, in view of this testimony, demanded that Mr.

Strauss be held accountable. This proposal of mine was accepted; but when we arrived at the appointed place, the leaders of the Straussians said that all sorts of loose people had joined in and that there was some trouble. I therefore suggested that the meeting be held in our school building, which they did not accept, but wanted to hold the meeting on another day, which has not yet come. The other step that was taken was to send a verbatim copy of this testimony against Strauß to the President of the Western District Synod, Prof. Lehmann, with the request that an investigation against Strauß be initiated at least as soon as possible, while at the same time informing him of the historical course of this whole affair and of everything that had been done to restrain the man from the work of injustice.

The reply to this submission was that he (the President) could not do anything, but would have to postpone the investigation of the sacks until the next meeting of the Western District of the Synod of Ohio (a little over 2 months later); he himself "could not tear himself away to investigate a matter on the spot, which he was not authorized to decide, according to their ministerial order; moreover, Fr. P. Gräber and Wortmann were not known to him, which is why their testimony should first be duly and carefully considered.

This answer, as every sensible church-minded reader will feel and recognize with me, was very regrettable and gave little good hope for the later decision of the synod.

For it is undeniably clear from this answer:

1. that this business appeared to the President to be quite insignificant; for if he really could not come himself, he could nevertheless instruct his geographically neighboring fellow ministers, with the help of the local English Lutheran pastor, who also belongs to the Synod of Ohio, to make an early investigation on the spot and to inquire into the nature of our (Fr. Husmann's and my) complaint and to confront us with Strauss and his, which we would have been willing to do; for what did the Synod want in the end, without such a previous investigation, since plaintiff and his family are the same?

and defendant faced each other, judge from a distance?

2. that therefore the President had very little to do with the fact whether Mr. Strauss, for two months longer, perhaps only served the mutinous separatists, whom he had attracted to himself with lies and deceit, with Word and Sacrament, and in the end gave Christ's Body and Blood in Holy Communion to those who, like him, were in obvious rebellion against both and, according to the judgment of the divine Word, were already in secret banishment;

3. that the President had an unfounded and unreasonable doubt against the twofold testimony of the Superintendent P. Wortmann of Duisburg and P. Gräber against Strauß, signed and sealed with an official seal. And why? Because, unfortunately, without a (favorable) testimony of these two men for Strauß, with whom he had been in the service of the "inner mission" before his departure to America, he had negligently enough accepted him into the seminary. Could it take anything away from its fine weighty content in favor of Ses I. Brother Strauss? Or could even the most perceptive of the loving fathers of the Ohio Synod produce from this testimony any misgivings about the persons and dispositions of the two witnesses, which had granted his first son, the licensed Strauss, a desirable hiding place? -Not therefore.

As little earnestness and zeal for God's glory and the salvation of the church as has just been proved, this answer of the Lord Praeses betrayed, and as little hope for a thorough unpartisan investigation and decision it contained, it pleased him nevertheless to close it with a brilliant phrase, which thus reads; "May the Lord enlighten us all in this matter with His Spirit and reveal His counsel, and give us childlike humility, but also joyful courage of faith, that we may forget ourselves in it and seek His glory alone Amen!"

I call these words a phrase, not in the sense as if the President wrote them down in conscious hypocrisy, after nothing factually satisfying had preceded, which let hope for a scriptural settlement of the matter, but in the sense that the writer deceives himself in it. For what was the need for a special enlightenment of the Holy Spirit in this nothing less than complicated matter, since it has long since been settled by clear scriptural passages, indeed only a mediocre ordinary legal understanding, in the case of

The President claims not to have excluded Strauss without certificates from Germany, but they could not have been issued by official persons at the time of his departure from Germany. Earlier ones, however, and moreover from Pnvat persons, could not possibly satisfy his conscience about Strauss' moral qualification for admission to the seminary. Incidentally, it is certain that he admitted Mr. Köstering to the seminary without any moral credentials.

What effort of "childlike humility but also joyful faith" was required here, where it was not a matter of a difficult fight against the devil and the world, but only on the basis of the facts at hand? What effort of "childlike humility, but also joyful faith" was required here, where it was not necessary to fight a difficult battle against the devil and the world, but only to pass a just judgment according to God's Word on the basis of the available facts?

The time of the synod now approached and Mr. Strauß set out, as did one of the leaders †) of his followers at that time, a former communion companion of my congregation and a rejected enemy of the confession registration, which, contrary to his desire and inclination at that time, had helped him to a somewhat more accurate recognition of himself and his sins.

At this synodal meeting in Lancaster, O., the Strauss matter was indeed heard, but we plaintiffs, Pastor Husmann and I, were not informed of the result of this hearing, but waited in vain from week to week for an answer; only this we learned, that His Honor, Mr. Strauss, had returned from the synod in good spirits and still had his hands on the people, and that no commission would be sent here from the synod to investigate the matter on the spot.

I finally wrote to the President and asked whether our complaint had been discussed at the Synod and, in particular, whether the testimony against Strauss of Germany had been communicated.

On August 6 - on May 20 and the following days the synodal assembly had already taken place - I received the following answer from the secretary of the synod, Father Albrecht:

"First of all, I have to answer you that your "Testimony and Accusation", as well as the testimony of the Superintendent Dr. Wortmann and Father Gräber from Germany, was read out both before the Committee and in the Ministerial Meeting of Prof. Lehmann. And for your further satisfaction, I am sharing with you the following excerpt from our ministerial negotiations on the relevant point:

"Thursday morning 8 o'clock" ! "The accusations of Messrs. Sihler and Husmann" (pastors, then, we do not seem to be in the eyes of the Ohio Synod, Western District, and yet only as such had we brought suit) "against Candidate Strauss were again taken into consideration, and now that all the testimonies available in regard to the whole matter had been thoroughly examined, seriously and without prejudice considered and discussed in several meetings, the Ministry finally came to the following decision.

†) By the way, this man has been aware of the lying nature of the honorable Strauss for months, as in general the role of this spiritual actor and demagogue is already played out here in the city, and only the people in the country, out of God's righteous judgment, are still entangled in his web of lies, as in the snares of Satan,

"Resolved, That this ministry has faithfully and conscientiously investigated and considered the accusations of Messrs. Sihler, Husmann and Bartholomew" (with whose accusation, by the way, ours has nothing to do) "according to all available writings and

testimonies, with earnest prayer and supplication, and has come to the almost unanimous conviction that the Evangelical Lutheran St. John's congregation in Fort Wayne is by no means deserving of the name Rotte, etc., that the same is founded on proper! That the accusations against Mr. Strauss, that he is an open and deliberate liar, have no basis in reality, but that he has committed many things in his lifetime out of weakness, imprudence and haste, which he feels compelled to repent of. The Ministry has been sufficiently convinced of the correctness of this verdict, since even the plaintiff present (A. Bartholomew) unconditionally retracted his accusation."

Thus far the proceedings of the Minister The withdrawal of the charges against Mr. Strauss by A. Bartholomew, mentioned above, took place on May 25, the previous resolution having been adopted on the 26th. Mr. A. Bartholomew, however, sent another telegraphic dispatch from Columbus to the Ministry on that day, in which he indicates that he feels urged to insist on his earlier charges.

Respectfully yours

L. Albrecht, Secretair.

But what is one to make of this decision of the Ministry of the Western District of the Ohio Synod, I ask every intelligent and discerning reader of the Lutheran who is not biased by any party interest, but is a healthy son of the church? But I will withhold my summary judgment and first present the individual pieces of this decision to the reader.

1, There it says now first (the spread entrance may, who has desire, read above) "the Evangelical Lutheran St. John's congregation to Fort Wayne does not deserve the name "Rotte" at all and is founded on proper way."

As far as the name "Rotte" is concerned, I have neither ever used it verbally nor mentioned it anywhere in my indictment, but have only used the expressions: Separatists, loose bunch, followers of Mr. Strauss and the like. But if someone else has called these little people a mob, then such people did not accuse Strauss and his followers at the synod; so what is the point of rejecting an expression in the above decision that has not been used at all? With regard to the "proper way in which the congregation is founded," there is no evidence that could satisfy the conscience of the plaintiff. Father Husmann and I-who, I hope, are not notorious for being forgers of lies-submit a faithful historical report of how Strauss acted here, how faithlessly and in breach of his word he acted, and request a proper investigation. And what does this consist of? that the Honorable Ministry does not accept the oral self-testimony along with all sorts of declamatory concoctions of the present

I would be very interested to hear how, without such an investigation, which did not take place and was not even considered to have taken place, the Honorable Ministry could have become so certain that the so-called "investigation" of the "pastor" was not possible. I would be very eager to hear how, without such an investigation, which did not take place and was not even considered necessary, the honorable ministry could be so certain that the so-called "community" was founded "in an orderly manner. This conclusion, hasty and unjustified in any case, which of course declares P. Husmann and me to be liars or fools, proves sufficiently how little sense or love of justice the Honorable Ministry had in such a conclusion. Ministry had been in such a conclusion and that to doubt the "earnest prayer and adherence" of which they boast before and during the investigation is hardly a sin of the judging spirit; for if this had taken place in fact and in truth, the good Lord would have saved them from such reckless and unjust conduct.

Since, however, from this wise, soon to be said, foolish decision, it irrefutably emerges that the Honorable Ministry does not know at all what "the proper way" is for the foundation of a new Lutheran congregation in a city where there is already a legal believer. Since it emerges irrefutably from this wise and soon to be said foolish decision that the Honorable Ministry does not even know "the proper way" to found a new Lutheran congregation in a city where a true-believing congregation already exists, it is permitted, perhaps for the benefit of this and that reader, to provide the necessary information about this.

The "ordinary way" is the one that 1, is according to the word of God; 2, serves the church community; 3, is done in amicable agreement with the existing congregation; and 4, is caused by local circumstances.

ad 1., St. Paul, who as an apostle had the authority to preach the gospel everywhere, nevertheless expressly says Rom. 15, 20. that he was "especially careful to preach the gospel where Christ's name was not known, so that he would not build on someone else's foundation". If, then, the apostle already kept such a rule at a time when the church was also only planted through his ministry, how much more does this rule apply in the already planted and ordered church, that where the Lord has already established his orthodox preaching ministry through the ordinary calling of orthodox Christians (Lutherans), no one has the right and power to also administer the preaching ministry in the same place and, accordingly, to take hold of another's ministry; and Lutherans, according to the name, who induced such a person to do so because, e.g., the Carimonies or the Lutheran Churches were not known to them, are not allowed to do so. Lutherans who would cause such a person to do this because they did not like the carimonies or other things in the existing congregation would undeniably sin against the saying: "Be diligent to keep unity in the Spirit through the bond of peace" (Eph. 4, 3) and instead cause divisions against 1 Cor. 1, 12. 3, 4, so that one part of the Lutherans would cling to this teacher and the other to that teacher,

This, however, will:

ad 2. In this way, the common welfare of the church is not only not promoted, but rather hindered, and contrary to the mind and love of Christ, his spiritual body, the church, is not built, but torn apart; for by such disorderly ways hatred, wrath, strife, discord, envy, contempt, judging, lying, slander, arrogance, and other works of the flesh are powerfully strengthened, and the united and confessionally faithful cooperation of outward and inward gifts and powers for the preservation and propagation of Christ's church is hindered; and where, as, e.g., here in and at Fort Wayne, the church is not built, but torn asunder, the spiritual body of Christ is not built. here in and near Fort Wayne, the new so-called congregations have arisen in hostile opposition to the already existing ones, some souls, namely the instigator and voice leader, will suffer irreparable eternal damage.

ad 3 and 4, If, however, local conditions, e.g. expansion of a city, rapidly increasing population through masses of Lutheran immigrants, perhaps from the same regions of the German fatherland, make it impossible for one pastor to serve them all, for one church to contain them, then it would of course be most beautiful if they nevertheless all formed a congregation together and only one church were built and an assistant preacher appointed; however, it would also be permissible if the newly arrived, but in peaceful and friendly agreement with the already existing congregation, were to receive the Holy Communion in another part of the city. However, it would also be permissible if the newcomers, but in peaceful and friendly agreement with the already existing congregation, were to preach the holy word in another part of the city. The newcomers were allowed, however, to establish the holy preaching ministry among themselves in another part of the city in peaceful and friendly agreement with the already existing congregation and to form their own congregation. And if this congregation appointed a faithful, doctrinal and blameless minister, then, even if the new congregation had a completely different form than the older one, for example, in Carimonia, church fellowship could still take place between the two on the basis of the same ecclesiastical confession, except that it would be necessary, depending on the location of the two churches, to divide the city area between them by certain boundary lines according to streets, so that disorder and confusion would not break in.

These, then, in brief, would be the guiding principles for the formation of a new Lutheran congregation alongside an old one, and this alone is "the proper way."-But since it has not gone thus in any part here, the Venerable Ministry of the Synod of Ohio, Western District, can see clearly enough from this that what it calls the "proper way" is not so, but the "disorderly way" of self-will, arrogance, opposition to right ecclesiastical order, and in the best case, ignorance and the unseemly transference of civil conditions to the ecclesiastical sphere.

The second part of this ministerial decision, which was born so hard after several days of labor, as it seems, reads: "that the accusations against Mr. Strauss, that he is an open and deliberate liar, etc., have no basis in reality. \*) have no basis in reality, but nevertheless he has committed many things in his lifetime out of weakness, imprudence and haste, which he feels compelled to repent.

Here, the interested reader may recall the heavy, officially certified and sealed twofold testimony of the Superintendent Dr. Wortmann and of Fr. Gräber from Germany, which has been reported above in detail, and in which they testify, according to duty and conscience, to Strauss as a wilful, deliberate liar, indeed as a person completely consumed by the spirit of lies, who no longer even knows when he is lying, and who, immediately after his arrival in America, so shamefully and unfaithfully broke his promise, made verbally and in writing before God's face, not to take a single step to enter the service of the church.

The secretary of the synod writes above that this testimony of Germany was read out in the meeting of the ministry by Professor Lehmann, the present president, and he wrote to me, as mentioned above, that this testimony must "first be duly and maturely considered."

With this strange: etc. one cannot help having one's "special" thoughts, be it about the lack of understanding or moral seriousness in the venerable ministry, since it looks rather trivial,

I now ask the Honorable Ministry, as in the face of the entire Lutheran Church here: What then did this "proper and mature consideration" consist of, that as a result of it the absolution of S. Strauss from those serious accusations took place in the saying: "That the accusations against Mr. Strauss, that he is an open and deliberate liar, have no basis in reality?"

Did the President himself write to Father Gräber about Strauß, when he distrusted my beginnings, and receive a retraction of his testimony against Strauß?

Answer: No! Because then he would have hardly failed to send me a copy of this retraction as soon as possible, which would have possibly justified his dear brother Strauß, at least with regard to his behavior in Germany, but would have portrayed Father Gräber as a lying or imbecilic person.

Or have any credible and unimpeachable eye and ear witnesses from Germany from those congregations appeared before the honorable ministry, orally or in writing, who have invalidated the officially authenticated and sealed testimony of those two pastors with victorious counter-arguments in favor of Strauss? Answer: No! although even in such a case those original witnesses would have had to be heard anew, as natural legal reason teaches of itself.

Now what happened, then, whereby the Honorable Ministry became firmly and certainly convinced in its conscience "that the accusations against Mr. Strauss, that he is a manifest and deliberate liar, have no foundation in reality?"-Answer: Nothing legal and thorough, for if that leader of the Straussians at that time had declared himself, partly verbally and partly in writing, also in the name of his comrades, most resolutely in favor of Mr. Strauss, as the paragon of all truthfulness, loyalty and reliability, then it would be impossible for such partisan testimony to cancel out that official testimony against Strauss in the conscience of the Ministry, since the latter, moreover, could have no certainty in its conscience that the Straussian followers were in the right against our congregations. The latter, moreover, could not be certain in its conscience that Strauss's supporters were in the right against our communities, since it had unfortunately, unconscionably, not ordered an investigation on the spot.

So what was the value - I ask every morally honest person of some legal understanding, he does not need to be a Christian at all, nor to have a special enlightenment of the Holy Spirit - what was the value under such circumstances, according to truth and right, also of the best testimony of those party people for their party head at that time, in order to make that testimony against him from Germany to zero? Answer: Nothing.

By what, then, asked once again, was the Honorable Ministry finally assured in its conscience and undoubtedly certain that that twofold officially authenticated and high



The witness against Strauß was a lie and slander, but the dear brother Strauß was "in reality not a blatant and deliberate liar?"

In fact, nothing else remains but that the honorable ministry, as the model of an impartial church court, on the testimony of the accused in his own cause, which he naturally pronounced for himself, acquitted him and declared those two pastors from Germany liars.

From the conclusion of that excellent verdict of these unbiased, highly enlightened judges, who approached this matter with such "earnest prayer and supplication"-from this conclusion, in which it is stated "that he (Strauss) committed many things in his lifetime out of weakness, imprudence and haste, From this it is evident that the ministry naturally held against him that official testimony and the serious charge of deliberate deceitfulness, namely also his written commitment not to enter the service of the church; Nevertheless, it is just as clear from this that . Strauß has flatly denied this accusation and his obligation, and has withdrawn with his sins only to the realm of general human weakness and frailty; and since he is an arch-actor and declamator and also has a few tears 2c. undeniably at his disposal, the honorable ministry, however, has the gift of being able to make a good impression on him. Since he is an arch-actor and some tears are undeniably at his disposal, but the honorable ministry is not particularly equipped with the gift of discerning spirits, but seems to be very richly endowed with a general love of humanity-no matter how much it disputes the honor of God and the salvation of the church-it is not surprising that dear Brother Strauss of the Church has been so much in love with him, that it has acquitted, absolved, and discharged dear Brother Strauss of that accusation of willful, wanton lying, but has thereby plunged itself all the more terribly into God's judgment, which will find the iniquity of the unjust judges, if they do not seriously and thoroughly repent and revoke their unjust judgment, in its own time. - Finally, however, in the face of the Lutheran Church, I declare this acquittal of the Honorable Minister of the Synod of Ohio, Western District, 1, to be ungodly and unchristian; 2, to be contrary to one's conscience, inasmuch as it is supposed to be bound in God's word; 3, to be unjust and unlawful, even according to the common sense of the law; 4, to be most harmful and soul-destroying to the acquitted himself and his followers.

1, I declare this verdict ungodly and unchristian because it is straightforwardly against God's word, namely in several respects, namely a., concerning the procedure, since God speaks 3 Mos. 19, 15. "You shall not do wrong in court;" likewise 5 Mos. 1, 17. "You shall not look at a person in court," against which the honorable ministry sinned twofold by calling the I. Br. Strauß with purist, but we two local plaintiffs and the

b, concerning the accused; for 1 Tim. 3 and Tit. 1 it is expressly said, "a bishop should be blameless, irreproachable, holy and just, and have a good testimony even before those who are outside, and how much more before those who are within the church and belong to its servants;] he should be an example to the faithful [in all kinds of virtue, thus certainly also in truthfulness].

2. I declare this judgment to be contrary to one's own conscience, insofar as this is supposed to be bound and caught in God's word, because the members of the ministry did not pay attention to the above and similar serious and weighty words of God in their investigation, as already proven, and thereby proved that in this they feared neither God nor his word, and decidedly made themselves complicit in foreign sins.

3. I declare this verdict to be unjust and unlawful, even according to the common understanding of the law: a, because no on-site investigation was ordered, without which the synod could not possibly clarify the situation! b, because no confrontation of the plaintiffs and the defendant took place! c, because the highly incriminating double, officially authenticated and sealed testimony of those two German pastors against Strauss was considered null and without any legal ground the accused was believed, but that testimony was not; d, because accordingly, since Strauss was found "in reality not to be an obvious and deliberate liar", we both local plaintiffs and the two German witnesses, from a very simple conclusion, were declared to be liars and falsifiers.

4, I declare this verdict to be most harmful and soul-destroying for the acquitted person himself and his followers, because both have been deprived of the opportunity for righteous repentance and conversion, and both have been strengthened in their evil nature.

It is indeed frightening that by such a declaration of righteousness of the honorable ministry such an ungodly liar is confirmed in his office, to whom God says: Ps. 50.16, 17. "Why do you proclaim my rights and take my covenant into your mouth, when you hate discipline and throw my words behind you? and that he still absolves such and gives the Holy Communion to those who eat and drink it with him for judgment; it is no less atrocious and shameful-and surely the ministry could not have acted more lovelessly and hardheartedly against the wretched man caught and led in the ropes of the father of lies-that the honorable ministry, as of itself, acts in the same way as the honorable ministry. Ministry, as if of its own accord, did everything possible to keep him from repentant self-knowledge and repentant conversion, but rather to strengthen him in his godless lying, while inwardly despising and ridiculing them as unclear imbeciles or unjust judges. In the end, it is extremely sad and pitiful that the honorable ministry, through that judgment, has entangled the rural community - because, as I said, its role in the city is played out - even deeper and more firmly in this man's web of lies and has thus contributed powerfully to corrupting people's souls.

That in this judgment of mine on that decision of this Ministry and on its ecclesiastically dishonorable, indeed unlawful, attitude revealed therein, I have not found the one or ones who are exceptional....

It is self-evident that the people who were against this unjust verdict, although they should have insisted that their name be written in the minutes when they protested against this verdict. In view of this decision of the honorable ministry, may these hopefully sincere souls, by God's grace, gain a deeper and sharper insight into the corrupt state of the same and, with disregard for all human

considerations, seriously consider in conscience, according to God's word, whether they can remain in this rotten swamp with dry trees any longer with an unharmed conscience, thus without danger to their own souls, if these ministers do not make a general repentance from the bottom up. They should not only revoke their individual unjust judgment and first order an impartial investigation of this action on the spot, but in general renounce their unconfessional, loose and frivolous conduct in office, which has already been reproached to them many times in the "Lutheran"; For as long as they use the ecclesiastical confession only as a figurehead, as it were, but continue to carry on their unionist, unconfessional, frivolous practice behind it, they can all the less be recognized by Lutheran bodies that are faithful to doctrine and practice, but must be made obvious as perverters of the church, so that every sincere but ignorant Lutheran may beware of them.

Would that at least the Eastern District of the Ohio Synod, which in the recent expulsion of three unworthy members has shown such laudable Christian earnestness and zeal for God's honor and the good of the church \*) In view of that unjust and reprehensible ministerial decision of the Western District in favor of the lying Strauss, who would thus also remain in communion with him (the eastern district), he should raise a firm protest against it and insist on an impartial investigation on the spot, so that he does not make himself partially responsible for the guilt of the western district by remaining silent.

Finally, I testify before God and with a good conscience that no dishonest partisan motives and no personal hatred either against the poor unfortunate ostrich or against the Western District Synod of Ohio, but only zeal for God's honor and the benefit and piety of the church have driven me to publish this whole matter. For as far as the unfortunate ostrich is concerned, it has done no harm to my congregation, through God's preservation, in that not a single actual member of my congregation has fallen to it; and even if a whole bunch had joined it, the congregation had only gained by such loss, and in that the pus had been expelled by the broken open ulcer, the body had become all the healthier as a result. With regard to that synodal district, however, I do not harbor any hostile feelings against it even now; and although it is unfortunately apparent that no thorough change of heart has taken place in it, and although it is certain that by far the majority of the synodal members have hardly understood (let alone acted upon it) partly what the office of a true and faithful pastor and pastoral caretaker is, and partly what their standing together and working together in a synodal association is.

\*) Unfortunately, the same cannot be said of the northern district, which about three years ago received as a synodal member a man whom its former congregation had removed from office for drunkenness, and against whom it had received a warning from a pastor of our synod.

It is my sincere heartfelt wish that, if it is possible, the Western Synodal District of Ohio, whose synodal reports hardly bear witness to life, progress and movement, will, by thorough repentance and putting away all unrighteousness, attain to a righteous being in Christ Jesus and a truly ecclesiastical attitude and way of acting. It should then certainly be a true joy of our hearts to recognize them as brothers, and if not in a synodal union, then at least in a community of faith and confession, to build and defend the church of the Lord together from the same basis and toward the same goal and in the same way. God help us to do this for the sake of Christ. Amen.-

(For the Lutheran.)

## **From the life of the priest Flattich.**

(All from the Süddeutsche Originellen.)

(Continued.)

A priest once asked a woman if she had such a Bible and read it diligently; yes, she answered, we have enough Bibles, we do not lack them. But not true, replied the priest, there is a lack of reading and even more a lack of obedience, otherwise you could not boast so much about your Bibles. If it were enough for true Christianity to have many Bibles, then the people who trade in Bibles must be the best Christians.

You don't have to be so anxious about the letter," someone replied to a priest, who was driving him in with God's word. The priest then asked the clever man: "If someone owed 3000 thalers and said it doesn't matter if it's a zero or more, they don't count for anything, let's cross them out and I'll give you 3 thalers, tell me, would you be satisfied with that? I would thank you, said the man asked, I would probably insist on my whole 3000 thalers. Now look," said the priest, "God will keep his word and will not let up one letter.

To another who also did not want to know anything about the letter, but only about the "spirit" of the Bible, a priest gave the good advice that he should have some book white paper bound and printed on the title: Spirit of the Bible; he would not have any letters in it at all.

Once someone said, who wanted to say something special and yet knew nothing: It is a wonderful thought: man is immortal! as it is called in the song (of miserable memory): Joy, because we, we all are immortal! On it another said quite dryly the devil is also immortal.

Someone asked an acquaintance why he did not join a Lutheran congregation, since he also wanted to be a Lutheran. Well," replied the other: We are here in a stable country, everyone can do what he wants! Then you must also put up with it, said the former, if someone gives you a good slap in the face on the open road without further ado. The man of freedom said: Let someone come to me, he should think of it! Now see, replied the latter, so you fight with your Do you think that the great God will let you go unpunished if you make freedom the lid of wickedness? - —

## **What do our confessions teach about the Antichrist?**

As we have heard, some have been surprised that we have printed the report of the proceedings of the Leipzig Conference without any corrective remarks, especially that passage in it where the very leaders of this "Lutheran" Conference deny that the Pope is the Antichrist. In order not to be suspected by silence as if we too had fallen away from this teaching of our Lutheran Church, we share here some passages of our symbols in which the Pope is expressly called the Antichrist, the "real true Antichrist. We do this by publicly and solemnly professing this doctrine, even declaring that we recognize this revelation of the Antichrist to be a major benefit of the entire work of the Reformation.

Thus it is written in the Schmalkaldic Articles: "St. Jerome writes that the priests of Alexandria ruled the church all and in common, and so did the apostles, and after that all the bishops in all Christendom, until the pope raised his head above them all. This piece shows tremendously that he is the right (versus) Entechrist or Widerchrist, who has set himself above and against Christ and exalted himself, because he does not want to let the Christians be blessed without his power, which is nothing, not ordered or commanded by God. This actually means to set oneself above God and against God, as St. Paul says in 2 Thess. 2. Nevertheless, neither the Turk nor Tartar do this, as they are great enemies of the Christians, but let whoever wants to believe in Christ, and take bodily interest and obedience from the Christians, but the Pope does not want to let them believe, but says: "Let one be obedient to him, and then one will be saved. We do not want to do that, or die over it in God's name ... Therefore, as little as we can worship the devil himself for a lord or god, so little can we suffer his apostle, the pope or entechrist, to be head or lord in his regiment. For to lie and murder, to corrupt body and soul forever, that is his papal regiment proper." (Second Part, Fourth Article: "On the Papacy.")

Furthermore, it is said there: "Thus all the vices, which are prophesied in the holy scriptures about the Antichrist, rhyme with the kingdom of the pope and his members. For Paul, in painting the Antichrist in 2 Thessalonians 2, calls him an adversary of Christ," and so on. In the following, all the characteristics of the Antichrist given in this passage will be demonstrated in the case of the Pabst

and added to this.

Since this is the case, all Christians should take great care not to participate in such ungodly teachings, blasphemy and unjust despotism, but should depart from the pope and his members or followers, as from the kingdom of Antichrist, and curse it, as Christ commanded. (1st appendix: "On the Power and Supremacy of the Pope.")

Already in the Apology it says: "All Christians should learn that such a Papist Mass is a terrible idolatry. But such idolatry remains in the world as long as the Antichrist reigns and remains; For as in Israel a false worship was made with Baal, even unrighteous worship was made under the appearance of the worship which God had ordained, so Antichrist also made a false worship in the churches out of the supper of Christ, and yet as God nevertheless preserved his church, that is, some saints, under Israel and Judah, so God nevertheless preserved his church, that is, some saints, under the papacy, so that the Christian church has not entirely perished. Although the Antichrist will remain with his false worship until Christ the Lord comes publicly and judges, all Christians should be warned to beware of such idolatry. (Of the masses for the dead.)

Whoever considers these testimonies and is heartily attached to our church and its doctrine will hopefully not let himself be bribed by the name and the high reputation of such a numerous "Lutheran" conference as the Leipzig one was, for it is not newer theologians who have the right to determine what should now be Lutheran, but as much as the newer ones now accept the old Lutheran confession, so much do they have the right to call themselves Lutheran.

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### **How knowledgeable the Jesuits are about the Bible.**

In the history of the Bohemian persecutions we find the following story. When once there was a dispute about whether man could "become and be certain of his state of grace," the coined Jesuits quoted the biblical verse from the Vulgate (the Latin Bible confirmed by the pope): "*Nescit homo an odio vel amore dignus*. (Eccles. Sal. 9,1.) But when they were asked where these words were? the godly gentlemen got into no small embarrassment. The other answered stammering: "If I am not mistaken, in the letter to Timothy." When several laughed at this, the baron of Budowa exclaimed: "You donkey, you want to teach me the way to salvation, you do not even know such a saying in the holy Bible book? (Kistor. psrseeut. Vollem, kok. 235.)

gloriously sealed by God.

much, if it is serious, says St. Jacob c. 5. 16." (Oons. MteborZensia i.e. spiritual

Church news.

Highly worthy Mr. Praeses!

May the dear Lord Jesus Christ bless our brother with his dear congregation to the glory of His name. Amen.

With respect, your

H. Wichmann. Pomeroy, March 13, 1854.

.. S-..

^5-... IM SW-JN

### Receipt and thanks.

May the Giver of all good gifts bless the lenient givers for this gift according to His promise spiritually and bodily and sustain them in the zeal of good works

Fort Wayne d. Feb. 15, 1854, Jo h-Mi ch. H ahn.

Receipt and thanks.

I received from several of my friends in St. Louis in support of me in the seminary here on March 11, H8.00.

May the faithful God, according to His gracious promises, abundantly repay these gifts of love with temporal and eternal goods.

H. Jungel. Fort Wayne, March 13, 1854.

**Receipt and thanks.**

Heartily thanking God and the benevolent givers, I certify to have received for my maintenance in the Fort Wayne Seminary:

Through Mr. Past. Föhlinger from several

friends . . . . . tz|2 25

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May the faithful God, according to His promise, repay the lenient givers abundantly here in time and there in eternity.

Fort Wayne d. March 8. 1854.

W m. Engelbert.

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## **Year 10, St. Louis, Mon. 11 April 1854, No. 17.**

### **How do people in Germany talk about the teachings of the Evangelical Lutheran Synod of Missouri, Ohio and other States from?**

Since the readers have recently had to hear several voices from the old fatherland, which seem to state that our Synod is only ill-regarded on the other side of the sea, it might well be right for them to hear other voices from there, which testify that there is a not insignificant number of German theologians, who at least recognize the doctrine of our Synod as the genuine Lutheran and biblical one with great joy. We hope that this will give us ample consolation for the disfavor with which our conduct in the matter of the Buffalo Synod has been judged here and there; for this concerns our life, but the decisive judgment concerns our doctrine. As firmly as we are convinced that our opponents as well as our friends cannot justly punish our conduct, it is important for us that both must at least leave our doctrine untouched. We know and confess that we cannot stand before God with our lives, but we boast of our teachings before God and man. Here we remember Luther's words: "Summa, my doctrine is the main piece, the I defy not only princes and kings, but also all devils, and have nothing else that keeps my heart, strengthens it, makes it cheerful and the longer the more defiant. The other part, my life and personal being, I know well myself that it is sinful and not defiant: I am a poor sinner, and let my enemies be like holy angels. Happy for them, if they can keep it! Not that I want to be such before the world and the unbelievers, but before God and his dear Christians. I will also be from the world, and I am, so much so that they shall not be worthy to dissolve my shoes; neither shall they hinder me with the truth, that I live or do too near to anyone before the world, as I will well hinder them. In short, I am no one too humble and no one too arrogant, just as St. Paul says: "I can be arrogant and also be humble, I can lack and also have enough! Phil. 2, 3. For the sake of my doctrine I am much, much, much too proud, stiff and proud for the devil, emperor, king, ruler and all the world; but for the sake of my life I am also humble and subject to every child. Whoever has not known this, let him hear it now." (Answer to the King's blasphemy in England. XIX, 510. 511.)

Let the reader hear, then, how one in German

tion about our doctrine. The book published by our synod, "The Voice of our Church in the Question of Church and Ministry," has given the German theologians the opportunity to speak out about this.

This is how the review of the above-mentioned writing of our synod reads in the "Leipziger Repertorium der deutschen und ausländischen Literatur. Published with the cooperation of the University of Leipzig by Dr. E. G. Gersdorf.

"While our German brethren are moving over to America in order to establish an asylum of a physical kind there, America is in a position to help and advise the Evangelical Lutheran Church in the German mother country. It was in the days after the Leipzig Conference that Professor Walther from St. Louis visited the German fatherland once again, and on this occasion took note of the sad slackening of Protestant consciousness and of the morbid phenomena in the church area there. Church and ministry had occupied the conference and yet had not been brought to a secure conclusion, perhaps because - with all recognition of the honest will of that conference - more was reconstituted than actually developed historically. And it soon became evident that the evangelical church of America, under a thousand storms, tribulations, deceptions, and



The first time, the first disappointments were born anew, presently more aware of their paternal inheritance than the children of the cradle. This prompted Prof. Walther to publish the present work, which appeared as: "A collection of testimonies on this question (of church and ministry) from the confessional writings of the Evangelical Lutheran Church and from the private writings of orthodox teachers of the same. They find not the subjective expression and imprint of a single man, but presented by the German Evangelical Lutheran Synod of Missouri, Ohio and other states as a testimony of their faith. Walther, as the organ of that community, therefore says right at the beginning of his preface: "We, the members of the German Evangelical Lutheran Synod of Missouri, Ohio and other states. Synod of Missouri, Ohio, and other states, hold ourselves convinced that the Lutherans are now ambivalent about the important doctrines of church and ministry and what is immediately connected therewith, comes from departing and deviating from the doctrines laid down in the public confessions of our church and developed in the private writings of its orthodox teachers." A development as of something hitherto omitted, or an elucidation as of something hitherto hidden or unconscious, is not needed by those questions only at the present time. . The treasure has been won and fully achieved in the struggle of the 16th century. Thus Walther does not want to bring something new, but the old anew. However, this writing appears at the same time and at first as a justification against the denigration which the Lutheran Church of America experienced through Pastor Grabau in Buffalo (p. VI). Nevertheless, it is a rich and glorious gift for us, which revives and ignites our evangelical consciousness in the Lutheran spirit, and mainly deals only with the sources of difference of the pending questions, in the good and not unfounded confidence that any misunderstandings and obscurities, which are to be put on the account of the aphoristic, will soon be cleared up by a coherent illumination. The character of a firm and certain man is expressed in the words: "We have not modeled the teachings of our church after our circumstances, but have arranged them after the teachings of our church" (p. IX), a word which is to be held up as a mirror to our German predecessors of the various army camps. The book is divided into two parts, 1. of the church, and 2. of the sacred office of preaching or parish ministry. The form is that of theses, to each of which are appended the corresponding testimonies of the Doctors of the Church. In order to overlook the material content of the work, we will add the individual theses here. \*)

So much for the theses. The treatment of them is one of the purposes to revive the evangelical-apostolic-Lutheran consciousness.

\*) Here the theses of the book follow word for word in the review. D. R. d. L.

It is completely corresponding to the original, and deserves to be imitated also with respect to other important and related subjects. We can only wish the most general dissemination to the well-furnished work. Ao.

A review in the "Darmstädter theologischen Literaturblatt, redigirt von Dr. K. Zimmermann" reads as follows.

"Since in our days the question of church and ministry is often discussed among Lutheran theologians, it is certainly a timely and worthy undertaking of Professor Walther that he has written this compendium with great diligence and sent it across the sea. His book divides itself into two parts, the first of which deals with the church, the other with the sacred office of preaching or parish ministry. The organization of the book is as follows: First, the theses given below are stated, followed by 1) the proof from God's Word, 2) the testimonies of the church in its public confessions, and 3) the testimonies of the church in the private writings of its teachers. Among the latter are Luther, Melancthon, Joh. Gerhard, Quenstedt, I. G. Baier, Chemnitz, B. Meisner, Balth. Menzer, Hülsemann, Dannhauer, Pol. Lyser, Ludwig Dunte, Heshusius, F. Balduin, I. B. Carpzov, Joh. Wigand, M. Flacius, Calov, Nik. Selnecker, Kromeyer, I. Conrad Goebel, Sal. Devling and others. The well-read author also takes into account the sayings of the church fathers, here and there also church songs and other writings of a public character, e.g. catechisms of later times, p. 87. The cited excerpts are all given for good reasons in German translation with the original text enclosed below. The testimonies from writings of Greek church fathers are mostly given in Latin translation in the notes. The theses, printed in rough type, are as follows: Of the Church I. Thesis †)

It goes without saying that the strictest Lutheranism prevails in this book. It says, for example, on page 128: "Whoever knows that his pastor teaches Zwinglian, he should avoid him and deprive himself of the sacrament before he should receive it from him, yes, even before he dies and suffers everything because of it.

"And in sum, that I come from this piece, it is frightening to me to hear that in the same churches or at the same altar both parts should fetch and receive the same Sacrament, and one part should believe that it receives vain bread and wine; but the other part believe that it receives the true Body and Blood of Christ. And I often doubt whether it is to be believed that a preacher or pastor could be so obdurate and malicious, and keep silent about this, and let both parts go on like this, each in his delusion that they received the same sacrament, each according to his faith 2c. But if there is one, he must have a heart that is harder than the other.

†) Here also follow the theses of the book printed in full. D. R. d. L.

is not stone, steel and demant, he must certainly be an apostle of wrath, because Turks and Jews 'are much better, who deny our

Sacrament and freely confess; for thus we remain unconcealed by them and fall into no idolatry. But these fellows would have to be the right high arch-devils, who give only vain bread and wine and leave nothing for the body and blood of Christ, and so miserably deceived. That would be too hot and too tender; God will strike in a short time. Therefore, whoever has such preachers or assures himself of them, let him be warned against them, as against the bodily devil himself."

Similar and much stronger passages against the Zwinglians can be found in the book, but these alone will suffice to show how firm Luther was in his convictions, which, by the way, is known to everyone without that....

Although many Lutheran theologians of our time have adopted a milder attitude and practice, no Lutheran preacher should leave unread this instructive book, which is worth reading for its historical content alone. It delves into the Scriptures, into the Church Fathers, into the testimonies of the most important teachers of our church, and shows us with holy seriousness, to our embarrassment, how many times one has deviated from the teachings of the Lutheran church as a result of the so-called Enlightenment. Thus, we would like to especially recommend to your attention what is taught with regard to the congregation's conferral of the office of preaching as the holder of all church authority or the key, since among us the congregations usually have nothing more to say about it when filling the pastorates. Furthermore, the doctrine of ordination is to be heeded, which ecclesiastical usage is not found at all in many Lutheran regional churches, as far as we know, while e.g. Gerhardt teaches p. 345: "As far as ordination is concerned, it is not necessary by virtue of a divine commandment, nor does the nature of the office of preacher depend on it, nor does it impose a certain character, as the papists dream (hence Rufinus in the first book of his Church History in the 10th chapter about the King of the Ions). (Hence Rufinus, in the first book of his Ecclesiastical History, in the tenth chapter, writes of the king of the Iberians that he became the apostle of his people, while he was still unofficiated); nevertheless, it is a useful use for the sake of the outmoded custom of the church and for the sake of the glorious memories that it gives, and therefore it is by no means to be rejected, or to be omitted without reason. For it can be seen from the histories and letters of the apostles and from church history that the apostles themselves and their closest successors observed this custom, that a ruler in the name of the presbytery ordained the church servants lawfully elected by the church by the laying on of hands and public prayers. Much less is it absolutely and necessarily necessary that three bishops be present at the ordination."

[Whoever wants to come to clarity and certainty of faith about the principles of the doctrine of church, office, key authority, church order and the like, should read this book, which has the merit of having brought out and brought to light the treasures of wisdom and knowledge, which lie buried for so many in the dusty writings of our divinely learned fathers. Finally, we note that the book has been very beautifully and well printed by the German publishing house. There are very few printing errors.

(Submitted.)

## **A visit to Shebahyonk, Mich, among the red brothers.**

When you dear readers of The Lutheran see the above heading, you will be pleased to learn something certain and certain about your dear brethren among the Indians; I will therefore, as much as I can, give you this time a truthful account of those living at Shebahyonk.

It was on Friday morning, November 4 of this year, after the usual preachers' conference at Frankenmuth had been decided, when four of its members, Pastor Clöter, Missionaries Mießler and Nöder, and the undersigned, together with the interpreter Gruet, accompanied the burning missionary Pastor Auch to Shebahyonk, in order to prepare the execution of a plan long since made by our last synodal assembly, concerning the merging of the two mission stations of Shebahyonk and Bethany into a single station. The beautiful bells of Frankenmuth had already invited the congregation to the usual morning service, when we all began our long arduous ride on small Indian ponies. With God's help, we wanted to reach Sibiwaiing today, so we hurried our horses through the forest trails. Farm after farm, even the two picturesquely situated towns of Tuscola and Vassy on the Cass River, disappeared from our sight and noon saw us gathered 18 miles from Frankenmuth in the log barn of an English farmer. Here we provided our frugal ponies with some straw and welsh grain and, after refreshing ourselves at the hospitable table of our host, soon trotted along the narrow forest path, fully to Sibiwaiing, where we arrived only in the evening after 8 o'clock, pierced by the darkness and cold of the night. Strengthened by a new night's rest in the house of dear Lord Senior, we reached our destination in Shebahyonk the next day in the morning and thanked the Lord that He had so graciously protected us on our long journey.

Since the pastor had also made his arrangements so that in the German Sibiwaiinger congregation complete Sunday services along with the necessary official acts to provide were, the two Sunday sermons for the Indians were so distributed that Miss. Mießler of the morning, Miss. Röder of the afternoon were to preach.

It had hardly become known that we had arrived, when the Indian brothers with wife and child rushed from all sides and sought us out in *pleno*. It was obviously not curiosity that drove them, but a great longing to see and greet those who were so intimately united with them through Christ. The whole Indian community consists of only two family tribes, whose chief is called Meganigischick. The latter has 5 brothers, most of whom are married; his old father is also still alive. - After we had talked for an hour with the visitors through the interpreter, they left towards evening and were glad of the promise that tomorrow preaching would take place among them. When they were gone, we had to admit to each other our joyful amazement that the Word of God had borne such glorious fruit among this people. At first glance, one can see that they have been completely transformed by it. A humble, reverent and yet childlike open and joyful nature is now characteristic of them, and the joy of enjoying the blessings of Christianity shines from their eyes. Not a word of begging passed their lips. Great cleanliness and integrity were evident in their appearance, so that we were happy to stay among them. Their frankness and friendliness was also demonstrated by the fact that they joined in every respectable joke with laughter. - —

On the following Sunday, the little bell on the church invited to the service. Festive joy rested on all faces that the day of the Lord should be celebrated today with a complete sermon. Already one hour before the service a dear faithful Indian brother, named Kegek, had arrived to perform the sexton duties, e.g. the heating up 2c., as he had also done the cleaning of the church the day before. This man provides the clearest proof that even the Indian can be accustomed to a firm and certain order of life through the power of Christianity.

At the beginning of the service, the Indian songs resounded from bright throats, with the same content as our German church songs, but of course squeezed into verses and melodies that are not suitable for the Indian language. But we can thank the Lord that in the first emergency our missionaries were able to make the great content of our songs known to the Indians through translation, so that they can join in our choruses. It will be left to the future to awaken poetic spirits among the Indian people themselves, who will then be able to express themselves in folk songs and in them

The great deeds of God were pressed into the appropriate chants. - During the preaching of the Word of God, as imperfect as it always became through the medium of a dollar interpreter, the Indians appeared preferably attentive and, as it were, absorbed the fullness of it, as a child sucks in its mother's milk with eagerness and lust. This was all the more understandable since the dear congregation, due to the lack of a translator, had long been limited to the smallest part of the services (singing of hymns, confession of the main parts with explanation by Dr. Luther, reading of the Word of God and the recitation of a few standing prayers) and was

therefore now not a little pleased to receive a proper sermon and abundant interpretation of the Scriptures through the help of the Bethanian translator Gruet. Mr. Gruet also has to be praised for the fact that he himself is most zealous in both the sermon and any other conversation with the Indians, and faithfully carries out the interpretation of the scriptures sentence by sentence to the best of his ability.

After the Sunday had been celebrated by preaching twice in public assembly, we were drawn towards evening to a return visit to the Indian log cabins. The old huts have all given way to modest log cabins that are clean and nicely furnished and offer the guest a place where he likes to stay, since there was a quite cozy fireplace in them. What pleased us most was that the Indians themselves had built these houses and provided them with the necessary conveniences. A shack separated the small rooms from the chambers, and when one looked through the door into the chamber, one noticed bedsteads on which clean woolen and cotton blankets were spread out. The supplies of their harvest from the fields and gardens were properly stored on the wooden floor. The Lord had granted these dear brethren the good fortune to have a batch of 6,000 feet of planks float to their shore, which must have been thrown out by some ship when it was in danger in a storm. The Indians had fetched these boards from land the year before and, after all efforts to determine the rightful owner had remained fruitless, had distributed them among themselves in order to make their houses livable with them. - We made the Indians very happy with our visits to their homes. Kegek, who was mentioned earlier, said that he and his family had not been able to sleep all night last night because he was so happy that he would soon be able to see us. We parted from all of them with the expectation of seeing them gathered again tomorrow morning for the Council.

Now to come to this Council, the meeting in question was opened the following morning by Miss. P. Auch opened it. He explained to the red brethren with how joyful thanks the assembled pastors were to them.

[They recognized what God had done for them for a few years through the preaching of the gospel, how all the old pagan conditions had been overcome by the power of the Holy Spirit and how a lovely life of faith had begun among them. He then referred to the last days of the church, when the people were in the midst of the world. He then referred to the last sad months, when he had been prevented from introducing them to the richer understanding of the Scriptures, because he had to do without the help of a faithful interpreter. The last two interpreters who had been in the service of the local mission had unfortunately proved to be dishonest and unsuitable, and after they had been dismissed for this reason, no replacement could be found for them. Therefore, it is high time to discuss how to remedy the aforementioned distress; in particular, this is also the purpose why the delegates of the church, to which we all belong, are now here, to see how the congregation in Shebahyonk can best be advised-.

The undersigned then took the floor and expressed the intemperate opinion of the Synod that the time had now come for the two Indian missionary congregations of Shebahyonk and Bethany to be united. Although the inhabitants of each had their own peculiarities and the distance between the two was more than 100 miles, they were united by the same faith, and if the same faith was active in both through love, then each would be gladly prepared to share with the other what it had that was good, it would gladly enjoy the benefits of the community together with the other, and even joyfully make a sacrifice for the sake of this community. It was no longer possible for the congregation at Shebahyonk to receive the full preaching of the gospel in any other way than by uniting with the brethren at Bethany in a common dwelling place. Also, the expenses for the upkeep of a mission station were so high that if two of them could be combined, it was a sacred duty to do so in order to be able, through such savings, to bestow the benefits of the preaching of the Word of the Cross on other Gentiles as well. With regard to the external difficulties, which were encountered, God had already taken care of overcoming them, in that the community of the brethren had decided at their last meeting in Cleveland to help the red brethren by providing each Lutheran family in Shebahyonk and Bethany with about 40 acres of land. This decision was all the more necessary because, according to Miss. Auch's statement that the government of the United States no longer wants to tolerate the Indians in the organized states, except when they gain a right through land ownership and farming to claim the toleration and protection of the state in question - we see the time approaching with rapid steps, He said that they should be allowed to do so. He was ready to do everything so that the present lack would be remedied and they would be united with the Bethanians. But he also wished to let the other brothers speak what was in their hearts' opinion.- When he spoke thus in a noble language (better than I can render it) and moved by the holiest seriousness in the deepest heart, it was evident that the assembly was very moved and not able to bring the question to a decision immediately. It was desired to talk with the wives and other family members at home first and to discuss the matter with them in peace. Therefore, the meeting was closed for the time being and it was proposed to meet for a second time on the same afternoon. This proposal was accepted.

Before we had finished our midday meal, we were reminded to return to the meeting, since the Indians wished to take advantage of the day, which was particularly favorable for fishing, even after the meeting had ended. When we immediately appeared in their midst, the first question from the Indians was when we thought the union had to take place. We answered that this very question was to be discussed by us collectively. Now there was a moment of silence; then the Indian brothers told us the following: In the discussion with their wives they had recognized that it was necessary to unite the two stations; however, the joyful hope was alive in all of them that their brothers in Bethany would move to them and not vice versa they to the Bethanians. They could cite several reasons that made it desirable that Shebahyonk be chosen as the common place of residence and settlement. First, it is unfounded to believe that there is no good wheat land around Shebahyonk; second, the shores of Saginaw Bay, where they live, are so rich in sources of income that they would have to fear making a bad trade in terms of physical goods if they migrated to Bethany. The Bay not only offers them the advantage of excellent fishing in summer and winter, but since they have no neighbors for many miles, hunting is also much more productive than in Bethany, since this place lies in the middle of the forest, where the Yankees are just about to take over the land with settlements and the building of sawmills. (A sawmill is already being built 2 miles above Bethany and much land in the surrounding area is being bought up by the owners and their workmen.) The ease of transportation by boats and canoes of birch bark on the Bay is worth a lot to the inhabitants of Shebahyonk and makes all their necessities of life much cheaper than in Bethany, where one has a long forest road to the next trading places or has to go up the fast-flowing Pine River with a lot of effort.

where our dear brothers would have to fear to be expelled beyond the border of the country with the rest of the propertyless Indians, and to lose all the benefits they have now obtained, in order to be worn out in the war with their neighbors or by other misery of the journey or of a foreign country. This has led our community to the plan to prevent that none of our people will be affected by the hardship of expulsion by acquiring sufficient land for each Christian family in Shebahyonk and Bethany.- The acquisition of a larger strip of land can be done most easily in one place and thus makes the living together of the Red brothers in one place highly desirable.- Also, they do not want to leave unnoticed that several of their young men are embarrassed about women. In

Shebahyonk there are no virgins at present, and if the young men nevertheless demand women, they would be very tempted to take women of other faiths from nearby (for example, from the Methodist village of Kawkawling, 40 miles away.) Everyone could easily judge how dangerous this would be for the existence of the entire community. In Bethany, on the other hand, the need for women would soon be remedied by the girls growing up and already grown up there.- If we now put all the aforementioned together, (so we conclude) it seems to us to be God's will that the two Indian villages should be joined together and both should grow together into a strong congregation through unity. However, the matter will have to be discussed further, especially with regard to the "how" of the unification. Therefore, we would now like to hear the voice and the advice of the red brothers themselves.

The brother of the chief Meganigischick (the latter himself had been very ill and was present, but still weak) stood up and confessed his gratitude to God, who had blessed this house (we were in the church) and the congregation in such a way that the gospel had been preached in it for several years for his and his brothers' salvation. As beautifully and brightly as the sun's serene gaze now shines into this place and gladdens the hearts, so serene and clear has it now become in his heart; and this is his joy, for the sake of which he has now been thanking the Lord daily and sincerely for years. This body and this life are transient and death awaits us all, therefore it is undoubted that for the sake of the Word of God everything that relates to this life must be set aside; the care for the immortal soul is the most important thing in life. For him it was the most sacred wish to remain in the word of God; without it he could no longer be. He and his brothers had painfully felt the misery of the former interpreters, and they realized that they could no longer remain without a richer interpretation of the Word of God.

to lead. They (the Shebahyon kernels) need to see the sun sink into the lake, to walk and drive on its icy fields 2c. If they should do without all this, it would be very hard for them. But what is still very important is that the Methodists do not harass the quiet, lonely Shebahyonk as they do Bethany. They, the Shebahyonkers, would have "honorable peace and quiet from their enemies and are happy to be able to follow the teaching of their orthodox pastor undisturbed. With regard to the provision of each family with a certain number of acres of land, they were pleased that this was in prospect, for the longer they worked the more they enjoyed it, and they were convinced with us that in this way alone they could gain a foothold against the danger of being expelled from the country.- We gladly listened to these arguments and had to admit that for the time being we were also in favor of the joint settlement in Shebahponk, but that the other part had to be heard as well before a judgment could be made. Another conspicuous appearance was provided by one of the young men, who, while discussing the question of the need for wives for the latter, expressed the confidence that German girls could also be freed from them. Since we did not know exactly whether the laws of the land would not be contrary to this, we did not give a final decision in this matter, but only said that it was not our office to advise the virgins of our German communities to marry into another people, but that we must leave such matters to the consciences of the individuals. Finally, the assembled Indians promised that several of them would pick us up in the winter to visit Bethany with us and hold a council with the brothers there. We gladly accepted, shook hands with our friends and said - Boschu i.e. goodbye. They, however, greeted our communities and families and went on to their fishing.

The only thing left for us to do was to take a look at the school. About 10 children, at first a bit shy, but then more trusting, approached the school and gave us some samples of their knowledge, from which we saw that the gospel had also worked on these young souls. We were especially pleased with the beautiful discipline that prevailed among the children, and by virtue of which they showed reverence to the elders according to the Scriptures.

But the time of our stay in Shebahyonk was over for the time being, so we mounted our ponies, which had rested long enough and rode towards evening at the edge of the forest.

to the village of Sibiwaing. Here we spent the night in the same hospitable

The first mission house that was built here in the area for the Indian missionaries and that has now had to be vacated by them since the beginning of the century. For 5 years, Miss. Auch and his assistant had faithfully preached the gospel to the heathens then living in Sibiwaing, but they had persistently spurned it, so he finally had to shake the dust from his feet and move to his present small flock, which received the word of God more willingly than the godless savage chief Noktschikemä and his gang. The writer of this cannot suppress a wistful mourning when he considers what terrible judgment will befall the poor if they do not come to repentance in this time of grace and give glory to the Lord, O that the Lord would still give them such repentance and that they would be blessed with us through faith!

Farewell, dear reader. God willing, I will soon be able to tell you what decision the brothers in Bethany have been led to by the Lord. Meanwhile, pray with me that the Lord's kingdom may come.

Frankenlust

December 2, 1853.

Ferdinand Sievers, Lutheran pastor.

**Karl Friedrich Wilhelm Katenhusen**, Superintendent of the Duchy of Lauenburg, first ecclesiastical assessor of the Royal Confistorii, *Pastor primarius* at St. Peter's Church, Ephorus of the Scholars' School at Ratzeburg, Commander of the Dannebrog Order and Dannebrogsmann.

(Conclusion.)

Let us now take a look at his work. Called to office in the 24th year of his life, richly endowed externally and internally with everything that qualifies him to preach the Gospel, he made his confession of Christ with undaunted courage and youthful zeal, which lived in his heart as a joyful, unshakable faith. It was still the time when rationalistic unbelief held most of the pulpits in the Lauenburg region, and where the life of faith left over from the old days mostly lacked the knowledge and strength necessary for confession. We find him at that time as much in the resolute and courageous fight against rationalism (he also publicly participated in the Harmfische Thesenstreit by publishing a pamphlet: "Zeugnisse der lutherischen Kirche über Vernunftreligion," Kiel. 1820), so in close connection with the other, at that time still few in number, confessors of the revealed gospel in our country. Which now and how great were the fruits of his work in the congregations entrusted to him, (he was appointed in 1831 as monastery preacher to Uetersen and in 1834 as superintendent and main pastor at St. Peter's Church in Ratzeburg,) about this the judgment is not up to human eyes; it is, after all, the nature of the Word of God, that of his words and deeds he is to be the first to be called to the church. The success and blessing, however, is in God's power alone, and in most cases is known to God alone; yet his effectiveness was also outwardly recognizable as very significant and successful. His sermons, of which a number have been printed at various times, were in the best sense simple and popular, equally understandable and attractive to all classes and ages, consistently noble and beautiful in form, heartfelt and knowledgeable of the way to the heart, distinguished less by mass and dazzling change of manifold thoughts than by versatile, forceful and witty development of the main idea, far removed from exciting, storming passion, doctrinal: Stimulating, but calm, and to the point, certain expositions of the divine salvation deeds and the riches of Scripture, which do not want to convince and win souls through oratorical art, but through the self-acting power of truth, but always animated and glowing through with the quiet, human fire of an intimate love for Jesus and a manly, unshakable faith, They are always testimonies of a life that has tasted the grace of God in Christ through its own experience and is certain of its salvation in it, testimonies of a heart that is well acquainted with the depths of Scripture, nourished by it, and tested and exercised in the cross and prayer school of Christian life. His catechesis and confirmation classes had a similar character, on which he spent not only the greatest effort and care, but also an unusually large amount of time. Here, too, his main focus was on teaching; his main concern was to help the catechumens to a clear, correct understanding of the truths of salvation, he wanted to give the children, above all, a thorough knowledge, a treasure of God's Word, which would not come and disappear with a momentary mood and excitement, but which, kept in memory and heart, would provide a guide in life and bear fruit in its time. The predominant impression that all those who were taught by him received was that of a heart-warming love and gentleness, of a gentle, confidence-inspiring wisdom, which knew how to move the childlike minds in depth and to warm them to the love of God as much as to fill them with the seriousness of the fear of God. That is

why there are so many who think back with special gratitude to the confirmation lessons they received from him.

But what gives our Catenhusen above all the right to an honorable memory also among the Lutherans outside the borders of our country are the merits which he has acquired as General Superintendent of the Duchy of Lauenburg for the Lutheran regional church of the same. He has made our written



**134]** confession, the old confession of the Lutheran Church, has again been placed on the lampstand, whereas before it was obscured and forgotten. For as far as the fame that our Lauenburg church now enjoys is justified, namely that it has become no longer merely nominally but factually a real Lutheran church again, so far it is owed to him. This did not require his own funds and all kinds of new means, but simply an open, courageous and decisive return to the old church order. The old, excellent church order of our country, the Lower Saxon one of 1585, was never expressly eliminated as the legal basis of our church, but it was considered antiquated and had lost its actual authority among authorities, clergy and people; most of them did not even know it. The consistory itself, like the consistories everywhere at that time, had more or less lost the awareness that it rested on the church order and that it occupied a specifically different spiritual position from secular authorities. And that is now the great lasting merit of Catenhusen, that he first of all brought the church order back to conscious factual validity vis-à-vis the secular regime, that he won back for our church and its spiritual supreme authority, the consistory, the freedom and independence that is due to it according to the church order. Hand in hand with this went Catenhusen's striving to enforce the church order internally as well; he steadfastly insisted that everything be done according to the church order in churches and schools. Especially in filling the parishes and in obliging the church and school servants to the confession. That is why the purity of the confession and the understanding of the church doctrine was always the main thing to be examined during the theological examination, and only then the knowledge of the **examinee**. The otherwise so mild and soft man could be hard and iron when someone desired a church office and yet contradicted the faith of the church. But it was not his intention to be a judge of conscience and inquisitor over the individual: with great confidence, always hoping for the best, he adhered only to the open, unmistakable confession that someone made about his faith. Then in the church visitations, which according to the church order are to be held in every church every two years, in which many abuses were stopped, many a word of admonition was addressed by him to the congregations, which bore fruit; **in** school matters: the establishment of a separate preparatory institute for school teachers, as well as the founding in 1845 of a Lauenburg scholars' school in Ratzeburg, which was founded on the basis of the

The development of the Lutheran Church is due solely to Catenhusen's work and his influence in Copenhagen; in the revival of church discipline, of which a small outward reputation had been preserved from ancient times, but whose actual practice was not begun again until under his superintendency. For it should be noted that, as resolutely and steadfastly as he adhered to the confession of the church order, he proceeded wisely and cautiously in the reintroduction of the outward institutions and customs prescribed in it. It was his conviction that especially the whole severity of the public church discipline should not be imposed on the congregations in the present time, where it would by no means serve for edification and advancement, but should wait in patient hope in God until the congregations had matured again to Christian manhood through a new life of faith. For he expected healing of our damages and better times for the church, if they are granted to us at all, not from external means and institutions, but from the word of God alone.

Catenhusen's beneficial effectiveness for our country proved itself not only in the re-enactment of the church order, but just as much in the great salutary influence that his excellent personality had on the congregations and clergy of the country. He was free from imperiousness and did not strive for the ambiguous glory of binding a party to his name; nor did it ever occur to anyone to reproach him with this; nevertheless, his courageous, unequivocal testimony, quite properly a personal testimony, had the strongest and clearest effect in all circles, and even those who resisted could not entirely escape it. Whereas before him, here as elsewhere, the Lutheran name was outlawed, now there are very few individuals among the clergy who did not seek the Lutheran name as a source of fame. The unbelieving elements that may have existed have at least crawled into hiding under his superintendence and lost the courage to openly deny it; the faithful, on the other hand, who by far outweigh the faithful, have strengthened the longer the testimony and have matured from faithfulness to ecclesiasticism, from general Christian determination to denominational knowledge and determination. But all this is by no means to be attributed to his merits alone; we know that we have to thank God's mercy and guidance that our country is now blessed with many faithful preachers and that God's word is abundantly available in it; but without doubt Catenhusen's testimony has been one of the most important means of divine guidance. While he has been a true champion of the clergy, the influence of his personality has extended to all the other estates and to all the churches of the land. How he influenced all

Since he knew the circumstances of the country in the most exact way, was personally known to all congregations through the church visitations, and had an exact overview of the specifics through his faithful memory, everyone sought and found fatherly counsel and comfort in him: his always constant cheerfulness and friendliness, which proved to be just as much in the high seriousness of the admonition as in the loving encouragement, won him the hearts of all. In particular, apart from his own congregation, it was the pastors, the candidates, the students of theology, the teachers in towns and villages, who had in him a true advisor, who, despite the fact that he was approached daily by many, always found access and a willing ear with him, who now

painfully feel that they have lost a father. For the most prominent trait in his character was gentleness, meekness and love, and what he is reproached for is usually that he was too soft and too mild, that he knew too little how to give hard and negative answers to requests and questions. Yes, what made personal intercourse with him so attractive and beneficial was his unconditional love and loyalty, which inspires trust. The calm and firm confidence that was spread over his entire being, his way of speaking, which was as sweet and gentle as it was instructive and spicy, his childlike, cheerful and carefree cheerfulness, which he could abandon himself to when there was time, and which made him especially an imperturbable narrator and a welcome companion everywhere. His life also corresponded to his death. Neither he himself nor others had expected that he would be called home so soon (he was only 61 years old), but the numerous heavy, almost excessive duties of his double parish and superintendent office had long undermined his otherwise robust health, and it was part of his great loyalty and conscientiousness that he did not want to let others take over even the smallest part of his official duties. In addition, the storms of the last years of the revolution, however well armed and unshakable they found him, had done much to wear down his strength. In those difficult years, it was mainly through his faithful confession that our country was saved from the revolution and external destruction; "through him, the funeral sermon may boast, the Lord guided the ship of the church and the state connected with it safely through the waves and cliffs. Holding fast, as to the whole word of God, so also to the word: Let every man be subject to the authority that hath power over him! he held the word of the Lord as a shield over our land." But it had taken years of hard struggle to stand up to the onslaught of the revolution and to bring the people of the country together.

The pain, when in his own mind the hatred of the world was directed against him, and too great an effort, so that his body did not finally become tired and weary under the excess of work. In recent years, the hours have become more and more frequent when the otherwise courageous and undaunted man from the depths had to sigh for relief from his hard work. The roar of the sea bath in the previous year seemed to have rejuvenated and strengthened the wearying forces; but the Lord had willed it otherwise. After he had performed all the ceremonial duties himself around Easter of that year and had preached his last sermon on the second Easter day, already unwell, he fell ill with a malignant ulcer in his neck, which soon proved to be incurable and after a short painless illness put an end to his blessed earthly life. He died gently and blessedly on April 24, 1853, in full consciousness, with a confident and joyful faith in his God and Savior Jesus Christ, and in heartfelt confidence in His alone sin-redemptive and beatific merit.

**(For the Lutheran.) Invitation to subscribe to the Weimar Bible.** The so-called Weimar Bible, also called the Nuremberg Bible - because it was printed there at various times by the bookseller Endter - which was produced on Duke Wilhelm's order at Weimar and Duke Ernst's at Gotha, on which 84 theologians worked, each of whom was given a certain biblical book to work out the explanations, and Dr. Glassius did the greatest work on it. Glassius did the greatest work on it (See: Innocent News Thl. 4. p. 398.), this is a generally known and very useful Bible work, so that all recent works, by Lutheran theologians as well as laymen, cannot be equaled to it. This does not require any praise; the work praises its master; however, it has unfortunately become so rare that it is difficult to obtain, and then only antiquarian and usually for a high price. It is all the more gratifying to hear that in this time of reviving life and confession of the Lutheran Church, someone has been found who is willing to reprint this work, unchanged, (except for the woodcuts, Elector 2c.) for the price of \$8.25 Cts. if 500 subscr. can be found. The Bible will be supplied in folio, on good paper, beautifully printed as well as with durable binding. The publisher will bring it to America himself and deliver it in New York or Buffalo.

All Lutheran pastors will gladly make an effort to bring this precious treasure of our church back into the families, since the benefit and blessing of the church is common.

If 500 subscr. are found by May 1, it will be announced again that all signers want to send in \$2.00, because a too large capital belongs to it; but the money shall only be given when the publisher has finished the Bibles and they are found good by the commission set there in Germany, so that no one can run the risk.

Whoever collects 12 signatures and ensures payment will receive a free copy. In frank letters, please contact the editorial office of the Lutheran in St. Louis or Mr. C. Bear in Buffalo.

Martinsville, N. Y. in March, 1854. Wm. Wier, Rev.

We have nothing to add but the heartfelt wish that there may be no family in our Synod that would not gladly seize this opportunity to take possession of what is indisputably the best edition of the Holy Scriptures with interpretation. It is a priceless treasure, and we have to praise God if He succeeds in making it again a general property of the Church. The conditions are as favorable as they can be.

The editor of the "Lutheran"

(For the Lutheran.)

Since my prospectus of the *Cantica Sacra* has been published, several of my correspondents have expressed the wish that this work be printed with the round notes instead of the character notes. Others have suggested a contribution to the collection of German as well as English music. And since perhaps some are of the same opinion, I wish to say a few words about it by means of our church newspapers.

As far as participation is concerned, I will only mention a few facts that led me to the plan I have adopted. We have German church music, but no English. We sing in English, of course; but we use the music of other denominations, whether it is in harmony with the spirit of the church or not. The Church has never approved either a particular style or your particular collection of English church music. This should not and cannot be done by any one person alone, because it is not in the domain of the individual, but in that of the Church. That is why I thought that in English participation would be necessary, but not in German, or not very much. However, it is said that there is good church music of the newer time, which is excluded from the book, if I stick especially to the collection of Dr. Layriz. This is so, and therefore it will be very dear to me to receive German rhythmic church music on the same condition as the English, namely: to record it, if I consider it appropriate for the purpose and have room for it.

With regard to the character and the round notes, I note that I decided to have the book printed with the round notes, if I am in a position to publish it, (not because I prefer them to the round notes for myself, but because I believe that they will be conducive to the dissemination of the book, without detriment to its usefulness), and now I make this offer: to have it printed both with the round and with the character notes, if the demand of the church for the round notes is great, and if the productions are sufficient to cover the costs increased for this reason. In order to find this out, it will be necessary for the brothers to inform me by letter which notes are required in their congregations and to send in as many orders as possible.

So far I have received only a small number of orders, but many very stirring letters from various parts of the church. It is to be wished that the book, if it is to be printed, may soon make its appearance, and for this reason I must ask that all communications, especially those concerning the above offer, be sent to me without delay.

Canton, O., March 5. 1854.

I.I. Fast.

### **Conscientious fasting in the Roman Church.**

Poggius Florentinus, former papal secretary, died 1459, tells of a Spanish bishop who ate partridges instead of fish on Friday

without hesitation. Before that, however, he made a creed over the roasted fowl with great devotion and said to his servant: "Don't you know that I am a priest? But what is greater, to make Christ's body from bread, or fish from partridges?" So the pious prelate enjoyed fine food without any remorse even on Fridays with great pleasure, (koggin, Lustr. vir. kaoot.) From this one can also "see" why the papal priests hold so earnestly to their "doctrine" of ordination and of transubstantiation (transubstantiation of bread in Holy Communion). This doctrine frees them from the burdensome yoke of fasting that the laity must bear.

Acknowledgement and call for help.

**For the construction of our German evengel. - Lutheran Zion Church:**

by Mr. Vorsteher Wille of d^Ge-

"one at the bluff subsequently -1 therefore whole sum . .. -61 00

by Mr. Past, Hattstädt from his l.

Common .... K) 00

by Mr. Zagel, schoolteacher in Indiana

polis . . 100

by HrN. Barthel from the women's association

in Zanesviue Ohio . 2 00

On behalf of the parish, I would like to express my sincere gratitude to the donors. May the Lord of the Church bless the givers and the gifts. « ,

"-r-\* ^'7^-n, 22 at 30 feet HnMme, r March 11, 1" reliance on.

## 136

The church has been erected in the name of the Lord and under His invocation, and we will continue to work on it, looking to the Lord, so that we will soon have a little hut, even if it is not yet completed, in which we can hold our services.

As much as I do not like to make use of the kindness of the congregations, which is otherwise so often called upon, I must still ask my dear fellow ministers and their congregations, as well as other benevolent hearts, to remember us in our poverty and need and to help us. The Lord will certainly bless the generous givers abundantly.

On behalf of the congregation the pastor

F r. Besel.

Receipt and thanks.

We have subsequently received to our church building:

00 by Bernhard Schacht, a parishioner of Mr. Past. Hoyer from Philadelphia; also

16 04 by Mr. F. W. Barthel, namely

- 94 by the widow Göhring from the parish of Mr. Pastor Wambsgans,

2 00 by Mr. Past. Nütze!

4 60 from Mr. Past. Klinkenberg's congregation,

50 by Joh. Eulog. Tailor in Salineville, O.

2 00 by Mr. Past. Also,

1 00 from Mr. Nagel in St. Louis

5 00 " of the congregation of Mr. Past. Nütze!

I would like to express my sincere and heartfelt thanks to you.

Neumelle, March 26, 1854.

A. Claus, Pastor.

## Display.

On sale at the bookstore of I. Eggers and Wilde in Cincinnati, O. is:

a complete well-preserved copy of Obristopd. 8turke, Synopsis di blotlloosö exsxstioğö in Vetus L Rovum ^estuweutuii; Brief excerpt of the most thorough and useful interpretations on all books of the Old and New Testament in tables, explanations, notes and useful applications, with the addition of the primer, and diligent application of the books used in the process, 2c. 9 volumes bound in brown leather at the price of \$17 00.

## Get

n. to the synodal treasury:

Proceeds from sold synodal briefs, by Hm.

Past. Brohm ----- 82 97

by Mr. Past. Fr. Schumann ---100

" whose community in Hamilton Co. yes. -2 67

d. To the Synodal Missionary Fund:

Don . . . by Mr. Past. H. Fick in Bremen -25

" of the community of Mr. Past. Volkert zu Schaum- bmg Cook Co. Ills. to purchase land for the Indians -----14 09

**"Mr. Pau.** Berat collected in Williams Co. O.

at the Confirmation 1853---250

" best community -----300

by Mr. Past. Citizen sent in --800

namely:

\$3 00 from the Young Men's Association in its community,

**3 7b collected in missionary hours.**

1 25 by Heinrich Koch, to purchase land ftr the Indians.

Collecte at St. Immanuels Lutheran Parish in Lancaster O. for the poor Indians in Michigan, by Mr. Past. Kalb -- 22 50

namely:

85 00 F. W. Hartmann.

13 00 H. Brink, W. Brink, H. Hartmann, W. Hartmann jun., I. Reif, I. M- Miller, H. Behrens, L. Brandes, G. Heilbronn, I. G. Schäfer, I. P., E. K., Wittwe Senne, ä 81 00

75 A. Hoffmann,

2 00F. Tadge, G. Miller, F. Greuel, H. Wetzhausen, G - 50 C.

125 C. Hoppe, F.W. Westerhausen, C. Heck, F. Rabe, F. Suttermeister, 2 - 2k> C.

50 other gifts.

from u-x in new york -----100

"Hrn- Past. Besel (from the house missionary box) 1 Oo " of the congregation of Hm. Past. Holls in Centreville,

Ills. ----- Z 10

" of the congregation of the Hm. Past. Schumann in Ha- milton Co. yes. with inclusion of \$1 07. for land purchase for Indians collected on a child baptism -----4 83

" of the congregation of the Hm. Past. Birkmann in Mon-

roe Co. Ills. to purchase land--9 20

" to the schoolchildren of the parish of Hm.

Geyer near Watertown, Wis. collected at a school examination for the Indians -3 15

" of the congregation of Mr. Past. Ways in Bmton

Co. mo. following call in "Lutheran" No. 9. first broadcast -- 28 65

namely:

**S300D. Z-K.**

12 00J. A Mueller, Gerit, P. Holtzen, D.  
 IHoltzen , H. Holtzen, Cordes, ä \$2 00.  
 1 50 Feldmann in d. Pr.  
 8 00Conr. Schnackenberg, Schröder, Jost Maver, Oelv. Jagels, Wilh. Behrens, Brase, H. H. Heimsoth, An Unnamed G 100.  
 2 50 H. Jagels, L Mets, Weymth, Cl. Oel- rich, D. Kück, <I 50 C.  
 40 Schnaüenberg in Pr.  
 1 25 Bahrenburg, Hünmg. F. Behrens, Cl, Harms, Grannemann, O 25 C.  
 c. for the maintenance of Concordia College: by Mr. Körner in New York- -- 10 00  
 Four-month contribution from the municipality of Hr.  
 Past. Brohm In R- A" -- 29 41  
 from L -x in N. A. 100  
 from the congregation of Mr. Past. Birkmann in Mon-  
 rve, Ills. -----3 10

<I. for poor students and pupils at Concordia College and Seminary:

from a poor widow in Mr. Past. Claus parish -----500  
 By Hm. Körner in N. A. ---5 00  
 from the congregation of Mr. Past. Brohm i" N. N.  
 from he dmonatl. mission stnnoe --II00  
 Yield of a cent collection by the same-500  
 a gift of Frankentrost f. F. Moll --200  
 e. to the C oncordia ollegebau:

F. W. Barthel, Cassirer.

## Paid

the 8th year H. Bäumner.  
 , 9. " the HH. Bäumner, Benzmann, Fr. Böse (50 C.), Dohrmann, Past. Häckel, Koch, Körner, Lauer (2 Er.), Heim. Lauth, Joh. Nessel, Past. Wier.  
 "10. " the HH. Joh. Daniel Backhaus (50 C.), Past. Brohm (38 Er ), Heinr. Bardonner, Bäumner, Past Baßler, W. Lornfeld, Fr. Wilh. Drinkut, Fr. Fellwock, Fr. Gliescnkamp(50 C.), Past.  
 Geyer, Past. Häckel, Koch, Johannes Kühl (50 C.), Köpsel, Keuch, Wilh. Langkamp, John Leierzapf, Past. E. A. H. Lange, Anton Möller, Joh. Nessel, John Roll,  
 Ohlen- dorf, L. Salmü Heinr. Schmidt,-Past. Fr. Schumann, Stüber, Uttech, Wetzet, Nicol. Tent.  
 "11. "theHH. Joh. Daniel Backhaus (50C.), Johannes Kühl (50 C.).

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 bound -1 30  
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 Kirchen-Gesangbuch für evang. luth. Gemeinden, "erlegt von der hiesigen rvangel. luth. Gemeinden U. A. Conf. in gepresstem Leder- band", the piece .....  
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Appendix to this The same with the appendix35

Also  
 several copies of the following and other books still to be displayed are available:  
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 His sermon on 1 Thess. 4;4- 7: The exhortation of the holy. Apostle to become more and more complete ..... 5  
 T h e sermon on 1- John 2:19: Why should not and cannot the belief that the true church is actually invisible and scattered over the whole world lead us to leave the  
 orthodox visible church?  
 (These sermons from the "Lutheran" besouders reprinted.) -.  
 New Testaments, mostly with the Psalter, Stuttgart, London and Hamburg editions, in ordinary binding with the Psalms ..... A ditto without Psalter 15 , in gilt  
 edges 30 > Letter of Dr. Martin Luther from the appointment of the church servants to the council of Prague in Bohemia from the year 1525. translated from Latin  
 Paulus Speratus ..... 10  
 In Germany appeared just now and we expect copies by the end of this month: **E. W. G. Keyl's**, Pastor of St. Paul's Lutheran Parish in  
 Baltimore, **Catechism Interpretation** from Dr. Luther's Writings and the Symbolic Books, 1st main part, (450 ropes) Price Kl"  
 Philadelphia, Decbr. 1853.

**Schäffer & Koradi,**  
 West - corner of Fourth & Wood streets.

Northwest corner of Third and Pivr streets.

**Printed by M. Niedner L" Co,**

# Year 10, St. Louis, Mon. 25 April 1854, No. 18.

(For the Lutheran Submitted.)

The so-called Great Hanoverian  
Catechism, evaluated by

Paths.

(Continued.)

From Christo.

Our Lord Christ speaks Matth. 10, 33. "Whoever confesses me before men, him I will also confess 2c."-

Therefore, we should confess Christ in general, and in the textbook from which Christianity is to be learned, in particular.

But a correct confession includes, among other things, the explicit and unambiguous agreement with the teaching of the Holy Scriptures.

Therefore, it is not a true confession to say no more about Christ than any Gentile or Jew can say.

It is not a confession if one admits so much to Christ, but does not want to say only one thing: "He is God.

It is not a confession if one cites as many sayings of Christ as testify to his divinity, and yet does not say that the doctrine expressed therein is correct and demanding of faith.

The Hannöv. Kat. however, when he speaks of the origin Chrsti, calls him only

"The son of a poor Jewish mother, with whom God had connected himself in an incomprehensible way in the most exact way".  
(Short Rel. Hist. p. 17t.)

That he was the son of a poor Jewish mother is no more than what any Jew, Gentile or Turk can say, if he only knows the story.

It is not a confession of the divinity of Christ when it is said that God had united with him, although it says "in an incomprehensible way and most precisely. In an incomprehensible way and in the most precise way.

The Holy Scripture says: Christ is the true God. Scripture says: Christ is the true God and 2c. 1 John 5:20.

The hannöv. But the cathedral only admits a connection and therefore does not teach to believe in the deity of Christ, but to doubt it.

This doubt is strengthened by the expression  
the son of a poor Jewish mother

She remains a poor Jewish mother, but she would not remain a virgin if she had been pregnant by a man instead of by the Holy Spirit. She would not remain a virgin if she had become pregnant by a man instead of by the Holy Spirit.

Therefore, it is not only a negation of Mary, but a suspicion of the conception of Christ, when she, instead of a virgin, only a poor Jewish mother is called.

But if Christ is not conceived by the Holy Spirit, his conception must not only be purely human. If Christ is not conceived by the Holy Spirit, his conception must not only be purely human, but also particularly impure. For since Joseph is not the Father, as is expressly testified, not only would Mary have been the most unworthy to bear the Savior of the world, but also the whole of sacred history and thus also the whole of sacred history would have to be impure. History and thus also the entire holy scripture. Scripture to the most outrageous lie.

Mary lionized the angel when she said (Luc. 1, 34.) "since I know of no man"-the angel lionized Mary when he said Luc. 1, 35. The angel also lied to Joseph and the Scriptures to us. Scripture to us.

. If Christ is not conceived by the Holy Spirit, he cannot be God. If Christ is not conceived by the Holy Spirit, then he cannot be God, he himself needs a redeemer, and faith in him as a redeemer is as futile as it is foolish.

These conclusions are so obvious that they need no further proof, but they are also of such great weight that they do not require great perspicacity, but only a heartfelt zeal for the glory of Christ, in order to be able to measure how much it is worth when, in a history of religion which is given to the people as a Christian textbook and which, the shorter it wants to be, the more core it has to be, the more it has to be written.



should be more liable to dismiss the origin of Christ with the words

"He was the son of a poor Jewish mother".

But this expression becomes even more questionable, since the history of Christ's youth and the teachings related to it are not considered further in the whole book, but instead, as to what would be enough, reference is made to the 15th chapter of the Rel. history, and this is the same one in which the expression we have attacked is found.

For in the transcript of the redemption, the author speaks, instead of giving a further elaboration, see Rel. Gesch. XV. (cf. sec. 4. fr. 2. p. 36.).

But the author does not actually say that Christ was conceived and born unclean.

Answer: That he actually said this is not at all the reproach we make against him-our reproach against him is rather that he did not use such an expression, from which it undoubtedly emerges that he believes in the divinity of Christ and that he therefore, first of all here, avoided confessing Christ.

But is this the only passage from which the author is to be judged? Perhaps other passages produce a completely different judgment.

We have not refrained from comparing the posts. We will see what emerges from this.

We start with what the author, as we have seen, refers us to, namely with h XV of the Rel.

What is said here of Christo and what light does it throw on the passage

"He was the son of a poor Jewish mother?"

But it is said:

- 1.) He was prophesied according to people and gender
- 2.) He would bring the knowledge and reasonable worship of the One God among the pagans and more exalted virtues and refined customs among the nations.
- 3.) He was expected under the **name** Messiah or Christ i.e. King.
- 4.) He appeared in the person of Jesus!
- 5.) He was the son of a poor Jewish mother.
- 6.) God had connected with him in an incomprehensible way in the most exact way.
- 7.) John the Baptist had drawn attention to him.
- 8.) He had chosen disciples.
- 9.) He had performed many miracles.
- 10.) He had not met the hope of the Jews, who wanted to have a worldly hero in him.
- 11.) He had been zealous against error and vice and had sought to establish a purer and more perfect religion among them (the Jews).
- 12.) It was also not intended by God that he should be a secular ruler.
- 13.) He should rather enlighten and convert the sinners and make them blessed from their sins.
- 14.) He made no distinction in it between Jews and Gentiles.
- 15.) This spiritual intention of his whole work had been the reason for the intention to murder him.
- 16.) This intention was carried out by false statements before Pilate.
- 17.) But thereby the counsel of God has been fulfilled.
- 18.) According to this counsel of God, Jesus was to lay down his life for the salvation of the human race and shed his blood for the forgiveness of sins.

We have detailed this entire XV. Z. in such detail so that the reader can see that we want to express our opinion on the passage in question.

"He was the son 2c.," not conclude without having heard the whole context.

In which of the given points does the author confess his belief in the **divinity of** Christ?

Perhaps someone would like to say: In the last sentence; because there it is expressly said that Christ gave up his life and should have given up his life, for the salvation of the human race and for the forgiveness of sin. But how can there be forgiveness of sin if Christ is not God? Therefore, one concludes, the author of the hannöv cat. also believes and confesses the deity of Christ.

We answer

The author believes in the forgiveness of sins, he also believes that Christ died for the sake of the same - But where does he say that, if the death of Christ is to help us somewhat, it is indispensably necessary that Christ be God? That is precisely what he does not say, and because he does not say this, indeed because he makes the deity of Christ suspect (by No. 5 and 6), the proposition

remains correct in itself:

"He should lay down his life and shed his blood for the remission of sin".

without effect for the justification of the Vf.

The article of the forgiveness of sin leads us very naturally to the question of  
But how does the author teach in the section "Redemption? (4. Sect. p. 36.)

. There we are immediately confronted with a sentence that - as it seems - most strikingly refutes the reproach we make to the author, for there Christ is mentioned

"the eternal Son of God" indeed downright

"God and Man" (Sect. 4. Fr. 3.

S.36.)

How can the author be reproached for not teaching correctly about the divinity of Christ?

We counter: What then is the question to which the bctr. Words are the answer? The Vf. asks:

"What does the Scripture teach us? And that he admits that the Holy Scripture teaches so - we have never disputed this, but the author's agreement with the teaching of the Holy Scripture. We have never disputed this, but the author's agreement with the teaching of the Holy Scriptures is what is missing.

Did he have to express this consent without fail?

Indeed, because Christ speaks:

He who confesses me, etc. Matth. 10, 38. and again:

He who is not with me is against me, and he who does not gather with me scatters. Matth. 12, 30.

But one will ask: How could he have said otherwise?

Answer: He should only have asked:

Who is this Savior by nature?

But did he always have to say it like that?

Why not? Nevertheless, we would have judged his manner of speaking quite mildly if he had said it only once-.

But he needs the little word **is** also really z. E. Sect. IV. Fr. 13. 17. 19.

He does; but these are all cases where it is not a question of the divinity of Christ. Accordingly, our conclusion is:

The author does teach that in the sacred Scriptures the deity of Christ is taught. The author teaches that the divinity of Christ is taught in the Holy Bible, but he does not teach that one must believe the Holy Bible in it, even with his own example, when he says of Christ:

He was the son of one, etc., etc. He justifies the doubt.

It is left to compare the passages where the Godhead of Christ should actually be spoken of. The author himself points this out by saying on the occasion of the question in question: S. Sect. I. Fr. 63. and so on.

Now what is the yield for the confession of the deity of Christ from sects of the Df?

Fr. 63. he speaks "the holy scripture calls him a "man". Scripture calls him-

Fr. 64. is not about Christo.

Fr. 65. "He is called.

Br. 66. "Certain properties are attributed to it.

Fr. 67. "Certain works are assigned to him.

Fr. 68. "Divine honor and worship are attached to him.

So: naming, attributing, assigning, attaching - these are the ambiguous words with which the author assures the divinity of Christ. For who does not know that one can call someone what he therefore is not yet, and attribute something to someone what he therefore does not have?

But the author sharpens his words and says

Br. 63. "she calls only Him.

"65. "he is expressly called like the V.

" 66 "These attributes belong to the One God alone.

Response:

The little word "only" grants Christ a preference over all other people praised in the Bible, but not the equality with God.

The little word "expressly like the Father" testifies to the teaching of the H.S., but not to the confession of the author.

At the sentence

"which come to the One God alone"

The little word "to come" is to be taken into account. The author needs this from the One God, but from Christ only they are attributed to him.

Thus, the author distinguishes his testimony about the father from his testimony about the son. Whether he testifies to the deity of the Son, however, when in the same sentence, where it seemed so obvious to use the word "come" of one person as of the other, he nevertheless uses another, and a less meaningful and ambiguous one at that - let the reader answer this for himself.

Why does the Vf. not say straight in Fr. 63-Erist.

in Fr. 65.-the Son and the Holy Spirit is truly God, just as 2c.

in Fr. 66.-the divine attributes are attributed to the Son and the Holy Spirit.

in Fr. 67.-Through the performance of divine works, the Son and the Holy Spirit have revealed their divinity. The Son and the Holy Spirit revealed and proved their divinity.

in Fr. 68.-the divine honor and worship is due and demanded to the S. and the h. G. by right ?

But everywhere where the confession of the divinity of Christ should emerge, the author retreats and speaks:  
the heil. S. teaches, names, assigns, attaches, and so on.

But shall it not be said that the Scriptures do so?

But one should confess more, one should confess; the author does not do that.

But is it not self-evident that the author, when he says that the holy S. teaches in such and such a way? S. teaches this way or that way, he himself undoubtedly agrees?

This would be the case if he had not doubted the inspiration of the Scriptures and the divinity of Christ. This would be the case if he had not doubted the inspiration of Scripture and the divinity of Christ, and if he had not deviated from the facts of sacred history in his history. This would be the case if he had not doubted the inspiration of the Scriptures and the divinity of Christ.

Therefore, it does not help the author that he cites many scriptural passages. These sayings speak for the divinity of Christ, but not for the unconfessed doctrine of the author.

It does not help him that he points from one place to the other, because one is as empty of confession as the other.

It does not help him either that he has to answer many a correct sentence, many a correct answer, and even many a correct question.

and answer. Because he cannot cleanse himself from the reproach,

That he shies away from confessing the deity of Christ, but is not afraid to make it suspect.

But what does St. Paul say about him? What does the Holy Scripture say about the one who, although he does not deny with explicit words, only omits the confession?

1 John 4:3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God.

The author of the Hannöv. Cat. does not confess that Jesus Christ has come into the flesh.

because he does not confess

the pure holy birth of Christ from virgin body e.

So this spirit is not from God.

And this is - continues St. John in the passage quoted - the spirit of the Antichrist, of which you have heard that it will come and is already in the world.

We are exhorted to exercise such judgment, v. 1. Test the spirits and be exhorted to accept it,

V. 6: He who knows God hears us; he who is not of God does not hear us.

#### Of the Holy Trinity.

Whoever wants to know how to teach correctly about the Holy Trinity. If you want to know how to teach correctly about the Holy Trinity, you have to take the **Athanasian** Creed \*) before you - a creed which

\*) Because the acquaintance with this knowledge cannot be assumed to the same extent with all readers, it may not be superfluous to communicate it in the following.

It reads, as far as it deals with the Holy Trinity, it reads as follows:

Whoever wants to be saved must first of all have the right Christian faith.  
Whoever does not keep the same whole and pure will undoubtedly be eternally lost.  
But this is the right Christian faith, that we honor one God in three persons and three persons in one (One) Godhead.  
And do not mix the persons into one another, nor dissect the divine essence.  
Another person is the Father, another the Son, another the Holy Spirit. Spirit.  
But the Father and Son and Holy Spirit is one God. Spirit is one God, equal in glory, equal in eternal majesty.  
As the Father is, so is the Son, so is the Holy Spirit. Spirit.  
The Father is not created, the Son is not created, the Holy Spirit is not created. Spirit is not created.  
The Father is immeasurable, the Son is immeasurable, the Holy Spirit is immeasurable. Spirit is immeasurable.  
The Father is eternal, the Son is eternal, the Holy Spirit is eternal. Spirit is eternal.  
And yet find not three eternal, but it is one eternal.  
Just as there are not three uncreated, nor three immeasurable, but there is one uncreated and one immeasurable.  
So also the Father is almighty, the Son is almighty, and the Holy Spirit is almighty. Spirit is almighty.  
And yet find not three almighty ones, but it is one almighty one.  
So the Father is God, the Son is God, the Holy Spirit is God.  
And yet find not three gods, but it is one God.

The Lutheran Church also professes this confession \*) - a confession which, precisely because of its importance, was also printed as an appendix in hymnals for the common man, a confession which, precisely because of its importance, used to be printed as an appendix in the hymnals even for the common man - a confession at the same time, which the pious, orthodox Superintendent Sötefleisch wrote in a booklet, which, thank God, has remained known to the people of Hanover, in his "Kurzen einfältigen Fragen und Antworten aus dem Kl. Catechism of D. Lutheri, which, thank God, is still known to the people of Hanover.

How very different the spirit that emerged from the so-called Great. Hannöv. Cat. speaks!

There is no safeguard against error, no sincere language, no faithfulness to Scripture, no confession.

If the speech is about God as one, then the author speaks "**It is**" both, in question and answer \*). But when he speaks of the three persons in this one God, he returns to his popular expression, "the Holy Scriptures name, teach, add, write, etc.". Scripture names, teaches, adds, attributes, and so on. \*\*)

So the Father is the Lord, the Son is the Lord, and the Holy Spirit is the Lord. Spirit is the Lord.  
And yet it is not three masters, but it is one master.  
For just as we must, according to Christian truth, confess every person for himself to God and Lord:  
A'so in the Christian faith we cannot call three gods or three lords.  
The Father was neither made nor created nor born by anyone.  
The Son is of the Father alone, not made, nor created, but born.  
The Holy. The Holy Spirit is not made, not created, not born, but proceeding from the Father and the Son.  
So now there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits. Spirit, not three Sav. Spirits.  
And among these three people, none is the first, none the last, none the greatest, none the smallest.  
But all three persons are equally eternal with each other, equally great.  
So that, as has been said, three persons are honored in one deity and one God in three persons.  
Whoever wants to be blessed must therefore think of the three persons in God.

Because the true Christian doctrine in pure common sense has been compiled from God's Word into short articles or main pieces against the heretics' falsification, we confess the three general Symbolisms, namely the Apostolic, Nicene and St. Athanasius, as the short Christian and glorious confessions of faith, in which all the heresies that arose in the Christian Church at the same time are laughed at. **Athanasli**, as the short, Christian, and in God's Word founded glorious confessions of faith, in which all those heresies, which rose up in the Christian church at the same time, are loudly and constantly contradicted".

(S. Christliches Concordienbch von Walch. Histor. Einleit. p. 3.)

") The question is [Abschu. 1st Fr. 65. p. 21.]

"Is More Than One God" and so on.

and the answer:

"It is only One Some God."

Why does he not ask here too, as so often, oh does not the Holy Scripture teach this? Scripture teach so?

The explanation of the change in the manner of speaking lies in the fact that the bishop found no hesitation to use the word is. And why did he find no hesitation, since he does find a hesitation to speak fo in other cases? The expression "one God" still allows an interpretation/according to which the same must not necessarily be a triune one [as Christianity understands the word].

\*\*) Cf. fr. 63-69. p. 21-23. Why did he sit his questions

When he wants to pass from the unity of God to the Trinity, he speaks only of a **how of** the revelation. \*\*\*)

If he wants to distinguish the persons, he conceals the essence of the difference, †)

If he is to say: The H. G. goes to the

Is this not also how he uses the little word is here? If he had done so, he would not have left a back door open to doubt and unbelief. But did he not want to slip through himself? After all, he has said what the Scriptures teach. What he thinks and teaches to think by his example, he has said a little more clearly in the Rel. history. How suspiciously he speaks of Christ "in spite of the fact" that Scripture [as he himself confesses] teaches, testifies and affirms otherwise - we have proved in an earlier essay. What guarantee is there for the confession of the divinity of the Holy Spirit when the author does not say anything about Christ? What guarantee is there for the confession of the divinity of the Holy Spirit, if the author says nothing else "than: Scripture teaches. In the mouth of the confessors, the proof that Scripture teaches this way or that is an insurmountable shield of faith; in the mouth of those who do not want to confess, it is a hiding place of unbelief and a shameful abuse of God's name.

Fr. 62. "But how has this One God revealed Himself in the Scriptures for our salvation? Scriptures for our salvation  
Answer: "As Father, Son and Holy Spirit. Spirit."

We pass "s that he, stakt  
in the Holy Scriptures. Scripture should rather bite  
after or according to the testimony of H. S.

For the revelations of the triune God [e.g. creation] would remain if the Holy Scriptures did not bear witness to them, and the revelation of God in the Scriptures, i.e. the inspiration, would not be recognized or could not be reliably asserted. The revelation of God in the Scriptures, i.e. the inspiration, of which the author does not want to know anything, would not be recognized or could not be reliably asserted, if the Scriptures did not testify to it.

But the main thing in this sentence is the how and the when.

With this printout it remains doubtful

1) Whether it is only One Person who has revealed Himself as Father, as Son and as Holy Spirit. Spirit, or whether there are several, each of which is revealed, because the author has not yet said that the dear one God is a "triune" one.

2) Whether, even if there were several persons, these persons, each one for itself and one like the other, would really see God. But this should not remain doubtful, for therein lies the mystery of the Holy Trinity. Trinity.

†) The essential in this case is:

1) That the Bavarian is the person who begot or gave birth to the son from eternity.

2) The Son, however, is that person who has been begotten or born of the Father from eternity, by which he is not only distinguished from all creatures, but is also called God himself.

At His incarnation, however, the Son was born of a virgin, and although He became man, He remained God and thus truly God and man in one person, as Dr. Luther teaches in the second article:

"True Gebt born of, Baier in eternity and also true man born of the Virgin Mary."

3) That the Holy Spirit is the person who is not, like the Son, born of the Father and the Son. 3) That the Holy Spirit is the Person who is not, like the Son, from the Father alone, but from the Father and the Son, and not, like the Son, born, but proceeding and being God, as the Father studied the Holy Spirit. Spirit, as we also caught in faith:

"We believe in the Holy Spirit God with the Father and the Son. How does the author of the Hannöv. Cat.

1) He does not even grant a special paragraph to the father, it seems that one should take for it what he says in the preceding.  
And what did he say?

Fr. 61. that there is no more than one God, and

Fr. 62. That this One God has revealed Himself as Father, Son and Holy Spirit. Spirit.

Either now he provides under this One God the Triune One, or he "firsts" under it the Father.

In the former hall, what he says cannot ring true for what he should say of the Father in particular, namely, that he begot the Son from eternity.

In the other case [as he wants the Bavarian to be understood], he excludes the Son and the Holy Spirit from horniness, for he says

Fr. 61. "To which the very highest perfections belong.

But if the Son and the Holy Spirit do not also have the highest perfections, they are not God. If the Son and the Holy Spirit do not also have the highest perfections, they are not God.

2) What he includes from the father [Fr. 63] is no more than that the name "Baier" is repeated and that Baier sent the son.

It is not said how the Father is the Father of the Son in quite a different sense than He is the Father of believers, indeed the Father of all men.

3) What he says of the sinew [Br. 63.] is no more than how the Son is called; but no inference is made as to His Deity, no conclusion as to the particular in His Incarnation, no distinction of the birth of Christ from the birth of other men.

4) What he mentions of salvation are again mere names without conclusion.

from the Father and from the Son, he says: H. G. is sent, ††)

When he should finally make the end and say:

Since Father, Son and Holy Spirit are each God separately, and since they are not three Gods, the One God must be a Triune God at the same time.

Thus, not only does he completely avoid the word "Triune" in Question and Answer (Fr. 69.) and relegates it together with the word person only to a note \*), but also in

††) The word "sent", has he needs in the answer [Fr. 64.] is either idle, or he is supposed to be an interpretation of the word go out.

That it would be futile is obvious when one considers that the Son is sent just as well as the Holy Spirit. Spirit and that therefore the Son and the Holy Spirit are not different from each other. It would be futile if one considers that the Son is sent just as well as the Holy Spirit and that therefore the Son and the Holy Spirit are not distinguished from each other, as the author had wanted to show according to his question.

That it should be an interpretation becomes very probable, if one pays attention to the fact that the word "go out" is printed with larger font in the "beigesetzte" saying.

But if it is supposed to be an interpretation, it is wrong.

Because the word go out, when it is used by the Holy Spirit, means something else. For the word to go out, when used by the Holy Spirit, means something other than being commissioned with a message.

Starke says of it sS^nopu. Joh. tb, 26,f

This word [he goes out] is taken here in a very special way, not as in profane writers, and occurs in such a sense only here, and thus the special eternal communication of the essence of the Father and the Son to the Holy Spirit is indicated. But this is still distinguished from the eternal begetting of the Son of God in a way that is incomprehensible to us.

So the word "to go out" in this context cannot be explained by "to be sent"; for both indicate something quite different, as an attentive reader of the Bible can already work out from the fact that Christ says [John 15:26].

I will send him, and yet does not say  
he will spend,

he goes out

The mission must go to something future, and "there" is first of all the outpouring of the Holy Spirit on the first day of Pentecost. Spirit on the first day of Pentecost. But the going out is presented as a different, namely eternal presence.

Cf. Starke at the cited location:

"But he goeth forth so that, going forth, he abideth always in the Father and in the Son, and cannot be apart from him; neither can they be without him, though they are not of him, but he is of them. - Hence also here it is called, not he that came forth from the Father, but he that goeth forth."

\*) He says in it:

1) That the words "Person" and "Trinity" are used only once, he, the bishop, did not want to have such usage introduced, for the time being they should still be included in a note, soon the time will come when they will no longer be missed in any note.

2) The word person should imply that there is a real difference between Father, Son and Holy Spirit. Spirit.

But this is already indicated by the different names in and for themselves. The word person should rather indicate how far Father, Son and Holy Spirit are different from each other. Spirit are different from each other.

The df. gives to - further, than a property. effect or mere name of its object".

However, he should say:

so far that each one is God by itself, not only in connection with the two others.

>>\*) The word Trinity should prevent the misunderstanding that the communion of the three divine persons is like the communion of three human persons separated from each other.

But not only this misunderstanding should be prevented, but also the misunderstanding that the Father is not the real and therefore only God, but the Son and the Holy Spirit are not to be thought as lower than the Father. But not only this misunderstanding should be prevented, but also the misunderstanding that the Father is not the real God, the Son and the Holy Spirit, however high one may think of them, are not to be thought of as lower than the Father.

Finally, let us listen to the Augsburg. Confession.

There it says Art. I.

And by the word person is understood not a part, not a quality in another, but that itself exists, as the halves have used the word in this matter.

Therefore, all heresies contrary to this article are rejected, such as: Manichaei, who have set two gods, one evil and one good. Item: Valentiniani, Arian, Eunomiani, Mahometists and all the like; also Samosatreniani, old and new, who put only one person and from these two word and salvation. They say that they do not have to be different persons, but that "word" means "bodily word or voice" and that "holy spirit" is a created movement in the body. Spirit is a created emotion in creatures.

In the note, he does not give the correct concept of the doctrine of the Holy Trinity. Trinity.

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**(To be continued.)**

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(Sent in by Pastor Brohm.)

## School speech held at the opening of a new school.

Never have I entered school with a more cheerful heart, and never do I mean

I have never met more cheerful faces than yours today, dear children and parents, who rejoice with me in the happy completion of our new school, which we are entering for the first time this morning. Here is a spacious, bright, cheerful and healthy school.

house, and the interior furnishings of the same leave nothing to be desired. I live the

cheerful hope, from today our school system will gain a new impetus and our new school will be for many

The school will be a blessing to the thousands of children who live around us. But so that we may thank God all the more joyfully for this gift and use it all the more faithfully, let me introduce to you the great importance and blessing of a Christian elementary school.

I am not talking about the elementary school in general, but about the Christian elementary school. There is, however, no lack of schools in this country; indeed, one must give this credit to the United States, especially to the older un-

But there is a great and glaring lack of Christian elementary schools, which are an indispensable need and the source of true national happiness. Just as man

If the purpose and goal of a good elementary school are twofold, earthly and heavenly, then it is the task of a good elementary school to lead the child entrusted to it toward this twofold goal. It is rightly demanded of an elementary school that it train the various spiritual powers of the pupil in the most thorough and all-round way possible and that it at least prepare him for his future earthly profession, be it high or low.

basic preparation. It is not necessary here that I list all the individual subjects. I will only remind you of two things: although in America

Nevertheless, we Germans should not forget our German mother tongue in our schools.

neglect. It is not only the reverence for our mother, not only the excellence of the German language itself, but also and especially the wealth of the greatest treasures of healthy Christian literature, such as no nation of modern times has to offer, for the sake of which no German Lutheran should let his mother tongue perish. Which nation has a translation of the Bible equal to that of Luther? Which nation has such excellent, healthy books of edification as the German? What nation has such a stock of spiritual church songs? If our children were to forget their mother tongue, they would lose the key.

to a treasury of incalculable value, for which the English language does not offer them the most meager substitute. Above the German language, however, the English language should not be neglected. It is the language of the country which we have made our fatherland, it is the language of business and the language of the courts, indispensable for civil advancement, and without being able to speak and write it fluently, a German can hardly gain the respect in civil society which is a not to be despised addition to the happiness of life on earth and the indispensable condition for fulfilling his duties as a citizen sufficiently and conscientiously. German children should therefore learn to speak and write English as thoroughly, completely and fluently as their mother tongue. This should not be left to mere casual contact; the school should see to it. However, education for earthly civil life is only the smallest half of the task of an elementary school. Children are created and called to eternal life, they are baptized, not to become educated citizens, skilful merchants, competent professionals, but citizens of the Kingdom of God. Therefore, Christian religious instruction cannot and must not be lacking in a good elementary school; on the contrary, it must be the main thing and the basis of all instruction and education. What Christian fathers and mothers have begun, the school should continue; what they have left incomplete, the school should fill in; the same spirit that governs a Christian home should also rule in the school, which is nothing other than the helper and substitute of a Christian father or a Christian mother. Therefore, Christian religious instruction must be the first among all subjects, Christian principles must animate and supervise all other subjects, and discipline must be practiced in a Christian spirit. If we apply this standard to the American public school system here, we will not find it exemplary. It is true that the public schools here are so well organized that they leave little to be desired. But one main thing is missing in all of them, the healthy Christian religious education. In principle, this is excluded from all public elementary schools, as it cannot be otherwise with such a mixed population as the one here. Like the life of the state here, the school is also afflicted with the necessary evil of religious indifferentism. Therefore, young people come out of these elementary schools who, in the best case, have never heard of the way of salvation and do not know who created and redeemed them, or who, in the worse case, have absorbed such ideas and principles from the mostly deistic textbooks and reading books that are likely to make enemies of the Christian faith out of them later. For heathen cases I could give examples in quantity

cite. Indeed, I cannot understand how one can make so much praise of the local *public* school system without at the same time being ashamed of what it lacks, or how parents who want to be Christian can be content with these poor *public schools* (for I call every school poor, even the best school, in which the Christian element is missing), or how entire church communities can think that they are relieved of the obligation to maintain Christian parochial schools themselves by the public schools. I am assured of your undivided agreement, you parents, when I make the assertion that Christian parents cannot send their children to the English elementary schools without grave violation of conscience, not without committing a great disloyalty against their children. If they do so, God will one day demand a serious account from them. I know well how many parents appease their consciences: I send my children to Sunday school, there they shall learn religion. But I ask such parents: what kind of Sunday schools do you send your children to? Is it a Methodist or an Anabaptist 2c. school, where they are supposed to learn religion? And if it is a Lutheran Sunday school, what a poor substitute is it for a regular weekly school? I do not want to despise Sunday schools, if they are held in the right spirit, and for the sake of poor, neglected children, who are not sent to a regular weekly school by their unchristian parents, I would like every Lutheran church to maintain a Sunday school; but if parents who belong to Lutheran congregations deprive their children of the daily bread of the weekly school and only want to fob them off with a meager crumb of Sunday school, these must indeed be hard-hearted, cruel parents. I have also heard others say: I send my child to the Sunday children's school, which is held by our pastor, where they are amply compensated for what the English schools lack. But do you really think that half a lesson of children's instruction on Sundays is a substitute for regular religious instruction? Children's instruction is an excellent institution for children and adults. But if the daily catechism lessons in the school are not advanced, the Sunday children's lessons will do as much as nothing. Finally, I have encountered people who were impudent enough to demand that I should prepare their children, who had grown up in English schools until their 12th or 13th year and could neither read German nor recite vain articles of the Christian faith, for confirmation in a few weeks and confirm them immediately. I am silent as to what I have answered to such.

What must Christian parents and Christian communities do? They must establish and maintain Christian community schools from their own resources. 300 years ago

Dr. Luther urged the Christian town councils and authorities to establish Christian schools. All Christian communities in this country have to accept this admonition. Town councils and authorities do nothing here and can do nothing for Christian schools; so Christian communities must take care of it from their own resources, so that their children do not grow up without the knowledge of God. No congregation should tolerate that its members send their children to English elementary schools, bypassing the congregational school, and let them become spiritually neglected and degenerate there.

Now let me tell you about the blessings that Christian schools bring. Great is the blessing that Christian parents enjoy from it.

Pious children, well instructed in all necessary sciences, are their parents' joy and crown, their help and support in their old age. On the other hand, neglected children will become the longer, the more their parents' annoyance, heartache and disgrace. Great is the blessing that children themselves enjoy from the Christian school. The good and useful things children have learned in school will benefit them throughout their lives. How many a diligent little pupil has laid the first foundation stone for his future happiness in life in school and has become a great man. Would he have become a great man if he had missed school or had been lazy and dissolute in school? Nevermore. But what a pious child learns in school from God's Word will benefit him in eternal life. Because you have known the holy scriptures from childhood, they can instruct you to salvation. God's word is a holy seed which, if it is not wantonly stifled, bears blessed fruit, and if a child should be so unfortunate as to leave the good path, then often, after many years, the seed which lay as dead in the heart rises up under God's prosperity, and the holy grip reminds it of the word which it had learned in school. I know many examples of those who, under the gracious remembrance of the Holy Spirit, owe their later conversion to what was planted in their hearts at school. Finally, the blessing that flows over the whole church from the Christian school is great. The school is the nursery from which the church receives its perpetual increase. Children are the noblest part of the church from the moment of their baptism; schools are the nurses and caretakers who help the church guard this noble property. I would like to add much, much more to make the Christian school quite dear, valuable and important to you. The time, however, dictates that we close. Allow me to make only two requests, one to you, parents. The faithful God has given us a beautiful school, faithful Christian teachers are working in it, do not let this school stand empty. Do not look at it as a burden, but as a good.



that. Send your children to school early, don't let them become wild street urchins who are then difficult or impossible to control at school. Send them to school regularly and without interruption, otherwise there will be gaps that are not easy to fill. Let school be so important to you that you subordinate to school any other work for which you might need your children. Support school by diligent inquiry and repetition at home; the success will be striking. Finally, don't take your children out of school too early. Allow your children this benefit as long as possible. The other request goes to you I. children. This school was built out of love for you and for your good, with no small sacrifice. Be very grateful for this gift. Use the precious school time, it will never return. Be like the busy bees who gather in summer so that they do not starve in winter. Be obedient to your teachers, peaceful among yourselves, humble and modest toward everyone, and grow up as trees of righteousness, praising the Lord. The Lord bless your going out and coming in in this house. Amen,

(Submitted.)

## World Trade.

The Lutheran did not report anything about world affairs for a long time, because he did not want to tire the patience of the readers with the constant repetition of the news that the Russians and Turks were fighting on the Danube without any particular success, while the Russian Emperor Nicholas was negotiating with France and England through the mediation of Austria and Prussia. One could clearly see the Russian endeavor to prolong the matter by ambiguous answers and thereby gain time to complete his armaments on land and sea and, in particular, to make his army on the Danube, which had suffered terribly and had even been reduced by 30,000 men, complete again. During the negotiations, Nicholas declared all the western borderlands of his empire in a state of siege, spread among his subjects that he was beginning a struggle for the Greek Catholic Church, of which he himself is the highest earthly head in Russia, thereby arousing the enthusiasm of the entire nation and, in particular, obtaining truly enormous voluntary financial contributions from the clergy and nobility: The few messages that come to us from within Russia itself testify that the impending war has become a matter of the heart for the Russian people, and this alone gives the Emperor a power that is truly not to be despised. On the other hand, England and France have not been celebrating either; their fleet in the Black Sea is about to move against the Crimea and, in particular, against the

A French land army of 65,000 men and an English army of 30,000 men are on their way to Turkey and are expected there around May 1 to strike with the Turks against the Russians on the Danube; A splendid English navy under Admiral Napier has already gone into the Baltic with the purpose of attacking Petersburg and Russian ports of war and, according to the latest news, was lying not far from the Kiel Fjord; in England, too, great, in France at least some enthusiasm for the war has appeared. Preparations were being made for a terrible battle, so that it was clear that both sides considered a peaceful settlement of the dispute impossible. Nevertheless, the negotiations continued until recently, especially Prussia tried to talk peace in the last days, but in vain: the Russian Emperor insisted on the demands he had made long ago, namely to be recognized by the Sultan as the protector, indeed as the chief bishop of Greek Christianity in Turkish lands. Finally, France and England sent a request to Nicholas to vacate the principalities of Moldavia and Wallachia, otherwise the war would have to be started. The Emperor replied that he would not respond to this demand, and on March 27 the Queen of England declared to Parliament, and on March 28 Emperor Napoleon to the French legislature, that their countries had entered into war with the Emperor of Russia. The Queen of England's declaration blames this result on the Emperor of Russia, who has irresponsibly and most deceitfully and mendaciously interfered with the rights of Turkey, and refers to Austria and Prussia, who have indeed and rightly recognized the claims of the Russian Emperor as most unreasonable; she confidently expects the support of the English people and hopes that with God's help she will soon succeed in obtaining a firm and cowering peace. The Admiral Napier in the Baltic Sea immediately received the order to attack the Russians. That Nicholas has been industrious during the long and broad negotiations is already evident on the Danube, since on March 23, 50,000 Russians forced the crossing of the Danube at several points and thus entered Turkey proper, apparently with the intention of fighting their way to Constantinople through the passes of the Balkan Mountains before the English and French auxiliaries can arrive.

Whether our dear old fatherland will be drawn into this war cannot, of course, be predicted now. Austria seems to be leaning more and more toward the side of England and France, Prussia, which for the sake of its extraordinary credit has a significant power, insists on remaining completely neutral. God protect Germany from the horrors of war.

The prospect of a general war, which certainly cannot be denied, has set in motion not only the kings and princes of Europe, but also the restless heads and do-gooders who hope to fish in the mud in the general confusion which they at least expect. The Duke of Parma (in Italy) has been murdered. It is precisely in Italy that the so-called patriots are stirring, the more the attention of the princes of Europe is turned toward Turkey. In general, this emerging war exerts an immense influence on the minds not only of those who are full of fear of the things to come, but also on all other human relations in Europe, even in the United States. One of

the main reasons for the anger prevailing in this country is that the war has prevented the export of grain from Russia, so that flour from the United States is being bought in England and other European countries at enormous prices.

Particularly noteworthy in all these stories is the influence of the V. States on the European powers; England as well as France seek the friendship of the V. States and, especially for the sake of this and on the insistent requests of the envoys of the V. States, have declared that they will neither confiscate Russian trade goods in neutral (i.e. especially V. State) ships nor neutral goods in Russian ships, except for ammunition and other war materials. Admittedly, England declares only for the time being that she will refrain from what she calls her right, but the fact that she refrains for once is a guarantee that by her well-known impudence in these matters, at least this time, other peaceable nations will not be so easily drawn into the war.

Dear brothers, remember our fatherland in your prayers before God and in general:

"Watch and pray, hard these times!"

## **The matter is decided!**

To those who have been eagerly awaiting the outcome of our dispute with the Buffalo Synod, we can report to their satisfaction that the matter has now finally been decided. The famous Doctor Benjamin Kurtz has finally taken care of the plight of the church and made his pronouncement. He declared that if one wanted to decide the matter according to the symbols, one would have to grant the Buffalo Synod the right "to condemn us. Here, of course, some readers will think of that theologian who was so versed in the symbols that he considered *Articulus Smalcaldicus to be* a famous writer, and some will probably maliciously apply this to the doctor. But these all may consider: UowL loouta eot, lis transLota eot d. i- Rome has spoken, the matter is decided! See: Observer No. 1072. of March 31, 1854.

## In Christ's wounds I stand here.

My dove in the rock holes, in the stone seats. „

Hohel. 2, 14.

The dove flees into the rock holes, where it is safe from the storm:

So also my weak faith seeks Your wounds, dearest JEsu Christ!

That like rocky castles protect me, When the clouds of misfortune flash around me.

Hail to this free place of mine!

In Christ's wounds I stand here.

Lift up my conscience to lament,

When life's long guilt shows itself to me, my heart will despair of sin:

I flee to my JEsu's mercy,

Who died on the cross for my guilt, And earned forgiveness for me from God.

Sin, you have nothing on me: in Christ's wounds I stand here.

When the heavy doubts challenge me, Whether I too am destined to bliss:

I do not want to be right with reason, which does not hear anything from the spirit of God.

There on the cross in my Savior's wounds

I have found my choice of grace: - Depart, you doubts, all from me!

In Christ's wounds I stand here.

has only poverty suffering

And persecution who honors the Lord;

Come, I will give you riches, honors, joys

Lust, and everything your heart desires: -

Should I run away from the cross,

Sell my Savior for the money?

World you are crucified to me;

In Christ's wounds I stand here.

Satan goes about devouring me, always tempts my flesh and blood to fall away;

If he does not succeed with cunning and deceit, he shoots fire arrows full of fury.

But the Lord has crushed his head, He must flee" when we pray to JEsu.

Satan, lift yourself away from me!

In Christ's wounds I stand here.

When I look sadly from the last hills into the dark valley of death,

And it floats to me on black wings Now the angel of death pale and wan,

When the king of terror frightens me, And stretches out his fierce hand after me;

I call out: "Death, I defy you!

In Christ's wounds I stand here."

I am now happily escaped from hell, sins, devils and death;

When I have won the crown of life. And glorified stand before God's throne!

Then I will say with tears of joy, And happily strum the harp:

"Praise and thanks be to you, Jesus!

Through your wounds I stand here".

Hermann Fick.

## How the Papal Church

deals with the children of the true church born in their area.

If one admits that even in the Roman church many souls are still born again and saved, then it is by no means conceded that those who make up the Roman papacy or the papal kingdom can be true believers and belong to God's church. With this concession, the Lutherans want to say only this much, that God Himself

In the midst of the Pabstacy, the Roman Catholic Church has always preserved and still preserves its believers, that is, its church, according to the promise: "Rule among your enemies" Ps. 110:2; and only if one understands these believers as such, one can still speak of a Roman "church". As for the papacy as such, it bears the name "church," just as Satan bears the name "god of this world. Far from children of God being born and made blessed through the Roman church, as far as the papacy is understood by it, most of God's children who are born in its sphere from the invisible church through baptism are rather spiritually murdered again and thrown into damnation. Among others, the blessed Gerhard Schmezer testified to this. He was a Dominican monk from Aachen who, after spending eighteen years in the order of that name, finally came to his senses, fled to Leipzig and publicly converted to the Evangelical Lutheran Church here on October 10, 1649. To commemorate his departure from Babel, he then wrote a book entitled: "Das gestümmelte Pabstthum. Among other things, it says the following:

"A dispute arose in my heart for a whole year about the true beatific faith. Because I have been looking at the teachings and life of the monks and priests in the Roman church, I have begun to doubt whether I have the true beatific faith or not? And because language says: Blessed is he who always lives with

God's word, and interprets and teaches the same 2c. 14, 22. 23., \*) I have taken care to read the Scriptures diligently, but especially the epistles of Paul, through which I then received the right true faith in my heart and saw the great thick darknesses and shadows of death in which I had been sitting until now. In order that my motives (motives) may be understood the better, I will describe the faith that the true Protestant Church gives birth to in the hearts of the faithful, and how terribly and tyrannically the Papal Church, on the other hand, deals with this child of faith. L. She gouges out his eyes when she forbids the reading of the holy Scriptures, which otherwise (the Jesuit) Cornelius a Lapide calls a sun, which spreads the rays of its wisdom through the whole world and ignites everything with its heat; Thomas de Aquino the Principium of theology. But if Scripture is a sun, if it is an eye of faith, if it is a principle, from which all theological questions must be drawn and settled: whence then comes it that the Roman Church forbids all laymen to read it in general? 2) It cuts off the head of this child of faith. Is Christ the head of his church, Ephes. 1,

A proof of the blessing also of the apocryphal books.

22. 4,15-: Why then does the pope rise up and rule as a monarch in the church, exalting himself over everything that is called God or worship? It binds his ears, hands, feet and other limbs in such a way that they have almost no power; namely by the excommunications (ban), by the cases reserved for the pope alone to absolve, by the auricular confession, by the prohibition of certain foods, by the prohibition of marriage for the priests (since they otherwise consider marriage a sacrament), by the monastic vows Lei4. After the mutilation of the body, it tears out its heart, namely Christ Jesus with his righteousness, grace and blessedness. 5. 5, It deprives the soul of nourishment, namely the use of the Holy Communion in both forms. 6. And where does it finally end up with the child of faith? A terrible thing! She is not satisfied with the death of this innocent child, but dares to finally hand it over to the red dragon - namely, to purgatory! O what a merciless mother!" - Schmezer now elaborates on all this, and concludes with the words: "If you papists want to blaspheme me because of this, then St. Augustine may answer instead of me, who writes: What harm does it do to a man that human ignorance wants to eradicate him from his table, if an evil conscience does not eradicate him from the book of life?

## **Second call to** the whole **Lutheran Church of America.**

Beloved brethren! Trusting in the strong help of all of you, we have dared, instructed by the Lutheran Synod of Missouri, Ohio, etc., to propose a union of the Indian congregations at Shebahyonk (Tuscola County, Mich.) and Bethany (Gratiot County, Mich.) and to set it in motion with the approval of the congregations concerned. The removal of the Shebahyonk Indians will, God willing, be accomplished within a short time. The latter will joyfully leave their dear old home for the sake of the Word of God, to seek a new one about 100 miles away in Bethany, where the bread of life, as much as is all ours, will be abundantly served to them. With them, the Bethanians hope that we will be helpful to them all on the occasion of the unification of Leider communities to establish a communal Indian village with farms, where each family will be allotted about 40 acres of forest land, so that they may cultivate it in the manner of American farmers and eat their own bread by the sweat of their brow. You should have heard and seen for yourselves with what joy the promise we made to them in this respect was fulfilled.

The promise we made a few months ago on the part of our Synod was received by them, and you would not tire of reaching out further to help fulfill our promise.

In No. 9 of Volume 10 of this newspaper, we issued the first appeal for your help. Our appeal has been heard by many, we have reason to raise grateful hands to the Lord that abundant help has been given; however, much is still lacking so that our, as we hope, salutary plan could be carried out. In order to acquire 40 acres of land for each family, we would need about 3 sections of land, which would cost about 2400 dollars at the government price. We now have barely the fourth part of this sum.

A piece of land that a Christian Indian can call his own is a great treasure to him, and the more he gets used to working on it, the more he likes it, the easier it is for him to part with his! desolate hunting and fishing life in order to eat his bread in honor like other Christians. So then, dear Christians, help the Indian brothers to get there. Help that the great injustice, which has happened to them by displacing them from their glorious property, may be made good by us in a small way, as much as God gives us the ability to do so. Do not let it be said of you that you could have helped the poor red brethren and would not have done so. It is written Jac. 4, 47: Whoever knows how to do good and does not do it, it is a sin. And again, Prov. 19:17: He that hath mercy on the poor lendeth unto the Lord, and he shall repay him with good again.\*)-Can you imagine the misery if our fellow red believers had to avoid the country and seek their hunting grounds beyond the Mississippi River? Oh, as long as we can prevent this, let us stand together, so that our love for the brethren may be manifested.- You congregations who want to serve the Lord with your houses, do not forget. Love Him in the red brethren! You young men's and virgins' associations, who have joined together to promote the Kingdom of God, hear our voice calling for help! Yes, all of you, let us joyfully thank the Lord that we may help him, both by sharing spiritual and physical gifts, so that his kingdom may come! Amen.

The Missions Commission of the Evangelical Lutheran Synod of Missouri, Ohio, et al. p.

Frankenlust d. March 11, 1854.

Ferdinand Sievers, Chairman. O. Clöter, Cassirer.

G. Schaller, Secretair-

"The Indian brothers do not wish, as we mentioned earlier, that the capital for the purchase of land be donated to them, but they want, with God's help, to pay off the purchase price annually, e.g. through sugar and hides. Such payment would then flow back into the missionary fund and be used for further missionary purposes.

(Submitted.)

### Church consecration.

On March 26th of this year, on the Sunday of Lätare, the Evangelical Lutheran congregation of orthodox faith in Kirchhain, Wisconsin, had the joy of being able to dedicate their newly built church, after having held their services in a private dwelling since then. Several members of the sister congregation at Freistatt had come to share in this joy.

In the morning, the pastor of the community, Mr. O. Fürbringer, preached on the epistle of the church consecration. The communicants had prepared themselves for the celebration of Holy Communion on the previous day by private confession in the old church hall. The undersigned had taken over the sermon for the afternoon. -

May God now also let the glory of His name dwell in this little church. May He keep the congregation, which He has graciously endowed with a purer confession, firmly in it. May He also let them always gratefully recognize the greatness of this grace, that loud preaching resounds in their midst.

Grafton, Dom. Judica, 1854.

Martin Günther.

### Get

a. to Syn od al -C a s se: iTreni'.

b. To Sy no d al - Mi s si on s - Ca s s e: from the parish at St. Louis .

V19 30

"Mr. C. A. Herrmann the. to the country-

ankauf for the Indians in Mich. i oo " the community of Collinsville, Ills. . 5 io

" Mr. Ameis, on the purchase of land for the

Indian .... i 00

Collecte at a wedding, by Hrn.

Past. Fast m Canton, O- sent 500

to what have contributed:

Georg Ludwig Daum, John Daum, Georg Reichert n. Leonhard Schneider, each St 00.

Stockert u. John Filbcr, O 25 C.

John Lockert 15 C., Georg Reichert sen. 35 C.

from the Immauuels community of Mr.

Past. Geyer at Watertown Wis.  
 for the Indian Brothers . 8 00  
 from the congregation of Mr. Past. Reu-  
 nod at St. Clair Co. Ills.  
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 c. for the maintenance of the Coneordia-Collrge: from the Lutheran congregation in Collinsville.  
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 " of the Immauuels community of Mr..  
 Past. Geyer near Watertown, Wis. 6 00 ck. for poor "studentsand pupils at Concordia Collegec and Seminary: Mae"/.  
 v. to C 0 n c 0 r d i a - C 0 l l e g e b a u:

tz. W. Barthel, Cassirer.

## Paid

8th and 9th years HH. Munzel (1 SO), Nicol. Koch (M So.)  
 Jahrg. the HH. Paft. Bansemer, Friedr. Burggrave, Christoph Brennecke, Grünig, Dr. Hunger, F. Holze, D. Hubuer, Korff, Nicol. Koch, Körner,- K. Leich,  
 Heinr. Niedert (50 C.), Nobbe, Ramm, Christ!. Richter, Steuerwald (- 50 C.), I. Umbach.  
 t half of the 11th year, HH. Nicol Koch, Heinr. Niedert.

## Call

Should anyone possess the large catechism and children's doctrine of Dr. M. Luther-written for young Christians in interrogatives  
 by M. Johann Spangenberg-he is requested to lend this book for a short time to the Pastoral Conference of the District of New York  
 and to send it to the undersigned. The members of the conferences are also requested to bring at least one copy of the catechisms  
 they have reviewed to the next synod.

W. Nordmann Washington, D. C.

In Germany, so just appeared and expect copies by the end of this month:

**C. W. G. Keyl's,**

Pastor of St. Paull Lutheran Parish in Baltimore, **Catechism - Interpretation** from Dr. Luther's Writings and the Symbolic Books, 1st  
 major part, (450 pages) Price Hl, Philadelphia, Decbr. 1853.

**Schäffer & Koradi,**

West - corner of Fourth & Wood streets.

**Books and pamphlets to** have in the Erpedition of the Lutheran around the buried prices.

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 Friedrich  
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A B C book, and in proper step order arranged UebungSstücke 1 u. s. w , published by our synod 10 In dozen H IM  
 Johann Huebuer's Biblical Histories. New York edition, in detail . . . 2b

**Printed at M. Niedner Lk Co, ' Northwest corner of Third and Pimi Streets.**

# Year 10, St. Louis, Monday, May 9, 1854, No. 19.

(For the Lutheran Submitted.)

## The so-called Great Hanoverian Catechism, evaluated by Paths. (Continued.)

From the sacred. 10 Commandments.

The heil. 10 Commandments are not the work of Moses, but of God.

If they are God's work, they are not a deficient enumeration of a few transgressions, but, as a work befitting the highest and wisest lawgiver, the epitome of all that God wills to have done and to have left undone.

The Lord Christ himself testifies that this is really the case when he traces the entire content of the rest of the law and the prophets (insofar as they practice the law) back to the 2 tablets of the holy 10 commandments. 10 commandments. For this is what he is talking about when he says Matth. 22, 40:

IIM these two commandments hang the whole law and the prophets, therefore God himself has distinguished these 10 commandments in a whole peculiar way. \*)

Before the Ten Commandments were given, God Himself announced the time and place where He would give them, also commanded a special preparation.

2. they were given not in a dream or in a

That is why the Christian Church has always recognized them as divine.

That is why they are the first main item in the Catechism.

Now, if a Christian teacher wants to prove his art, he should not minimize the 10 Commandments, but prove how in these short words such a splendidly great content is hidden.

So did Dr. Luther, and a good Lutheran preacher or teacher should follow in these footsteps.

face, but in natural reality under testimony of a fearful majesty on Mount Sinai before the eyes and ears, not of Moses alone, but of a whole assembled people.

The 10 Commandments were not only spoken by God, but also written, and the writing was done twice.

Of the first tablets that Moses broke in holy zeal, we read Exodus 24:12:

And the LORD said unto Moses, Come up unto me into the mount, and dwell there; and I will give thee tables of stone, and statutes, and commandments, which I have written, which thou shalt teach them.

Desgl. Ex. 31:18. r

They (the two tablets of the testimony) were written with the finger of God. Deuteronomy 32:15, 16:

Moses turned and came down from the mountain, having in his hand two tablets of the testimony written on both sides. And God himself had made them, and himself had digged the writing in them.

And of the second tablets we read Exodus 34:1: "Hew thee two tablets, that I may write the words thereon.

But what does the author of the Hanoverian cat. Cat.

Fr. 215, p. 119 he asks:

"Where are some of the harshest injustices named and forbidden?" and gives the answer:

"In the 10 Commandments!"

So: In the 10 commandments only the hardest injustices are named and forbidden, and even these not even completely, but only some of them?!

Who-let us ask with all seriousness-who has the glory of God only somewhat at heart?

write that were in the first tablets you broke.

Desgl. Deut. '0:1-4...:

At the same time the Lord said to me, "Hew you two stone tablets-so I will write on the tablet" the words that were on the first ones you broke-then he (Moses tells, so the little word he cannot be understood by Moses, because then he would have to say-then I wrote) wrote on the tablets as the first writing was, the ten words the Lord spoke to you out of the fire on the mountain at the time of the assembly.

4. the safekeeping of the 2 tablets was not left to the discretion of Moses, but they had to be kept in the ark of the covenant; but the ark of the covenant in the tabernacle, and that in the holy of holies, and it was this ark of the covenant on the lid of which the cloud of grace took its seat or chair.

5. the ten commandments, in comparison to all the others, are especially emphasized as being the sum of the whole covenant, e.g. Deut. 4:12,13. r

"And the Lord spake-and declared unto you his covenant-namely, the ten words."

must not be horrified when he reads this question and answer with attention and thinks about the consequences that necessarily follow from it?

If the 10 commandments are really only a prohibition of some of the hardest injustices, then they are a most imperfect work of art, and it is not to be understood how something, whose origin is so nobly attested as divine, should have been so imperfect, or how that, which would be so imperfect, should really be of divine origin.

If the 10 Commandments are only a prohibition of some of the harshest injustices, Luther's interpretation and the interpretation of the acknowledged most pious and enlightened men is quite wrong, because all of them have found in it by far more than the prohibition of some of the harshest injustices.

Then also-I say what the conclusion entails-it is inconceivable what Christ says that in it should hang all the law and the prophets.

Then even Christ himself is not indispensable to salvation for all people, and the whole doctrine of law and faith is fundamentally reversed.

That is-enough, I think, to show where it leads when sentences are set up like the one in question

"In the 10 Commandments, some 2c."

But we have to be considerate of the possible interventions.

- 1.) The author refers to the holy scripture itself. Scripture itself.
- 2.) He refers to the catechism.
- 3.) He says in his sentence not only forbidden, but named and forbidden.
- 4.) He speaks only of the 5 last commandments.

We answer

ad 1.) The Bible passage should prove that the author is right when he says:

In the 10 Commandments some of the hardest 2c. But the Bible passage Deut. 20,13-17. proves nothing else and nothing more than in which book and chapter of the holy scriptures the holy commandments are mentioned. Scripture the heil. 10 commandments are to be found and how they read.

ad 2.) The appeal to the Catechism was supposed to prove that the author was in unanimous faith with our church. But then the author had to cite Luther's declaration. For the Lutheran church professes Luther's catechism in such a way that it recognizes Luther's interpretation as correct and scriptural and does not want to be separated from the text, for the mere text (i.e. the 10 commandments, the faith, the Lord's Prayer) was already there before Luther.

How has the author done this?

1.) He has separated Luther's interpretation from the corresponding text in the widest possible way, for The text is on pp. 3-7, but Luther's interpretation only on p. 181 and so on. Because of this position, it is not even called an appendix to the textbook, but only an appendix to the history of religion. For this purpose, the former is printed in large type and provided with complete headings, but the latter is printed in small type.

and provided with incomplete headings. This would be of no particular importance if the citations were arranged in such a way that neither what is in front, nor what is behind, would thereby be transposed and put back. But

2.) He does not want Luther's explanation to be opened at all. If he wanted to cite Luther, he would have had to write

S. Dr. Luther's explanation of the 5th main st. 2c. Geb 5-10.

But he wrote: S. Hauptst. 1, Geb. 5-10.

Thus, the author does not want us to look at the back of the book, but rather at the front, where Luther's interpretation is completely omitted.

What kind of proof is this for the agreement of the author with the Lutheran church?

But if the citation does not prove the agreement, what does it help him that he makes a vain pretense with it? He is not revealed as Luther's disciple or fellow believer, but as the one who wants to be Luther's master.

ad. 3.) Should the little word "named" have a justifying or mitigating meaning, the sentence should contain a hint that it should be understood as follows

Only some of the most severe injustices are mentioned in the 10 Commandments, but they also include the very finest ones.

It would be such a hint if he had said: the hard word e.g. killing, adultery only indicates the class under which also the subtle and most subtle sins against the 5th and 6th commandment belong and so on.

Such a hint, however, is nowhere to be found, but the author continues:

called and prohibited.

What is forbidden now? Just what is called. What is called?

Some of the harshest injustices.

So the expression

called and forbidden only mean as much as

they are not alone named, but also forbidden;

but always remains no more and no less than:

Some of the harshest injustices.

Who, where do evil desires belong? They are not just forbidden,

How can the author say that these are only some of the most severe injustices mentioned in the 10 Commandments?

ad 4.) The author answers Fr. 215: In the 10 Commandments;- but in the proofs he quotes from the Bible as well as from the Catechism only from the 5th Commandment.

If this is to be an objection, it would have to have about this meaning:

It cannot be denied that the author says of the second half of the 10 Commandments that only some of the most severe injustices are mentioned and forbidden; but he does not say it of the 10 Commandments in general.

Answer: Whoever weakens one commandment has weakened the whole law. Moreover, the 10 commandments are not related to each other in such a way that it could be said that the first four refer to the finer sins, but the last six to the grosser ones.

But we do not blame the author for this sense at all; we rather explain his citation thus:

In the section to which Fr. 215 belongs, the author speaks of justice against one's neighbor. Since he now wants to have a transition to the next paragraph, where he deals with the gross and subtle death stroke, but the 4th commandment does not fit there



at all, he cites the last 6 commandments, as in which, as the author thinks, only the harshest injustices are forbidden, from the 5th.

The author does not teach that the more subtle death is permitted, but rather that the Ten Commandments do not contain enough to be able to punish the more subtle injustices.

But-what do we ask-what does the Vf. say, when the 10th commandment alone says: "Thou shalt not covet all that is his (thy neighbor's)?" Is not life also his? and is not the revealed meaning of the Scripture that whoever commits a subtle sin against the 5th commandment shall be punished not by the 10th commandment alone, but also by the 5th. \*\*\*)

But the author's view of the 10 Commandments is far different from the ecclesiastical and scriptural one. Therefore, the whole doctrine of duties is not based on the plan of the 10 commandments.

\*\*\*) Listen to what Luther says;

Do you think he is talking about the fist when he says, "You shall not kill"? What does thou mean? Not only thy hand, nor thy foot, nor thy tongue, nor any other single member, but all that thou art in body and soul. Therefore it is as much to say, thou shalt not kill, as to say, As many a limb thou mayest find, as many a way thou mayest find to kill, whether it be with the hand, or with the tongue, or with the heart, or with signs, or with prayers, to look sore, or to grudge life, or with the eyes, or even with the ears, if thou hearest not gladly the words of thy neighbor-that is all killed. For your heart and everything that is in you is so fouled up that it would like to be dead already. (Strong Spuops. N. T. 1. Th. S.M.)

\*\*) From it is called "the five main pieces" 2c. and then especially: the first main piece; the 10 commandments.

Desgl.: The other main; the third main.

At the back, without the number of the head is given, it is simply called: Explanation of the 10 Commandments. In the same way, the word "main part" is used for the faith, Lord's Prayer, etc.

and the individual commandments are miraculously scattered. †)

Thus, not only the wording of the 10 Commandments is presented as insufficient, but also the order is not suitable for the author. Luther does not explain it in such a way that he would like to confess to it, and the good God has also not written the 10 commandments correctly for him. ††)

But what shall we say to this? Christ says Matth. 5, 19: "Whoever therefore breaks one of these least commandments (†††) and teaches people in this way will be called least in the kingdom of heaven, but whoever does and teaches them will be called great in the kingdom of heaven.

†) Among the duties towards the neighbor, the 4th commandment is the first in the 2nd tablet, as is known. In the Hannö. Katech. it is only to be found p. 145, after the order of the 10 commandments has been completely deviated from. Desgl. "After the 5th commandment, the 8th follows immediately, etc."

††) If someone wanted to excuse the author and say: Oh, he did not mean it so badly that he would have wanted to do it better than the good God; he only wanted to do it better than Moses-so we answer; With such an excuse \*) the author would be helped badly. Even if "had not meant that, the 10 Commandments were not Moses' work, but God's, and therefore the attack remains on God's work. This alone we admit: To do evil with the conviction that it is evil is greater sin. But to do evil in the conviction that it is good, or for the sake of permissibility, is equally sinful.

But if someone can consider it good or permissible to deal with the holy 10 commandments the way the author did. 10 Commandments the way the author did, what must he take Moses for and the Scriptures for? Scripture?

\*) Could have given to such an objection probably the strangely naive place, where the Bf. says: "Before Moses died he wrote down his laws. Rel. Gesch" p. 107."

The "scholars of Christ" in the Old Testament did not think that in the smallest commandments-which are to be considered as small as the Ten Commandments- all that is necessary is already contained. That is why they have made their essays, by which, in their opinion, the commandments should be made more complete, but in truth they have only been weakened and dissolved. That is why the Lord Christ opposes them with another interpretation when he repeatedly says in the Sermon on the Mount: "You know that it was said to the ancients-but I say to you!" With this he does not reject the 10 Commandments given by Moses, as if they were not expressed appropriately, but the superficial explanation that has crept in from time immemorial: and he shows by some examples how the 10 Commandments should be interpreted quite differently.

In which footsteps now does the author of the Hannö. Catechism?  
(For the Lutheran.)

## The emigration the Evangelical Lutheran Salzburger in 1731, '32, and '33.

(Continued.)

The winter faded away, the brooks again gushed merrily into the green grounds, the larks fluttered against the blue sky and sang as merrily as ever, when they knew nothing of the misery that lay beneath them. Now even those who had been sitting down were allowed to think about setting off.

These, formerly the wealthy, had now also become mostly poor. The soldiers who lay in their houses had sucked them dry more and more. Their lying green

The nurses had estimated it at times, but they were only aiming at big mockeries. And what was the use of the estimate? Since no Lutheran was allowed to go beyond his parish court to look for a buyer, since the Catholics also thought that if everything was gone, they could get the empty estates for free, the emigrants had to give up theirs for a ridiculous price or leave it completely ownerless. And finally, taxes were extorted from them under all kinds of names. That was the time when the minister Röll and his people harvested - harvested where they had not sown, because their evil plots and disgraceful measures had to be called the seed.

The first of May appeared and in eight days, it was announced to them, the residents should leave. Then many united once again, as in the more beautiful years, to celebrate the May festival on the Alme. They drove up, under the sound of the shawms, the cattle beautifully decorated with green wreaths and dressed with bright sounding bells surrounded by young and old in a cheerful circle. Up on the Alme they sang once again their lovely greetings to the spring, refreshed themselves in the pure fresh mountain airs, looked down into the deep, manifold, always peaceful valleys, looked up to the imperishable silver crowns in the heights. The memory of the beautiful past became so vivid that they forgot the sad present. They spent this first day of May in cheerful conversations, in cheerful games, in the old, sweetly accustomed alpine way. But when the snowy mountains began to shimmer reddish and reminded them of their return, unspeakable pain gripped their hearts. Lamenting loudly, they fell around each other's necks and "poured out hot tears. Then they fell down on their knees and prayed the last alpine prayer with weeping souls. They gave their faithful animals, for which they had found no more buyers, their freedom, and for a long time they still heard the well-known ringing as they descended into the valleys, which were already covered by the shadows of night.

The eight days passed quickly. Some had built wagons and now loaded them with the remaining belongings, others carried all theirs with them. Trains of five hundred, one thousand and two thousand moved toward Salzburg. The rough soldiers were again very busy; they drove day and night without rest, and often tore families apart, so that some of their relatives were only reunited in distant lands. The old, the sickly, and the pregnant could not go along so quickly; so some had to throw their baggage off the wagons to make room for them.

I would like to tell one more story about the emigration. Rupert Aesteck, an at least outwardly still Catholic  
A man in Werfner Pflege was standing under the door of the house with his pregnant wife and three children when a crowd of Lutherans passed by. There he felt an inner urge to join them. But his wife held him back with tears, because she and the little ones would not endure such a journey. He was content; but when the last man had passed, his heart was suddenly so sore that he sought his dear children to cheer up again among them. But behold, the little ones had gathered some clothes and vrotkrummen and had followed the train. This broke the father's heart, and he said, "Dear wife, we will go with you." "Yes," she sobbed, "wherever you want to go, in God's name." So they left the house and yard behind and hurried after the little ones. How often have children's unconscious actions been an outstretched finger of God for their parents?

The crowds grew stronger as they approached the residence, which was flooded with wanderers. Now one heard less scolding

and mockery, but one saw all the more wondering and astonished faces. Yes, the flame of enthusiasm also seized the seat of the archbishop. Hundreds of the townspeople, including even several episcopal officials and whole members of the bodyguards joined the ranks of the Lutherans. And even eight priests fell away from the Roman Church and escaped. This last thing was probably arranged by the heavenly heart so that the bitter feeling of our hearts would be softened a little about a state of affairs that has caused such great suffering to thousands of our brothers and sisters.

But we still see with holy joy here in the small what we saw in the larger in the first times of Christianity, the wonderful power that blows from the transfigured face of the martyrs of the gospel.

The archbishop had not expected such a great depopulation of his country; he always thought that when the time came, the majority would think of something else and remain in the shelter of their possessions and the old church. Now he saw himself completely deceived, and he soon felt the evil consequences that his foolishness brought him. The taxes were naturally lower, and the maintenance of the imperial troops had required tremendous expenditures; thus his treasury was growing leaner every day. Then the mismuth made his frown even darker.

He wanted to heal the damage immediately and issued invitations to the neighboring countries to all who wanted to take possession of the abandoned houses and estates. They were soon occupied again, but it was the dissolute rabble who had promised themselves a glorious life of pleasure in Salzburg.

had. As now these people should work for their daily bread, in addition still from taxes heard, were they fast again lost.

And the bishop had to hear that not all Lutherans were out of the country yet. Now he decided to hold back what could only be held back. New swarms of Jesuits had to come in and persuade, promise and threaten better than the previous ones. There were rumors everywhere that the exiles had been beaten up in Prussia by the wild people of the Pohlen, that they had revolted in Brandenburg and had been drowned in the Baltic Sea by order of the king; the others were wandering around the countries as beggars and were not recognized as confessionals either by Catholics or Protestants. At first, these rumors caused great consternation, but it was soon learned that they were shamefully fabricated fairy tales. Now the previous severity and cruelty were renewed, especially against the prisoners, who were not yet all released (later they had to be released).

But I am tired of repeating the old lamentations, the reader can think them for himself. Oh, the archbishop attacked it wrong again, he wanted the Lutherans to be Catholic and that did not work once. If he had allowed them religious freedom, they would have, oh how gladly, stayed behind. But he once declared with a dark red face: "I don't want any more heretics in the country, even if thorns and thistles should grow on the fields!

It also came true for him. His most industrious subjects left in droves; it was like stirring up a pile of stones on a slope, the others rolling inexorably after the first. The archbishop, however, wanted to keep his angry pronouncement, and, in order to discover all heretics, he prescribed the following oath to all his subjects: "I also swear to the living God and to all the saints that I, along with my own, will not only profess with heart and mouth the Roman Catholic faith that alone makes blessed, but also believe that those who have emigrated and will emigrate in the future are really going to the devil.

This commanded oath, of course, brought out the last and most hidden followers of the Lutheran Church; it also brought out the miners from the Dürrenberg.

The Dürrenberg is only four hours from the capital, and is a large mountain that consists almost entirely of salt from top to bottom. Countless passages are dug through its interior, down to the depths, and lead to large carved-out rooms, which almost look like churches. In these underground workshops work the quiet serious people of the miners. They are accustomed to be satisfied with little, far they acquire only little.

Thoughts of death and the grave tend to occupy them more than others, because they are, as it were, alive in the grave, and because collapsing buildings have already covered some of their brothers in the early days of life to the sleep of death.

Such people are especially receptive to a faith that best prepares the souls for the exit into eternity; and as already at the beginning of the Reformation among the miners of the Bohemian-Saxon Erzgebirge the gospel had taken quite deep roots, so it had also found its best place in the hidden dwellings of the Dürrenberg, when it had penetrated only once through the shafts. Oh how beautiful services may have been celebrated there, when in these quiet subterranean churches, just as the worshippers under the earth, (Phil. 2,10.) the pious miners bent their knees, when the miner read to them from the holy Bible book, and when the eternal Bible book was read to them. The eternal light of the New Testament shone brightly for them in the bosom of the everlasting vengeance, a thousand times brighter than the light of all their lamps reflected in the salt crystal of the walls!

But in the residence, at least, one had not expected this great horror, that the heresy would penetrate under the earth. Therefore, when the miners, after the announcement of this oath, had their creed stated by four men who had been sent there, everything was extremely concerned. One did not want to believe it, one had it examined immediately, and one found that really all together, from the highest to the lowest, seven hundred and fifty men, were infected by heresy. This was one of the hardest blows to the archbishop, because the endless amount of salt from his Dürrenberg alone brought in almost more than all his gold and silver mines, and now he could not immediately find enough miners for the needed work.

On November 9, they all boarded the ships with their wives and children. The archbishop stood at a window of his castle, and as he saw his whole entourage sliding down the river, he gnashed his teeth.

In the following spring, 1733, two thousand more emigrated. Now nothing more was heard of scorn and malediction. The Catholics passed them by in silence, sadly looking after the departing ones. Now the country was empty of heretics; desolate and silent it lay on whole villages and over whole valleys. In all, thirty thousand people had emigrated. As a reward for his cruel trial of the heretics, the archbishop received from the pope the title *Excelsus*, i.e. the Exalted.

With these last emigrants, we too turn our eyes away from the poor, unfortunate land of Salzburg, which has lost its greatest treasure, and follow our dear, proven brothers and sisters.

into exile, or rather into their new home, where they soon felt so at ease. Oh how good it is to accompany them there in spirit and to see the word of Jesus fulfilled in them already in this world: "Whoever trusts in houses, or brothers, or sisters, or father, or mother, or wife, or children, or fields, for my name's sake, shall receive it a hundredfold, and shall inherit eternal life. (Matth. 19, 29.1

As can be seen from the previous account, our dear fellow believers crossed the border in several successive stages. As long as they wandered through Catholic regions, they were looked upon with suspicious and unfavorable eyes; they experienced few

expressions of general human love, but from time to time even bitter slights. But when they set foot in the Protestant lands, all at once it was said: "The old has passed away, behold, everything has become new. Bells were rung wherever they approached, old and young rushed to welcome them, their hands were pressed and they were joyfully embraced. They were cared for with the most tender care as long as they stayed in one place, fed and watered, warmed and clothed, and provided with plenty for their onward journey, and when they left a place again, the people wept as if they had to let go of members of their own family. The processions of the Salzburgers through the Protestant regions were triumphant; they were regarded as crowned martyrs of the Lord. Others might have become vain and arrogant, but they remained the same from beginning to end, humble and modest before God and man, grateful to the dear brothers and sisters whom they had never seen before and who had done them so much good, and even more grateful to the Father in heaven, who directs the hearts of men like streams of water, that they may refresh the dry and the weary, who comforted them so abundantly after their trials. But deep within them, the hope became more and more alive, powerful and sweet, that the longed-for and better time would be granted to them while they were still on this earth. -

Some of the emigrants found accommodation in Bavaria, but most of them went in different directions to Prussia. King Frederick William I of Prussia had invited them to settle in his province of Lithuania, which had been depopulated by the plague, and had taken care of their reception there with paternal benevolence, even escorting them there safely and providing for their needs on the journey, sending commissioners to meet them where necessary.

If we now accompany the wanderers on their journey through the Protestant regions, and if we have been able to imagine their tribulations all the more vividly from the individual examples told of the time of their persecution, then individual examples may now also show us best with what love and delight they were received everywhere by their fellow believers.

(To be continued.)

# Lutherophilus

**Altes und Neues zur Beförderung eines fruchtbaren Studiums der Theologie, Herausgegeben von E. G. W. Keyl, Pastor der Evangel.**

**Lutheran St. Paul's Parish in Baltimore. Issue 1.**

Under the above title, the first issue of a journal will be published at the beginning of May by the Schäfer and Koradi bookstore in Philadelphia, which, under God's gracious guidance, will pursue the purpose indicated in the title. It will meet the demand which was shown at our last Synodal Assembly in Cleveland and led to the decision to entrust two members of the Synod with the publication of a journal which would serve the theological study in our community. The commissioners had to have misgivings about beginning such a difficult work because they soon had to give up the hope of leaving the work in the hands of a second professor to be appointed in St. Louis, but when they nevertheless began to think about the possibility of a beginning, they found themselves completely prevented by their official duties, especially by the heavy school work incumbent upon them, from carrying out the preparations for even a first issue. The undersigned is all the more pleased to be able to report the enterprise of Father Keyl and would like to recommend it to his fellow ministers and all fellow believers who want to promote the noble science of theology.

The content of this first booklet, which comprises about 2 sheets (48 octavo pages), consists of 6 letters of the editor, in which he deals with the study of Luther's writings. The first letter shows: "How the author came to the exclusive study of Luther" and thus offers the reader the opportunity to examine whether his own experiences do not also point him to the attempt of a similar study, even drive him towards it. Fr. Keyl does not limit himself entirely to reading Luther's writings-this is not meant by the "exclusively," as some of his essays in the Lutheran testify-but the center of his study is Dr. Luther: he gathers knowledge from many other theological writings, but his scholarly zeal is turned toward Dr. Luther. This kind of theological study was better known in earlier times. Not only I, but also many other students have noticed that it is so often said of our theological fathers and masters that they studied this or that theologian before all others and worked their way up with him: does not Luther himself testify that he grew into a theologian with Augustine in particular? Theologians are supposed to be more than people who have accumulated such and such a large amount of theological knowledge; they are supposed to be men who, firmly grounded in the Word of God, lead the "contending" church forward.

They will be able to refresh the tired and weary fighters of their flocks with the word of God as the water of life and to strike down the adversaries with the word of God as the sword of the spirit. Therefore, the theologians who lead the individual flocks and groups of the contending church should attach themselves to those whom the Lord has appointed and gifted as leaders of the multitude of flocks and groups, and learn from them to carry out their leadership ministry. Such leaders are easily recognized: They are found in those who in their writings do not give this or that of their knowledge, but themselves, their own Christian gifted and Christian educated personality, whose writings were written, not because the need for it sought them out, but because the need for it sought them out, who also did not make many preliminary studies for their writings and wrote with much headaches and chewing of feathers, but wrote what just filled and moved their heart and thus guided their neighbors according to their, according to God's will. Augustine was such a military leader; Luther grew up on Augustine: has anyone of his ilk come after Luther? No one;-so Luther is also still the theologian in whom we can become theologians, so the motto of this journal still applies: *quo propior Luthero eo melior theologus*. In his writings he stands in the midst of us, the military leader of the church in modern times, and we little ones, who are appointed over 50 or 100 fighters of God, should learn from him how to lead, while we, as far as we have the time for it, may seek the knowledge in the writings of the latest times, Pastor Keyl came to his study of Luther because, firstly, he despaired of the way of preaching which he had been taught, secondly, because he was stimulated to it by the testimonies of the most excellent theologians, and thirdly, because the first attempt which he made was accompanied by the most desirable success. The main work of leading, preaching, was the first thing he tried to learn from Dr. Luther, and therefore he describes in the second letter how he had been preparing himself for 12 years to preach from Dr. Luther's sermons. Luther's sermons for 12 years, and in the third letter he gives an example of such preparation with that for the Gospel on the Feast of the Epiphany, the fourth letter then leads to the study of all of Luther's writings, how it is to be fruitfully carried out, the fifth letter shows the benefit of such study, and the sixth finally rejects some reservations and gives good advice, concluding especially with a very important testimony, which the highly capable Kirchner gives for the study of Luther.

This way of training theologians is quite new for us. We have learned to buy Luther's writings and to read them, and few members of our synod will fail to read them in their preparation for the synod.

Luther's sermons, but whoever has the time may do so with the writings of the excellent preachers, such as Scrivers, Arndt, etc.; Luther, on the other hand, is to be studied so that, while reading, one writes down the thoughts in their progress, where form and expression are particularly apt and lovely, notes them in their form, and when a section is reached, takes what has been noted before the eyes again, arranges it, takes it to heart, and so on. In this way, not only would the pure doctrine become ours, and with it the delicious ecclesiastical form of the wholesome words, but the abundance of pure and unadulterated doctrine in the noblest, purest form, delightful to the educated, understandable and delightful to everyone: we would be driven into the Scriptures, driven out of the arid deserts of abstract theology and hollow speculation. If it is true that the way in which theologians of our time are educated brings up people who know many things but do not speak the same way, who know the true doctrine at most in the thin form of those books with the title "Doctrines of Distinction" and who, on the other hand, preach only their own thoughts in the end, and who, finally, are neither capable of the form of salvific words nor of any ecclesiastical speech at all, it is true that today's theology is in need of reform, that today's theology needs reform and reorganization on ecclesiastical ground, then in this first volume of *Lutherophilus* we have been given, if not a fruitful beginning, at least an impetus to form a method of theological study from a certain point of view and to extend it to the individual theological sciences, which could educate shepherds of the herd, leaders of Christ's

war bands; the thought thus expressed is new and therefore needs explanation and training; it is a strange thing for our heads, therefore it challenges a fight, which we may confidently lead among ourselves without prejudice to unity in faith, and which may lead us to much insight into the damages of the newer theology and to new ways and paths; finally, this thought has already produced fruit for all of us, the "catechism interpretation," and is therefore certainly worthy to be heeded, followed, or, if need be, fought against. Just as, therefore, all friends of Christian theology are requested to kindly receive the first issue of Lutherophilus, so to them goes the request and invitation to send questions, opinions, objections, refutations, and whatever seems to them worthy of notice in relation to the matter suggested, to the editor in frank letters either directly or through the bookstore Schäfer and Koradi in Philadelphia, so that a second issue may appear quite soon, which will take into account the needs thus expressed and communicate other people's voices.

The "Lutherophilus" is published in issues without compulsion. The first issue costs 20 cts.; the price is significantly reduced for orders in parthia. One orders with: "Schaefer & Koradi-Philadelphia Corner of 4th & Vfwö 8tr."

God bless this work, that it may promote us in the truth toward godliness!

A. Hoyer.

**"The Confession****of the Evangelical Lutheran Church against the confession of the Berlin Kirchentag preserved  
by some**

Teachers of Theology and Canon Law."

Under this heading, a number of German professors published a very important letter on October 18 of last year. As has already been reported in the "Lutheraner", the so-called German Protestant Church Congress in Berlin (an assembly of Protestant clergymen from all over Germany and some other countries, who pay homage to the principles of the Union) had almost unanimously passed the following resolution on September 21 of the aforementioned year:

"The members of the German Lutheran Church Congress hereby declare that they hold and confess with heart and mouth the Confession presented by the Lutheran princes and estates to Emperor Charles V at the Diet of Augsburg in 1530, and that they hereby publicly testify to their agreement with it as the oldest, simplest, common document of publicly recognized Lutheran doctrine in Germany. With this testimony they join the declaration that they each hold in particular to the special confessional writings of their churches and the Uniate to the consensus of the same, and that the different position of the Lutherans, Reformed and Uniate to Article 10 of this Confession, and the peculiar circumstances of those Reformed congregations, which have never had the Augustana as a symbol, shall not be entered into.

The following professors and doctors of theology have lodged a public protest against this decision, at Erlangen: Thomasius, Hofmann, Delitzsch, Harnack and Schmid; at Leipzig: Kahnis, the two Lindners (father and son) and Hölemann; at Rostock: Wiggers, Krabbe, Vaumgarten and Philippi; and finally the Professors and Doctors of both rights: von Scheurl and Mejer. Among other things, it says:

"In the face of this alleged confession of the Augsburg Conf. Conf. we see ourselves obliged to publicly testify to the real relationship of this Confession to our Lutheran Church. . . Had those assembled in Berlin, as much as they were able to do so out of clear conviction, testified to all the world that they recognize as Scriptural what the Augsburg Conf. Conf. recognizes as Scriptural, and reject as Scriptural what it rejects as Scriptural, and that they want to live and die by this doctrine, to demonstrate its truth by word and deed, and to assert it against every opponent; surely no one would have a more heartfelt joy in this, and God would be more pleased with them.

say thanks for it than we do. But this is not how that resolution reads, and this is not how it is meant. Reformed and un-reformed people have taken part in the same in large numbers: Reformed, who belong to an ecclesiastical community that arose from the contradiction against the scriptural doctrine known at Augsburg; unirreformed, who see the truth neither here nor there, but want to make a third thing, in the expectation of which they disregard the contradiction between the two, as if it meant nothing for Christian life and death. . . This is the lesser damage, that by the attached declaration the preceding allegedly unanimous confession is again annulled and rendered null and void, in that the Reformed reserve the right to believe and teach differently and contradictorily that which is taught differently and contradictorily in the confessional writings of their church, but the Unirte, that in which Lutheran and Reformed doctrine contradict each other, to believe and teach differently from both, so that both therefore reject in part what the Augsburg Conf. Conf. confesses, and confess or regard as equally true what it rejects. As different as the position, as the resolution calls it, of the Lutherans, Reformed and Uniate is not only to the tenth article (which cannot be taken individually and removed from the context of the uniform Protestant teaching), but to the entire doctrinal content of the Augsburg Conf. Conf. is, so different is also the confession of the Kirchentag to it, a confession so contradictory in itself (which is therefore none) has it made."

"But the Kirchentag has not only done something clumsy, but its decision impairs the value and endangers the existence of our church. It devalues it through its own abuse of the augsb. Conf., and it threatens its existence by being likely to bring about an even worse abuse of it."

"When the Protestant princes and estates of the German Empire presented their Christian confession at the Augsb. When the Protestant princes and estates of the German Empire presented their Christian confession at the Diet of Augsburg in 1530, they had no intention of founding a special church; rather, they hoped that the one church of our Lord Jesus Christ would be renewed by the true teaching of the gospel brought to light again. And only the resistance which the greater part of Christianity offered against the truth testified by them, led to the fact that the community of the evangelical doctrine became a special church community next to the rest of Christianity. This church community of the gospel known at Augsburg is the Lutheran church and no other. For all ecclesiastical communities that arose in the wake of the Reformation movement, both alongside and apart from the Lutheran Church, are the result of deviations from that one and indivisible Lutheran Church.

The first public testimony to this was the Augsburg Conf. Conf. was the first public testimony. What the Berlin Kirchentag calls the



special confession of the Lutheran Church, \*) are all only either presentations of the same Lutheran doctrine in a different form and on a different occasion, or assertions "...safeguards of the same against errors, by which it should be suppressed and falsified. The Lutheran Church is therefore not a division within the church based on the Augsburg Confession, but this very church itself, which extends as far, but only as far, as the doctrine of its confession applies; and its other confessional writings are not Lutheran special confessions, which only stand in the same relation to the Augsburg Confession. Conf. in the same relationship as the confessions of the Reformed churches, but rather they repeat and reinforce the doctrine of the Augsburg Confession, which is partly disputed by the Reformed. Confession." ..

"The Kirchentag has misused the confession of the Lutheran doctrine, which is unanimous in itself, to have its members of different voices and different faiths make an apparently unanimous confession, which is not a confession of the church of this confession, but expressly denies wanting to be one. And by removing the Augsburg Conf. Conf. out of its connection with the Lutheran Church, whose confession it is in truth, and treating it as the confession of a church in which Lutherans, Reformed and Uniate supposedly live with equal rights of their different faiths, he has deprived our church of its essential value of being the church of the Scriptural confession, and declared the soundness of its doctrine to be doubtful. On the other hand, we uphold the divine right of our church to the augsb. Conf. and thus to the calling given to her by God's grace to be the preacher of the pure evangelical doctrine. We do this, not in order to secure for ourselves the glory that we are members of the true church, but in order to preserve for Christianity the certain and pure testimony of the beatifying truth, as much as there is in us, undiminished and uncovered." ..

"That such an illusory confession, which blurs the God-ordained boundaries of truth and error and transforms the opposition of Scriptural and non-Scriptural doctrine into the flowing difference of equally valid convictions, has been made by many hundreds of serious Christians and servants of the Church with such publicity and such fuss, will serve to confuse completely in the midst of our 'Church even those who are uncertain of their faith, to make the erring ones glad of their error, and to make all those who want the truth to

This includes the Apology, the Schmalkald. Articles, the Large and Small Catechism of Dr. Luther, and the Concordia Formula.

D. R. d. L.

to take the sting out of the conscience."

"Will not those who are annoyed and offended by the continued existence of a closed and self-conscious Lutheran Church point to the decision of the Kirchentag and say that it can be seen here that Lutherans and Reformed, regardless of their doctrinal differences, can be united under the unity of the Augsburg Confession? Conf. however, can be united? †) Up to now, the confessionlessness of the Union has been an indisputable reproach against it. Will not the decision of the Kirchentag be used from now on to prove the possibility of a non-denominational union, even the existence of a Reformation confession of union, and will the resistance which is opposed to the union on the part of the Lutherans be presented all the more confidently as mere carnal obstinacy or stubborn lack of understanding? And yet, a union that arises in the name of such an illusory confession should be opposed no less than one that is obviously confessionless.

It will certainly give every reader who loves divine truth no small pleasure to hear such an unapologetic confession of the doctrine laid down in the symbols of our church and against religious haggling and the dishonest and dishonest nature of our time, which is so dishonest in the confession of truth, from Germany, and indeed from the mouths of men who are just as highly learned as they are highly respected. From the "Zeitschrift für Protestantismus und Kirche" (Journal for Protestantism and Church), where this protest is printed, we see that an ever-increasing number of preachers join this protest and sign it, among others twenty preachers of the deanery of Hersbruck in Bavaria and nine preachers in Nuremberg. Would to God that all the faithful Lutherans here in the United States would unite in such a protest against the religious mongrelism, called Protestant Union, which is so rampant here as well, and the misuse of the name "Lutheran" here!

†) has already happened here. The so-called Protestants here have exploited the matter in favor of their dear Union. Compare the "Messenger of Peace." D. R. d. L.

### **How the Jesuits are defended or abandoned by their "lowest stooges".**

Mr. Oertel, who in his newspaper of April 7 last year declared that he would "gladly let himself be called a completely subordinate stooge of the Jesuits", has now finally, after we have reminded him of his duty, done his duty. The reader can imagine, as it befits him according to his position among the Jesuits. This is how Mr. Oertel's defense reads: "We do not think it worth the trouble to respond to the foolish attacks of this old Lutheran.

Klopffechter's now, since everything that the Lutheran has ever brought up and can ever bring up is so trite and boring that no one among our readers, except at most an old Lutheran woman who happens to be a Catholic man's housewife, could take pleasure in it if we were to take further notice of it. Secondly, the Jesuit fathers do not need our defense, and everything that the Lutheran may shout and write against them is of no concern at all. Whoever is so stupid that he believes such things because they are printed, believes them anyway. We Catholics know quite well how to deal with the Jesuits and do not need the Lutheran wisdom. This deluded disciple of Luther indulges in the most ludicrous and filthy remarks against the Jesuits and the Catholic Church, which he mindlessly prints from outdated and long since refuted Protestant writings of lies *bona* (or rather *mala*) *fide*."

Mr. Oertel herewith completes the picture which we have sketched, as every educated theologian who has read our stuff knows, with the Jesuits' own words from their order's constitution and from their main writings. We see from this that the basic system of the Jesuits is the system of bringing lies to the man through ambiguities. Mr. Oertel shows us that in this order there are also lower grades of people who have to lie without all ambiguities. These will probably be such people who already do not have a good name anymore and who therefore cannot gamble with this. In the Jesuit Constitution it literally says: "None of those who are admitted to domestic service may learn to read or write, or, if he already knows something, learn more science; and no one may teach him without authority from the Propositus Generalis, but be content to serve our Lord Christ with holy simplicity and humility." (Institut. Loo. lss. II, 76.) Probably Mr. Oertel has already risen to the degree of such a house servant of the Jesuits. In this case he is to be excused to some extent, if in his "unholy simplicity" our citations are unknown Bohemian villages to him, and to regret that he, because the Jesuits do not want to burn their fingers, has to take the hot castanias out of the fire by burning an honest name.

### **"The Herald of Faith."**

After we had already written down our remarks about the answer which Mr. Oertel gave us in his "Katholische Kirchenzeitung" to our article about the Jesuits, we received the number of the "Herold des Glaubens" of April 16, in which finally the disguised editor also of this Jesuit

blattes comes out with an answer. And what does he answer? - Too witless to be able to write anything himself, he prints Oertel's

answer, written with an iron liar's forehead, word for word, and then outdoes even the Jesuit "lowest henchman" in New York in shameless mendacity in the few words he himself adds. He introduces Oertel's neat product with the words: "The Lutheran, a Seklen paper in St. Louis, must have recently been naughty again; we conclude this from a dispatch that the New York church newspaper gives him in its last number that we received; it writes:"- whereupon Oertel's words follow. The cowardly, ignorant, and conscienceless man, in order to be above an answer of his own, poses as if he himself knew nothing at all of what the "Lutheran" had written about the Jesuits, while he nevertheless converses with us, and in such a way that the "Lutheran" must come into his hands. We confess that this behavior of the local Jesuit servants has given us an important contribution to the completion of our insight into the wickedness of Jesuitism. We thought, indeed, that these gentlemen would try some artificial demonstration that, in spite of the statements of the most famous Jesuits, which we quoted and which were incapable of being true, and which approved of all sins and disgraces, this order was nevertheless a salutary institute. But no! The gentlemen were afraid, if they seduced in this way, that this or that person, unknown to the matter, might be tempted by curiosity to read for himself what was said against the Jesuits. So they thought: the Lutherans already know that we are liars; so even if we tell them a palpable lie, we do not lose anything with them; but how easily we could lose something with our dear Catholics if we pretended to refute the accusations! Well, the good end justifies the evil means; the one may therefore say that all that has been said is not true; the other that he has not read the matter at all. Go on like this; people can only despise you and must let you have your way. But remember, there is a man of whom it is said, "You kill the liars; the Lord hath abhorred of the bloodthirsty and the false;" and there is a day when the liars will be put to death and their mouths shut, and when their "part shall be in the lake that burneth with fire and brimstone, which is the other death. Are you not afraid of this man and this day? God grant it to you and give you repentance. But if you will not repent, then one day on that terrible day you will think with sorrow of what a Lutheran, despised and laughed at by you, has said to you. Then, however, "in the sorrow you will also shed a lake of tears," it will be said: - It is too late!

### To the message

With God's help, the fifth volume of the Lutheran Book of Martyrs is now completed and has just been sent to the honored subscribers. It contains the Italian martyrs Giovanni Mollio Montalcino, Faventino Famino, and the Montalto blood bath. The late appearance of this booklet is due to the fact that the privilege taken on this book did not arrive earlier, for which reason it is kindly excused.

It has already been announced that, God willing, a second volume of the Lutheran Martyr's Book will appear under the same conditions as the first. All who wish to subscribe to it are asked to do so as soon as possible, so that the number of copies can be determined accordingly.

Letters are requested frank under the address:

**Rev. H. Fick,  
Bremen, near St. Louis, Mo.**

### Church news

The following I. Brothers, having been duly called by the respective congregations, have been partly ordained and partly introduced in the midst of them:

- 1.) Mr. Leonhardt Daib, from Württemberg, until now a pupil of the seminary at Fort Wayne, called by the German Evangel. - Lutheran congregation at Cicero Creek in Jackson Township, Hamilton Co. Yes. ordained on my behalf on Wednesday after Easter (April 19) by Father Frieke from Indianapolis with the assistance of both Father Kunz and Schürmann.
- 2.) Mr. Friedrich Dietz from Middle Franconia, also until then a pupil of the local seminary, called by the German Lutheran congregation to the Holy Trinity Church, near Fort Wayne, Allen County, Ind., ordained by me with the assistance of P- Föhlinger on the 1st Friday after Easter, (April 23rd).
- 8.) Mr. Heinrich Jüngel from Hessen-Darmstadt, also a pupil of the local seminary until now, called by the German Lutheran congregation in and near Peru, Miami Co., Ind., ordained by Father Stürcken from Logansport on the 1st Friday after Easter (April 28).
- 4.) Fr. Friedr. Schumann, until then pastor of that congregation on Cicero Creek and called away from the German Lutheran Immanuel congregation in Noble Co., Ind. and dismissed from his former one in peace and with blessings, introduced by Prof. Fr. Crämer with the assistance of Fr. Wambsgans on the 1st Friday after Easter, (April 23.)

May the gracious and merciful God also bless these dear brothers abundantly, that they may produce much fruit, and that their fruit may abide in eternal life, for the sake of Jesus Christ our Lord and Savior, Amen.

W. Sihler, P.

Fort Wayne on April 25, 1854.

The post offices of the I. brothers are as follows:

^er-. D. Z)srü, 6s.,  
ZnZ.  
Z?er-. Z>. Z)Zetr, Z^ O., ZrZ.  
ZZ Zue-r^e/, Z^nr O., ZnZ.  
Z?er>. Z>. ^rZZa ZZ O., ^Vdö/e  
6-., ZnZ.

**On Sunday Oculi (March 19), the Rev. Fr. Erhard Riedel was installed in his new parish at Dissen, Cape Girardeau Co., Mo., introduced by Fr. Grüber with the assistance of Fr. Wolf.**

**The address of the I. brother is OeeL, Z'e-'-'^ 6o.,**

### Prayer book

Christian the First, Duke and Elector of Saxony, dated 1589.

This delicious prayer book, newly edited by Dr. Irmischer, has recently been published by Andreas Deichert in Erlangen. It has 312 pages in small octavo format and costs only 6 Neugroschen in Germany. The book is not, as it seems, made by the Elector indicated on the title, but only compiled at his request from existing prayers. After 38 daily morning and evening prayers, there are 65 prayers taken from the Bible, followed by 42 prayers for special states according to the house table of the Catechism; then 86 petitions for all the red of all Christendom, along with thanksgivings for all benefits, according to the main pieces of the Catechism; a threefold interpretation of the Lord's Prayer, and finally a history of the Passion according to the four Evangelists, with a general Passion prayer. The prayers have the special advantage of being as doctrinal as they are anodyne. Wherever the need for a good prayer book arises in a family, it can hardly be better met than by this beautiful, substantial, and yet so well-fashioned "Prayer Book".

**The German Lutheran Synod of**

**Missouri Ohio and other states**

**Holds its next meetings at St. Louis, Mo. on Wednesday after Dow. I. x. ^riu, June 21 to July 1.**

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### Receipt and thanks.

E With heartfelt thanks I hereby certify - due to the fault of the expedition it could not happen a few months earlier - to have received \$23 00 for my support from the municipality of Baltimore.

May the faithful and merciful God reward them abundantly.

Fort Wayne, April 1854.

A. Wagner.

With thanks I certify to have received from the congregation of Hrn. Birkmann at Waterloo Ills. during my stay there PZ 5i) erHallen. In addition, from some parishioners especially: O3 00, in the Fliel parish: \$3 50.

I. A. Hügli.

From the Young Men's Association of the "First German" Evangelical Lutheran Church in Pittsburg received -12 00 and hereby publicly expresses his" sincerest gratitude

C. F. Th. Grebel.

Conc. Coll. in April 1854.

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## Heirloom

to the Synodal-Casse: for sold Synodal - Reports by Mr. Past.

Grüber ----- K-ti

From the congregation of the Hm. Past. Ernst in Erie Co.

N.14Ü

b. To the Synodal MissionS Casser by Mr. Past. Grüber in Paitzdorf, Perry Co. Mo. 1 A

neml. - 50 E. v. G. Wunderlich,

- 50 " " G. Fiehler,

- 50 " „ C. Box.

From the congregation of the Hm. Past. Fuck in Bremen at

St. LouiSSI

"Hm. Joh. Gottl. Burkert in St. Louis, to the

Land acquisition for the Indians--3A

"Mrs. Auguste verw. Bolz that. for dems. Purpose - t A " Mr. C. A. Gräber the. desgl. --1A

by Mr. Past. Held in Pomeroy, O. "- " 10 A

neml. H9 35 from its local municipality

-65 " " community in Ehester . '  
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from Hm. Past. Lemcke ----->

" whose community in Monroe Co. Mich. -IÄ

e. for the maintenance of the Concordia-Collegn of Mr. Mich. Bock in Paitzdorf Mo. -- IN

" of the congregation of the Hm. Past. Schliepsiek in Plea- sant Ridge Ills. S

ä- for poor students and schoolgirl

Toncordia College and Seminar: by Mr. Mich. Bock in Paitzdorf --- Ä

from the youth club in the municipality of Mr. P. '

Keyl to Baltimore ---- SN

v. to the C oncordia Collegebaur of. Hm. G. Wunderlich in Paitzdorf -- IN

F. W. Barthel, Cassirer.

## Paid

the S.Jahrg. the HH. Friedr. Heinicke, I. Seipp.

" 10. " " Heinr. Albrecht, Fr. Bachs-50

Carl Hergolsheimer, Fr. Heinis Christ Kuhlhof, Past. I. R. Mosa, Jacob Mild, Heinr. Niemann, A Schlimpert, I. Seipp.

' 11. " " Hartmann Grebing, Christ. KO Hof, Friedr. Bach (-50 C.).

In Germany appeared so just and ermp en we copies by the end of this month: ,

E. W. G. Keyl'S, i

Pastor of St. Pauli Lutheran Parish in BaltimW Catechism - Interpretation

from Dr. Luther's writings and the symbolic books,

1st major, (450 pages) Price -1, Philadelphia, Decbr. 1853.

Schaffer Lt Koradi, West - corner of Fourth & Woodstrch.

Printed at M. Niedner LkCo., northwest corner of Third and Pine Streets.

# Year 10, St. Louis, Mon. 23 May 1854, No 20.

(For the Lutheran j Submitted.)

## The so-called Great Hanoverian Catechism, evaluated by Paths.

(Continued.)

From the Lord's Prayer.

The Lord's Prayer has always claimed a place among the main pieces of Christian doctrine, which is why it is called and is a main piece of the Catechism.

Deep place belongs to him

1. because it comes from the Lord Himself,
2. because the Lord himself took it with the intention that it should be a guide and instruction to prayer,
3. because prayer belongs to something other than the requirements of the law, namely, to the means of grace.

Therefore, the doctrine of prayer should not only be dealt with in a special way, but the holy Lord's Prayer should also be taken as a basis. It is the Lord's answer to the request Lord, teach us to pray. \*)

\*) Luc. 11,2 ff.-one of his disciples said to him: Lord, teach us to pray, just as John also taught his disciples.

But he said to them: When ye pray, say, Our Father, and so forth.

Now the instruction to be drawn from the Lord's Prayer refers to

1. from God, to whom we-
2. on the objects around which we-
3. On the way we should pray.

In No. 1 it is not without necessity to remember that it is the Triune God whom we are to call Father.

In No. 2, the number seven chosen by Christ himself, \*\*\*) under which he wrote the entire scope of all petitions pleasing to God, was not to be obscured, but rather to be made clear to the reader.

\*\*) Luther's Works ed. by Walch. III, p. 2819.

Here, some are concerned whether they call the person of the Father when they pray the Lord's Prayer, or the Divine Being.

It is no wonder that in this above and beyond strange article (of the Holy Trinity) strange thoughts occur to a man-but the reason of faith is that you believe that there are three persons in the one Godhead and that each person is the same one perfect God. M

Ibid. 2850.

»A- -

Therefore, it is not only wrong, but also impossible and void, that you wanted to call the person of the father, as the different person, Pater and not the son n. holy. Geip at the same time as Father. For that would mean to separate the divine essence and to exclude the Son and the Holy Spirit. Spirit excluded. That is nothing.

The ten words in the 2 tablets are counted, so are the seven words of Christ on the cross and the seven petitions in the Lord's Prayer should not be counted, Nicki with divine forethought just in no greater & in no smaller measure than the number of them.

ben sums up his d

.z

The difference, order, coherence, richness, and rounded completeness of the seven petitions can be demonstrated.

In No. 3, the difference between the pagan and the truly Christian tone should be shown, whether one uses the words of the Lord's Prayer or others, and it should be pointed out that the Lord's Prayer is exemplary even in its outward form, as well as the true reason for which alone one can hope for an answer, namely, the merit of Christ.

What does the author of the Hannöv. Cat?

1. He cites the Lord's Prayer, but he is far from making it the basis of his doctrine of prayer.
2. he expresses himself about God as the object of worship, so that one must doubt whether Christ and the Holy Spirit may also be worshipped, even so that one is led to consider their worship as idolatry.
3. he limits the purpose of the Lord's Prayer to the sentiments

For he asks the question (Ä9. p. 87.) For what purpose did our Lord give us this prayer?

and answers;

to teach us, in a pattern of our own, with what dispositions we should pray to God.

4. he omits to give the seven requests

[154] a special attention, giving instead a fifth sacred and most meager indication of the whole content.

S. He adds - of course as a hint of the right understanding - a paraphrase of the Lord's Prayer, which cannot easily be surpassed in wateriness and poverty.

Most of these points do not require further discussion. Only in relation to N o. 2. more may be necessary.

Sec. VII. fr. 100. p. 87. He says in the reply.

-to God as our Almighty Father.

Here we ask

Who is he referring to? Does he mean God the Father or does he mean the Triune God? If the latter, why doesn't he say it? Or was it not necessary to say? He who is not firm in the doctrine of the Holy Trinity, means in the words "God the Father" or "God the Triune". He who is not firm in the doctrine of the Holy Trinity thinks he can find an excuse for his unbelief in the word Father in the Lord's Prayer. Those who are more firm, however, may take offense at the fact that the address in the Lord's Prayer is not different. How these latter are to be answered, we have seen in the quotation from Luther given on the previous page: "Here some are troubled 2c."

And why does the author emphasize just the word almighty in his answer? Would it not be much closer to say to the Father reconciled through Christ?

But the word the Almighty Father is the expression of the first article, in which we say "I believe in God the Almighty Father.

Accordingly, the author has nothing against the worship of God the Father.

But does he have anything against the worship of the Son and the Holy Spirit? Spirit? That is the question.

It is strange that in the whole passage (about the worship of God) he does not mention the Son and the Holy Spirit at all. Spirit are not mentioned at all.

But add what he says Fr. 94. Who is therefore to be worshipped alone?

Ant. None but God, the only creator and governor of the whole world.

Again, one is reminded only of the first article, for the expression Creator and Ruler of the whole world is quite the same as that used in worship to address God the Father as we pray:

Lord God Father in Heaven, Creator & Ruler of the Whole World

while we say to the without:

Lord God Son of the World Savior and to the Holy Spirit. Spirit:

Lord God, Holy. Spirit, supreme comforter in all distress

and to all three persons, as to the triune God:

O holy highly praised Trinity.

Why does the author speak only in accordance with the first article and not all three?

Why does he answer the question

Who to worship

not the simple, correct and conventional answer:

the Triune God, Father Son and Holy Spirit. Spirit. †)

And why - we ask further - does he add the little word unique to creator and governor?

Is God the Father creator and governor in such a sense that the Son and the Holy Spirit are not? Is God the Father creator and governor in such a sense that the Son and the Holy Spirit are not?

Then they are also not to be worshipped, because - says the author himself - nobody is to be worshipped but the only creator and governor of the whole world, who is the God to be worshipped.

What are the Son and the Holy Spirit?

Are they also to be worshiped or not?

Let the catechism answer.

The author, who is shy of confession, says that the Scriptures teach this, but he does not dare to say that the Son and the Holy Spirit are to be worshipped in the same way as the Father. The Son and the Holy Spirit are to be worshipped in the same way as the Father.

Why does he not speak here now

What does the Scripture teach about who is to be worshipped?

but with determination, "Who is to be worshipped?"

Of course, the answer is written in such a way that one must say: the Son and the Holy Spirit are not included. The Son and the Holy Spirit are not included.

But if these are not included in the worship (otherwise the author would have included them), they must be excluded - nothing else can follow.

If they are to be excluded, they do not have to be God, because God must be worshipped.

If they are not God, they can be nothing else but creatures.

If they are creatures, their worship is idolatry, because worshipping creatures is really idolatry, as the author teaches correctly in the following question.

Is it too much to say now, if we reproach the authors,

He expressed himself in such a way that one must doubt whether Christ and the Holy Spirit are to be worshipped. He said that we must doubt whether Christ and the Holy Spirit are to be worshipped; indeed, that we are led to believe that the worship of them is idolatry?

But what is to be said of the one person the author leaves standing?

†) Cf. the excellent Mth. Seidel's (Past. Prepos. in Berlin) Small Cat. Herm Dr. Martin Luther, sonderlich aus dem großen erklärt Berl. 1729.

Preface of the V. U. p. 294.

Who is understood here through the Father?

Answer: The triune God, Father, Son and Holy Spirit. Spirit, because of the creation, redemption and rebirth.

Isa. 9,6. A child is born to us and he is called- Eternal Father.

Jac. 1,17.18. He has begotten us 2c.

††) Sec. 1, Fr. 68.

Does it remain God or does it come to nothing?

If she is to remain God, the Son and the Holy Spirit must also remain God. If it is to remain God, the Son and the Holy Spirit must also remain God, for there is no true God without the Triune One alone, since all three Persons are God and yet there is only One Divine Being.

If one now deprives two persons of the worship and with it at the same time of the divinity, then the divinity of the remaining one falls away by itself, because such a divine person, who would be alone God and would not have 2 other persons, who are also God, without that therefore 3 gods would become, does not exist.

What is it, then, if she is spoken of as if she were real - be it in the V. U. or elsewhere - if such a unified person (†††) is a fictitious God, who is refuted by the testimonies of Scripture and rejected by the unanimous confessions of the Christian church?

The evaluation of these questions leads back very naturally to what we have communicated to our readers under the heading "Of the Holy Trinity". The assessment of these questions leads back very naturally to what we have informed our readers about under the heading "Of the Holy Trinity".

†††) (Interpretation of the last words of David Luther's works A. a. Walch, B 3. p. 2855.)

Therefore, it does not help the Jews, Turks and heretics that they pretend to great devotion and boast against us Christians, as they believe in the one God, Creator of heaven and earth, call him Father with great seriousness, and yet it is nothing, but vain, useless words, in which they use and abuse the name of God uselessly, against the other commandment, as Christ says to the Jews Joh. 8, 54. It is my Father who honors me, whom you say is your God and do not know him.

Indeed, that rhymes very badly, calling the father God and not knowing who he is. For so you should ask such a great saint Jew, Turk, heretic, whether he also believes that the same one God, Creator of heaven and earth (whose name they so devoutly boast and call Father, though all falsely) is also a Father and has a Son apart from the creature in the Godhead...

he would be terrified of great holiness and consider such a thing to be an abominable blasphemy.

Do you ask further>

whether the same some God Creator Father (whom they thus call with their lying mouth) also be a son, have a father in the Godhead-

He would plug his ears with great devotion, grit his teeth and worry that the earth would swallow you and him.

Ask whether:

whether the same one God, Creator, Father (as they boast) is also a holy spirit and has the Father and the Son, from whom he has his divine being- the most holy man would run from you as if you were the worst devil out of the Hollen.

Here you see that they do not know what God is, and to whom they call Him "God, Creator, Father" they do not know what they say.

For where God is not to be such a God (as the Scriptures teach us) who is a natural Father, a natural Son, and both have a natural Holy Spirit in the one divine Being, God is nothing and no God at all.

Therefore they have no God, without taking God's name in vain and with sins, and invent for them their own God and Creator, who shall be their Father and their children; they take from him his natural paternity, his natural united Son and the natural Holy Spirit, that is: the whole Godhead, and give him instead their vain dream and lies of God, Creator, Father. They give him their vain dream and lies of God, Creator, Father; they give such a holy name of God to their dream and lies that is to the devil, who is their God and Father, a father of all lies, nevertheless they want to be the dearest children and the greatest" saints.



Unfortunately, the judgment we made there (in the first place, "on the basis of section 1, fr. 61-69) does not find any grounds for invalidation here (in the section on the worship of God), because the author's decisive language here and the irresponsible omission of the Son and the Holy Spirit in the question of the object of worship overburdens us with all further evidence, as if we were burdening the author with opinions that do not really lie in his words. The decisive language that the author uses here, and the irresponsible omission of the Son and the Holy Spirit in the question of the object of worship, overburdens us with all further proof, as if we were burdening the author with opinions that do not really lie in his words. 1)

However, the proof of such coarse pieces is of such importance that it is not necessary to subject all the smaller exhibitions to my extensive criticism.

(To be continued.)

‡) How much there is in someone's words is recognized from the conclusions that result from them. If these are conclusive, then the evaluator is justified, whatever comes out of it.

Whether the result in the present case is as bad as the writer considers it cannot be judged correctly, if the article of the Holy Trinity has been understood correctly beforehand. The author is not to be held responsible for this.

If this leads the common man to unusual heights, consider that in our times, especially in America, the common man claims to be allowed to speak in such matters; and would to God they all prophesied!

Here belongs a word of advice once again from our dear Luther. It is found in his incomparably glorious interpretation of the last words of David, Luther's works A. v. Walch. B. 3. p. 2838, and reads as follows:

All this is perhaps already sharp or subtle to us Germans, and should remain cheaper in the schools. But because the devil is stirring his tail in these last times, as if he would like to awaken all kinds of heresy again, and the world has become lascivious and mad without it. Since it is not enough to hear new things, and weary of sound doctrine (as St. Paul knows in 2 Tim. L, 3), so that the devil's doors are shut and he can lead in whatever he wants, it is useful and necessary that both laymen and scholars, especially pastors, preachers and schoolmasters, learn to think and speak German about such necessary articles of our faith.

But whoever finds it too difficult, let him remain mild children with the catechismo and pray against the devil and his heresy, against Jews and Mahomed, so that he will not be led into temptation.

‡‡) This is where we count:

that in the sentences concerning the V. U. the author does not think of

1. The pure doctrine, without and apart from which the name of God cannot be sanctified.
2. Faith, without which the kingdom of God cannot come.
3. the evil counsel and will, which is the will of the devil, the world and our flesh, without which the will of God cannot be done in us.

**4.** the Word of God, without which neither pure doctrine, nor faith, nor obedience to God's will can take place.

Further:

that in the election of the living knowledge of God, no consideration is given either to the correctness of the knowledge or to the Trinity of God.

Why doesn't he say:

"pure and living knowledge of the Triune God?"

Furthermore, that the expressions of the 1st request

living knowledge of God  
from the 2len request  
Spread of Christian religion

### Visit the Bethany Mission Station (Gratiot C. Mich.) in Feb. 1854.

Dear readers of The Lutheran will remember that 3 months ago I reported on a visit to Shebahponk. The report was quite favorable with regard to the plan to unite Bethany and Shebahponk into a single station. Our Red brethren in Shebahponk had recognized the necessity of unification; indeed, they had declared themselves willing, if the Bethanians could not join them in Shebahponk, to exchange their residence at Shebahponk for Bethany. However, they had asked the Mission Commission together with the missionaries to first inquire with the Bethanians whether they would not be willing to come to them. We promised them this and decided to use the ice trip on the Pine River in the month of January or February for this purpose. So on Wednesday, February 1, the missionary Auch hurried up to Sa- ginaw City with two of his Indians, so that we could continue our journey from there to Bethany the following day in the company of Pastor Clöter. Accompanied by one of my parishioners Stephan Noth, whose daughter serves as a maid in Bethany, I picked up my dear brothers from the parsonage in Saginaw and in 2 sledges we headed for our first night's lodging, the Forks of the beautiful Tittipi River. Although it is 30 miles from Saginaw, we arrived there after a few hours. We could hardly find a decent place for our two horses with an English tenant of the farmer Fitzhugh, since the miserable log stable was all too frosty in the severe cold; we ourselves, of course, were easily sheltered. The next morning we were up early, for a long lonely journey awaited us on the Pine, a very rapid river, which we had to ascend for 45 miles without encountering a single human habitation or clearing. For the first 5 or 6 miles, our two sleds glided along easily; then, however, the snow increased, which, in addition, was soaked with water at the bottom because it had thawed a few days before. The narrow banks of the river usually reach a height of 20 to 30 feet, which causes that the river, especially at its sharp bends, almost never completely freezes over, or at least

always in places a

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from the 3rd request

ever more perfect virtue in ourselves and our fellow human beings

The Lutheran interpretation is not only rendered in different words, but not at all.

Summa: If the author had not known Luther's interpretation, he would have an excuse. But since he not only knew Luther, but relegated him to the appendix of his book and not only despised Luther, but also obscured, weakened and distorted a special treasure of God's Word, namely the Lord's Prayer, with his explanation- where is his justification?

unsafe ice. That's how it was when we were on it. The further we got, the more unstable and worse the ice became. Often we were only able to prevent the ice from completely collapsing by the sheer speed of our horses. After we had allowed the horses and ourselves a short rest at noon and warmed ourselves somewhat in the great cold with a strong forest fire, we drove on. The banks of the river offer a great variety. While on one side of the river is the richest deciduous forest, on the opposite side one sees the most serious pine forest; but it does not last long, but at the next bend of the river the pine forest suddenly jumps to the other side and gives way to the deciduous wood, and so it always changes to the delight of the eye. Where the hardwood stands, the land is low and level, the pine forest always stands on the higher bank. Since the curvatures of the river increase the higher one goes, our journey became more and more dangerous and slower; a repeated collapse, in which our sledges fell completely into the water, as well as walking for hours in the snow that was soaked from below, threatened us all with the loss of health and life as night fell and the cold was fierce. We therefore felt compelled to leave our sledges (mine had broken anyway when we pulled it out of the water) in the lurch to be sniffed out by the army of wolves, whose frequent footsteps we noticed in the snow, and took the closer forest path with the horses. Large lumps of ice now froze on our wet boots and legwear, so that we could hardly make any progress. Nevertheless, we finally overcame these last 7 miles and arrived at Bethany almost completely frozen. It was about 8 o'clock. With the help of cold water my frostbitten and swollen feet were skinned up again and we could now recover in the peaceful mission house.

In the evening we learned that, since the annual payment by the United States Government to the Indians would take place on the following Monday, most of the heads of the families had already left Bethany on the previous day and had moved to the next Methodist village of the Indians, 2 miles below (above) the forks of the Tillipi Lake. [The Methodists had made it for the first time that only in their villages the disbursement took place, and that the possible Lutherans or heathens among the Indians, who were entitled to the raising of the money to be paid, had to meet there]. The following morning early visitors came to the mission house to welcome us, the guests who had arrived yesterday. They were visibly pleased to see us and showed their friendliness by shaking our hands warmly. At noon, all the Indians were ordered to the church so that there could be

even a school examination would be held. Almost all women, young men, virgins and children of both sexes, from the tallest to the smallest, appeared. Only three men were present, namely the nearest neighbor of the mission house Bemagojin (called Stephen in Baptism) Wabigonfchkom, an old heathen who had decided to be baptized but had still postponed it, and his son-in-law Isaac, who had only recently gone to Holy Communion with his wife Rebecca. It may be mentioned here at the same time that recently the Holy Communion was celebrated for the first time for Indians and English. The Holy Communion for Indians and English had recently been distributed together. Until then, there had been a fear among the Christian Indians to receive the sacrament of the altar, because the Methodists, who always appeared as the corrupters of the Church of God in Bethany, had suspected them of drinking wine. In addition, Lutheran Indians in earlier times had witnessed the raptures, violent sighs, and unnatural exultations into which the Methodists had fallen after partaking of the Holy Communion. The Indians had seen in earlier times the raptures and unnatural exultation into which the Methodists had fallen after enjoying the Holy Communion. The concern had taken hold of them, as if the enjoyment of the Holy Communion would bring them to the end of their lives. This unfortunate impression of a false sense of the spirituality of the people was not only a result of the "spirituality" of the people, but also a result of the "spirituality" of the people. This unholy impression of a wrong use of the holy meal among the Methodists and of its being used in the wrong way. This unfortunate impression of a wrong use of the Holy Supper among the Methodists and its pernicious consequences had to give way to a thorough preparation for the Holy Supper. The first step was a thorough preparation for Holy Communion.

With great eagerness, the children awaited the beginning of the test, although their hearts were a little pounding. Among those to be tested were also adult youths and virgins, who gladly joined the children to be taught with them and to learn to read the Bible. The school was divided into three classes, which is why they were examined one after the other. The subjects of the examination were reading, writing, arithmetic, catechism, biblical history, and singing. The latter pleases the Indians young and old to the highest degree; their voices are pure and clear and melodies are easily memorized. This test also bore witness to this. Biblical history is taught according to pictures and the students, at least the older ones, proved that they understood the Kaiserswerth picture bible well, since they knew how to explain the connection of the characters and relationships through oral narration. Pictures are very attractive to the Indians; therefore, if anyone among the dear readers had a stock of good pictures of sacred history, he could donate them. Therefore, if anyone among the dear readers had a stock of good pictures of the Holy Story, he would do the Indian brothers a great service of love and true joy by donating them to the Bethany Mission. As far as the Catechism is concerned, the 10 Commandments, the Faith and the Lord's Prayer are known and familiar to all.

This is expected only from the older students, who are well versed in it. However, it has not yet been achieved that someone among the Indians could confess the Catechism with such skill without help, as, for example, a good confirmand among most Christian congregations. In arithmetic, the majority does not seem to have made it very far; it is mostly limited to counting correctly and to solving the simplest examples from the one species. Writing again proves how capable the young Indians are for education; we saw writing samples, which gave us great pleasure. Finally, reading is so far advanced among the tallest that they can read the New Testament in the Indian language; the middle class syllabi, the lower class spellings. The smallest children were still busy learning Las A.B.C., which seems to be very difficult for them. In comparison with the school at Shebahponk, we found a significant difference in breeding. In the latter place we did not notice any violation of school discipline; however, there was no lively activity among them either. In Bethany it was quite different. Even during this solemn examination, one could see how the vitality of the spirit wanted to assert itself even in the illicit and therefore had to be supervised. And so it was even on the following day during church. They did not impose any constraints on themselves in order to avoid disturbances, but went in and out as needed, without betraying any anxiety. Friendly rebukes were obediently heeded, but with a kind of cheerful amazement that one could have caused such a thing.

In the meantime, it had become time to make some house visits. Above all, we felt the need to visit the old 100-year-old Sahrah. We took the interpreter with us, and after we had delighted the dear old woman with a new warm suit, which had been made for her by the Frankenluffer Nahverein, we struck up a conversation with her. We rejoiced in her physical well-being and she herself said that she was not in the usual way of the world, that she was shrinking more with age, but that she was getting stronger and stronger with the years. We then asked her if she had already partaken of Holy Communion to strengthen her faith. She answered that she had not expected that some of her fellow Red believers would celebrate it with her, otherwise she would have joined in. In the background, she also seemed to have a certain shyness, for example, to be the first of all to come forward to this enjoyment of the body and blood of the Lord. She promised, however, that she would no longer be present at the next celebration of Holy Communion. However, she now promised that she would no longer be deterred from coming to the next celebration of Holy Communion after she had been prepared for it. In order to express her gratitude, she brought a

After saying goodbye to her, I went with Gruet, the interpreter, to his family to greet her. I found that she had been guided by the

Lord in His good ways. The mother and her eldest daughter had renounced the false Roman church and had become members of the Lutheran church by taking part in the last supper celebration. The father of the house had also declared his conversion, and only a few obstacles to the public act remained to be removed. I learned from the missionaries that Gruet, as an interpreter, had faithfully fulfilled his duty in the mission and was being increasingly cured of his old infirmities.

On Sunday morning the earliest church-goer was old Sahrah, who, led by her granddaughter, entered the parlor to rest from her walk and warm herself before attending the service. The public meeting was numerous, although so many house fathers were absent. Miss. Miesler. delivered the morning, Miss. Roeder the afternoon sermon. After the morning sermon, the two Shebahyonk Indians who had gone along to accompany us, brought in to us a relative who lived 6 miles from Bethany with his father-in-law in the bush. His whole family had been devoted to paganism until then; indeed, as a terrible warning to all like-minded people, his mother-in-law had been shot in the middle of her pagan life the previous summer by her own 13-year-old son while getting out of the canoe. The young man who had now entered, about 30 years old, was very thoughtful and seemed to have something on his mind. The missionaries had a serious talk with him about the state of his soul; he agreed and willingly allowed himself to be punished for his unbelief that he had despised God's word for so long. He then offered his Boschua and left the room, leaving us with the hope that the word he had heard would bear fruit in its time. We were soon to see this fruit. For already after a quarter of an hour he returned with the ardent request to be admitted to baptism today. The afternoon service had already begun, but now it was delayed another quarter of an hour in order to have the necessary preliminary questions answered by the Indian and to obtain a good confession from him. This turned out satisfactorily, and one could probably not see a sinner more eager for salvation than this young man. The baptism was performed as soon as the usual service was over; in public assembly the baptized man, led by two other Indians, came forward to receive the sacrament of Holy Baptism. Loudly and clearly he answered the questions about the renunciation of the devil, and all his

ness and all his works. The

He answered questions about faith not only with a simple "Yes," but with an affirmation: "Yes, I certainly believe."-We all praised God who had done so great a thing.-After his baptism, the baptized man held out the prospect that he would also represent his house, so that the unbaptized members of it would receive Holy Baptism. Baptism received.

Then they proceeded to the meeting in which the great question was to be decided whether the Indians of Bethany should move to Shebahvonk or whether those of Shebahvonk should seek a new home in Bethany. It was then found that the whole congregation, both present and absent, were unanimous that it would be better to let the Shebahvonk station go and settle all the brethren in Bethany than to move the great multitude of Pine Lutherans to Shebahyonk. We could not but agree with them after considering all the circumstances. On the other hand, there are many advantages that cannot be overlooked which would result from the relocation of the 'Bethanians to Shebahponk, e.g. the magnificent location of Shebahvonk on Saginaw Bay, which is especially favorable for traffic, commerce, shipping and fishing; but we must not exaggerate these advantages, since it is our task to help the Indians to abandon their hunting and fishing life and to settle down to a proper farming life. The danger, however, which we mentioned in an earlier report, of being seduced by the Methodists who are doing their mischief so close to Bethany and also in the middle of the town, will be made more and more harmless by the fact that the community in Bethany is uniting more closely and thus consolidating itself more, to which the transfer of the Shebahyonk Indians to Bethany can contribute a great deal. Accordingly, we agreed with the Bethanians' desire to ask the Shebahponk brethren to move to Bethany, then urged a personal visit to Shebahponk to make the hearts of the brethren there willing, and advised that it was the duty of all of us to limit the cost of the mission as much as possible, since we had the obligation upon us to bring the preaching of the gospel to the other comrades of the Chippeway tribe in Minnesota, where they live by the thousands. The meeting willingly accepted all our exhortations and was then concluded. In the evening the usual house visits took place, where we noticed that almost all Indians had very comfortable log houses. Unfortunately, we realized that most of the houses had been built for money by others and that the Indians themselves had only done handyman work. May the Lord grant that they will make progress in this respect and soon learn to build their own log houses.

The personal home visits with the Indians are very heartwarming in that the old  
The hospitality they are known for is always renewed. They greet their guests with heartfelt joy and try to tell them something good.

Old Sahrah was also visited once again and promised to pay us a return visit early the next morning. She actually did so, and as cold as it was, she appeared to tell us her last Boschu and at the same time to make a request that we give her some flour. It should be mentioned that requests for food and other needs were not only made by the elderly, but also by the young and able-bodied in Bethany. In this, they are still like children who, with great impartiality, do not stop asking as long as they see that their requests are granted. Therefore, it is time to oppose the excessive demands that are admittedly made petition by petition, for the Lord does not want His own to live by begging. Of course, we gladly granted old Sahrah's request.- The evening before, the missionaries' neighbor, Bemagojin, called upon us by asking us to help him in a matter that threatened to ruin him. His wife had received many items in commission from an English merchant in Saginaw, in order to sell them in Bethany. She had, of course, used up all the things, partly in her own family, partly sold them to others; but some of the buyers had disappeared from her memory or had died without having paid, so that she was not able to pay off her debt. After waiting for some time, the merchant threatened her that he would sell her everything she had. Frightened by this, her husband came to us for protection and support. Of course, we had to disappoint him with regard to the expected monetary support, but we managed to persuade the merchant in Saginaw not only to give up some of the demanded money, but also to promise patience with regard to the payment.- As long as the Indians still lived in heathen disorder, it was always a bad habit of the women to take commissions from English merchants quite independently of the will of their husbands, and thus were always in the hands of these people, who not infrequently made the most shameful and lewd suggestions to them and cheated them as much as they could. It is to be praised that the wholesome Christian instruction also puts an end to this evil.

After a cordial farewell to the Indians, several of whom accompanied us, we started on our journey again. The cold days had made the ice on the Pine River safer now, and we got back to Saginaw City in a day without any particular danger, although our horses had to run 75 miles to get there. Missionary Miessler accompanied us, when a conference was held in

When he arrived in Saginaw, he learned at the same time that the birth of an Indian child in Frankenmuth called him there for baptism. In the latter place there still resides the old Indian doctor with his family, whom many of the readers know by the name of Oldschim. In spite of all efforts to bring him closer to the Gospel, he still remained in his paganism, but recently seemed to be powerfully touched by the course of divine grace, for he not only had his newborn child baptized, but also declared that he had now decided to be baptized himself; only it now seemed too quick for him to commit himself to it immediately. The missionary now baptized his child and spent a long time talking with him until deep into the night, during which old Oldschim confessed to him that

he considered the "Anima" (i.e. the Germans of Frankenmuth) to be his right and true brothers, while his fellow Reds who visited him from time to time (namely the Methodists of Lapeer) seemed to him to be enemies because they showed him no love. In such a difficult circumstance, the missionary Miessler decided not to wait long, but after attending the conference in Frankentrost for half a day, he hurried home to return to Frankenmuth the following week. He did not find the old man, but his wife was willing to be baptized. The man himself asked for a new period of reflection. Soon after this baptism, the missionary also made his journey to Shebahyonk, where he was awaited to discuss the removal of the Indians there to Bethany. Accompanying him were two young men from his congregation who, as emissaries of the Bethanians, were to invite the Shebahyonk community to join the brethren. The purpose of this trip was fully accomplished. In a meeting, all the families declared that they had now made a firm decision to make the journey to Bethany with God. They were even ready at the moment to carry out the resettlement. Only they were afraid (it was February 27) that the ice would break out too soon. In addition, the time for making sugar was now approaching, and they would rather take this income with them, since they would not be able to carry all their sugar-making equipment to Bethany. They hoped, however, to arrive in Bethany with their canoes about the end of April. Regarding their clearings, which they would now have to leave without finding them again in Bethany, they were willing to have them appraised according to a cheap measure, about 12 dollars per acre, which money could be paid to them for the operation of their new farms in Bethany or could be settled in the payment of the land itself.

And now, dear readers, behold how fine and lovely our Indian brethren have appeared since the Gospel enlightened and warmed their hearts. Behold how they have decided to emigrate for the sake of the faith and to seek out the brethren with whom they can be better and more orderly supplied with the preaching of the gospel than has been the case up to now, since their missionary also no longer had a dollar interpreter and thus could no longer preach to them.- The station of Shebahyonk will now be closed and united with that of Bethany; the synod will thus be saved many expenses in the future, a consideration which has contributed not a little to induce the brethren in Shebahyonk to move.- Let us then also be enticed by such fruit of the sweet gospel among these newly converted Gentiles, that we may willingly help to found them a new home! May the Lord make the united Indian churches grow into many thousands of thousands, so that their seed may possess the gates of their enemies! Amen.

Franconian air March 14, 1854.

Ferdinand Sievers, the time President of the Mission Commission of the Lutheran Synod of Missouri, Ohio et al. St.

Marriage among blood relatives--The "Fredericksburg (Md.) News" in an article on marriage among blood relatives says: "In the county in which we were brought up, in a wealthy and respectable family, for a number of generations, marriages have been performed exclusively in the family, and the (visible) consequence of this is that there is almost no healthy person among them. - One of them (as a sign of divine wrath) has bad eyes, another scrophels, a third is stupid, a fourth blind, a fifth has a head the size of a turnip, and all have mental or physical defects. In one part of Ohio there are an unusual number of lunatics and imbeciles, the blame for which is also placed on marriages among blood relatives. - Long years ago , several related families from the East settled together in individual parts of the state, and they always marry among themselves, which leads to such distressing consequences.

## Deification of the Pope.

The Jesuit Thomas Maria Caraffa published a thousand theological theses and attributed them to the Pope with the words: Paulo V. Vicedeo i.e. Paul the Fifth, the Vicegod.- If one adds up the letters contained in these words, which mean numbers, the result is 666, which number is that of the Antichrist, Rev. 1S, 18.

How an "American-Lutheran"

## Doctor of Theology from the Lutheran

Church Confession writes.

Under the heading: "The symbolic books," Dr. Kurtz wrote in his "*Lutheran Observer*" recently (Nro. 1075) among other things the following:

"If one considers that the authors of the symbolic books were born and brought up in the deepest darkness of ignorance, superstition and the corruption of the Roman system, and that the documents in question were written down, for the most part, soon after their authors had emerged from that degenerate and stultified system, it is no wonder that they contained error. To expect that people who had just dared to break the fetters of centuries, who, as it were, had only yesterday emerged from the thickest darkness and from the most ingrained prejudices, would all at once be able to distinguish and fully comprehend the whole truth of God on every essential point in all its length and breadth and height and depth, so that no possible error could creep into their system, and especially no added facilitations and advances in the art of interpreting the Scriptures\*) could enable their descendants to make improvements;-to set upon such a result would be equivalent to asking for a miracle, and nothing short of a miracle could realize such an unreasonable expectation... The Reformers themselves opposed the error of the old doctrines and in open opposition to emperor, pope, cardinals and princes. And to tell us now, in the present enlightened age (!), that we must revere the symbolic books with the inclusion of the error that they might contain, since they were written by such great men, is to talk us into the worst heresy. We can have no sympathy for error, wherever it may flow from or however venerable it may be by virtue of its age. We have no sympathy for ecclesiastical political agreements and none for the errors of the symbolic books or for the theologians who defend these errors. We consider it to be the most thankless business, with which one who professes to be a Lutheran can deal, to fight for an error merely because it is found in the symbolic books. BB. No Lutheran should honor error, treat it with respect, and defend it because his fathers or the Reformers acted as advocates for it."

Mr. Kurtz had made these and similar abominable omissions in consequence of an essay of the "iEvangelical Review" in favor of the symbolic books. Taken to task by correspondents about it, he printed the

We have gone through the disputed editorial leprosy once again and after a careful review we find ourselves unable to take back even a single thought; it must therefore remain with other leprosy of the editor unrevoked, unchanged and unrepentant.... We cannot accept as true every doctrine presented in the symbols. We believe and are convinced that they contain error, not substantial error, but nevertheless very substantial error, especially concerning the sacraments. We taught so when we entered the Lutheran preaching ministry; those who examined us and the synod which invested us with our official authority knew this; \*\*) the majority of that synod, the majority of Lutheran preachers, and the great mass of our lay members have imbibed the same views on this subject as we have. It is consequently impossible for us to take our stand on the symbolic books." So Dr. Kurtz cannot do otherwise, he must go with the majority, with the big bunch!

But what is frightening above all is what the doctor now says in the following. He continues: "We remain on the standpoint of the Bible, and on the Bible alone, far from tradition, from human creeds and human inventions; the pure unadulterated Bible, which alone is God's pure unchanged Word, is the real standpoint for every Lutheran preacher. It was the eternal foundation on which the highly celebrated Luther and fine comrades stood and from which they would not allow themselves to be pushed away for a moment or the thousandth part of a hair's breadth."-We are astonished at this reference to Luther's adherence to the Bible. It is the *non plus ultra*, i.e. the highest peak of all impudence. Is it not Dr. Kurtz who hears the words of God: "**This is my body-through the bath of regeneration**" (Tit. 3, 5.)-as if a goose had cackled, and who says: "I cannot believe that, it is against *common sense*!" Is it not Dr. Kurtz and his entire apostate majority, who have become traitors, who for this very reason do not want to accept the symbolic books, because they do not want to be bound by the

**Bible** and its letter? For what else are our symbols for but to bind to the Scripture, to the unadulterated Word of God?

It is true, however, that now one sees interpretative arts "of which our dear ancestral fathers had no idea, interpretative arts which relieve man" of the difficulty to believe more than what one can understand with the common sense and his five senses. D. R. d. L.

\*\*) Clean principles come out of that. So Dr. Kurtz thinks that his examiners and his synod take away his responsibility by both making him a servant of the Lutheran church in spite of his hostile attitude against it and thus admitting him as a traitor to the church castle.



## **[159] Merkvers Soul Treasure.**

This book contains the entire doctrine of salvation in the form of sermons on Bible verses. A treasure of doctrine and experience in Christianity is laid down in it, as to our knowledge in no other book of edification. It is written through and through in a language that is as anointed as it is beautiful and flowing. It is as rich in awakening addresses for the secure as it is in consolations for the distressed and challenged in bodily and spiritual needs. It is interwoven with the most interesting stories everywhere. Whatever the state of a reader seeking edification and instruction, he will find in it what he needs. It is as suitable a book for reading aloud in the family to children and servants as it is for reading in solitude. Whoever begins to read the "great" book cannot put it down, because he has read it to the end, and whoever has finished it will feel urged to begin again. In short, the book bears its name with that, it is a "soul" - "treasure". We therefore strongly recommend it to all our readers who are looking for a spiritual bread closet, a spiritual pharmacy and a spiritual life source. Whoever knows the book will give us the testimony that we do not do too much in this praise, but must admit that what has been said is far from exhausting what can be said to recommend this treasure of the soul.

At the same time, however, we can also give our readers the pleasant news that this book, which is becoming rarer and rarer in antiquarian editions and is available at ever higher prices, has been reissued. This has been done by the so-called "evangelischer Bücher-Verein in Berlin". (The branch and expedition of the association is in Berlin, Gertraudenstraße 22.). The work, otherwise comprising a large folio, has come out in three octavo volumes for the unprecedented low price of 2 Thaler unbound, for 2 Thaler 12 Neugroschen in cardboard binding and for 2 Thaler 23 Neugroschen in half-french binding. Of course, it goes without saying that when the book arrives here, it will be somewhat more expensive due to the costs of transport and customs duties, but the price of the valuable book will still be extraordinarily low.

The aforementioned book club has, by the way, published several other core writings and distributes them in countless copies as a result of their popularity. Of Luther's Hauspostille alone, he has already sold more than a million copies. Now he publishes a picture bible with 300 beautiful woodcuts for 1 Thaler 20 Neugroschen. All of the writings published by the association do not have the same value, of course, and cannot necessarily be recommended; among them is Jung Stilling's "Self-Biography," which, as is well known, is not free of raptures and religious principles. Highly praiseworthy is the Association, that he reproduces what he expounds in unaltered form and completely, which, as is well known, the local American Tract Society does not do, and thus prevents the blessing which a right-believing Christian might derive from their publications, which are otherwise so beautifully furnished and so cheap.

### **What it looks like in well "Catholic" countries now.**

One of the main weapons now used by the papists to desecrate the work of the Lutheran Church Reformation is that they point to the reign of unbelief and the revolutionary spirit that is now evident in the Protestant countries. Nothing else than the Reformation is supposed to have laid the foundation for this. How untrue this is is shown by the condition in which the so-called good Catholic countries, such as Spain, France, Italy, etc., are at present. If anywhere, it is here that the corruption that is supposed to be a fruit of the Reformation is manifesting itself. To cite only one authentic testimony to this, even the local Jesuit "Herald of the Faith" writes of Spain, where, as is well known, Lutheranism was already eradicated in the 16th century by the bloody atrocities of the Inquisition. The following:

"Enlightenment of the Press in Spain. - Our great America is not alone in paying homage to progress and enlightenment, especially in its freedom of the press; Spain does not want to be left behind. In this regard, we read the following in an article from Madrid: "It is sad to see how freedom of the press is being abused in our country and used, in particular, to undermine the old Catholic faith of our people. Most of our newspapers pay homage to vulgar liberalism and rationalism in politics and religion; several have recently taken their attacks against morality in frivolous feuilletons and their attacks against the church in their editorials so far that some bishops have considered it their duty to warn against them in pastoral letters. The strongest product of the liberal Enlightenment, however, promises to be a people's library, for which the prospectus has just been issued. The title is: "Bibliothek des freien Menschen, wohlfeile Sammlung der ausgewähltesten Werke der ausgezeichnetsten Philosophen, Publicisten, Geschichtsschreiber und Redner aller Schulen und Parteien" u. s. w. The spirit in which this collection is to be created is shown by the illustration of the prospectus, in which on one side the names Moses, Plato, Jesus Christ, Plutarch, Tacitus, Muhamed, Luther, Rousseau, Voltaire, Feijoo are written, on the other side the names Franklin, Kant, Mirabau, Ventham, Marina, Florente, Fouricr, Lam- manais, Proudhon, Lamartine. It is to

**hope that the collection does not appear, but that one dares to go out only one such prospectus is a bad sign."**

### **Gin Jesuit Piece.**

In 1589 the Jesuits published a booklet printed in Mainz, but without naming themselves, under the following title: "Enchiridion, der kleine Catechismus für gemeine Pfarrer und Prediger, gemehret und gebessert aus Dr. Martini Lutheri Schriften und

Büchern. In this catechism, the Jesuits had not only included such passages from Luther's earlier writings, in which Luther still expresses papist errors (for Luther, as is well known, did not come to the full realization of the falsity of the Roman doctrines and to the full realization of the truth in a moment, but only gradually), but they had also added to the title the words: "Printed at Wittenberg," so that one should think that the Lutherans had published this catechism themselves, and that they had not deleted the statements that Luther had made. They also added the words "printed at Wittenberg" to the title, so that one would think that the Lutherans had published this catechism themselves and that the sayings that Luther had made while still in the papacy were also Lutheran teachings. Of course, it is as if someone wanted to reproach Paulo with the false Jewish doctrine that he had confessed before his conversion, to prove that he contradicted himself. Therefore, dear Lutheran reader, beware when the Jesuits cite something from Luther. See if what they cite is taken from earlier or later writings, and also see if what the Jesuits cite with reference to volume and page is really found in Luther's works, because, as has already been told in the "Lutheran," the Jesuits often cite such sentences as Luther's words that are nowhere to be found and that never occurred to Luther.

#### **From the history of the Dogma of Purgatory.**

Erasmus Franzisci relates that once the Spanish Duke of Villa Medina entered a church, where he was immediately presented with a plate, with the request to lay out something for the salvation of the poor souls from purgatory. The duke asked: how much does it take to redeem a soul? When he was told that he could give as he pleased, he put up two doubloons, and then asked if the soul was really free. One answers: Indeed! Thereupon the duke quickly takes his doubloons from the plate again and speaks: "The money has now done its service and saved the poor soul from the danger of getting back into purgatory; but since my money itself is in danger of not getting back into my purse, I must take hold of it in time"- The duke seems to have been of one faith with the learned French godfather, who says of purgatory that it is lit only to warm the pots of the clergy and to provide their kitchens.

### War of the Sacramentirans against Christ.

In 1571, the old Selnecker published a sermon against the sacramentarians, that is, against those who deny the essential presence of Christ in Holy Communion, in which it says, among other things: "But if they want to prove their art in the Lord Christ, then let us see who will keep the field. Christ shall be captain of his word. Your reason and art shall also be captain in your thoughts and glosses. Let us now see who shall win. For on our blood flags it is written: Take, eat, this is my body; drink, this is my blood- On your flags is painted: The true quality of the body is to be held fast; that is: a body is a body, and a body cannot be in many places at one time. Flutter now and let go and wave the flags in the air. It shall surely read thus: Christ, a Lord of the air, will wave His standard against you, and will keep His word forever, otherwise heaven and earth will pass away. For who will set himself against Him and gain anything? It remains always: "Galilean, you have won!" as the emperor Julianus said."

### The good confession.

Recently, as the Protestant church messenger for the Palatinate tells us, a farmer came to the pharmacy of one of our Palatinate towns, where the most impudent unbelief has long since become the fashion and the simple expression of the fear of God is branded as muckerthum, to get medicine for his seriously ill wife. When the apothecary asked, "Well, how is your wife?" the farmer replied, "She is a little better, and I hope that, if the Lord helps, she will pull through." - What, said the apothecary, are you also so simple-minded? The doctor must help; if the doctor and the apothecary do not help, God will not help.

The farmer is silent; the pharmacist prepares the medicine. When the medicine is ready, the farmer reaches into his pocket and hunts: "Make up my bill, Mr . . . add up everything I owe." . The pharmacist replies, "There's no hurry, you'll have to go to the pharmacy more than once until your wife is completely healthy again, and then you'll pay all at once." "No," said the farmer, "I want to pay my debt now, because today I have been to your pharmacy for the last time. An apothecary who does not believe in God has no conscience, and I have no confidence in an apothecary who has no conscience." Thus speaks the farmer. The pharmacist falls silent. The farmer pays his bill and has kept his word.

Decrease of Methodism. - Last week's "Christian Advocate and Journal," published in New-York, brings a table giving the total number of members of the Methodist church in that city. In 1843, the same amounted to 9,780; in 1845, 9,571; 1847, 9,326; 1847, 8,893; 1851, 9,289; 1853, 9,319; giving a decrease of 400 members in ten years, while the population has nearly doubled since that time.

(Guardians in the West.)

### Ecclesiastical message.

After Mr. Joh. Mich. Hahn, until then a student at Fort Wayner Seminary, was appointed to take the place of Father Riedel in Franklin, Mo., he was ordained by the President on Jubilate Sunday (May 7) in the midst of his congregation and installed in his office.

The addr. of the dear brother is:

-NZrsH's

(L., H/s.

St. Louis, May 11. A. D. 1854.

F r. Wyneken.

### To the message.

Due to my advancing age and diminishing strength, I have seen it necessary to give up the **book business** I have been in charge of and in particular to return the distribution of the church hymnal published by the local German Lutheran congregation u. A. C. into the hands of the said congregation.

From now on, school teacher Otto Ernst here has taken over not only the distribution of the hymnal, but also the sale of the books and pamphlets received in our parish schools and the other books and pamphlets published under the supervision of our synod.

New orders should therefore be sent to Mr. Ernst (care of Rev. C. F. W. Walther), but payments in arrears should be sent to myself.

St. Louis, May 1854.

**F. W. Barthel.**

The German Lutheran Synod of

**Missouri Ohio and other states**

Holds its next meetings at St. Louis, Mo. on Wednesday after Dow. I. p. Drin, June 21 to July 1.

## Receipt and thanks.

Undersigned hereby gratefully certifies. H 5.00 received from the Fort Wayne Young Men's Association.  
St. Louis deu 25sten Ap. 1854.

Joh. Mich. Hahn-

## Get

to the Synodal Treasury:  
by Mr. Past. M. W. Sommer for synodal reports - 40 b. To Sy no d al - M i s s i o n s - Casse:  
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" Harford 61.  
by Hrn, Samuel Weil 100.  
from the Lutheran Zion Parish of the Rev. Kleinha- , gen in New Orleans ----56 20  
"of the Lutheran Johannis congregation there -5 2L  
To the Landankau? for the Indians in  
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From the community in Collinsville Ills. (already the  
20. Fcbr. bez^u. erroneously receipted for synodal taffc) -----10 00  
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by Hru. I. G. Sauer in St. Louis --2 00  
vou Mr. schoolteacher Jul. Koch in Piketon, O. -1 50  
by Mr. Christ. F. Rohlfing in St. Louis -2 50  
by Rev. Diehlmann in Buffalo, partly in missionary hours, partly from weddings and child baptism" ----15 00  
By Hm. Past. I. Geo. Sauer sent in r  
by Mrs. Gundermann ---1 00  
"Wilb. Duwe ---100  
"Gerb. Rölker ---100  
by Hm- I. Schammel in Palmyra Mo. --IM  
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ü. for poor students and pupils in the  
Concordia College and Seminary: by Mr. Past. Frederking collected at the Erndte-  
Dauk- u- Reformat. Festivities 1853 --12 30  
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By Hm- Past. Riemenschneider from St. Johannis parish in Franklin Co Mo. -2 50  
v. to the Concordia College Building:

F. W. Barthel, Cassirer.

## Paid

the 5th year Mr. Lohmüller.

"9. " d. HH. Past. Hengist (50 C.), Past. H. Lang, Andr. Pabst, P. Lander, M. Seiboll, C. M. Siegel, Ch. Tcgcler, Fr. Jkue- meyer, H. Timmermann, G. Wachsen, Ad. Wciremcoer.  
" 10. " " Bear, G. Bauer, H. Böpker, C. Beck, I. R. Tröge, C. Dunker, Job. Fritz, Andr. Germutl', Heisinaer, V. Horn, F. Hampc, Past. Hengist (50 C.). Jul. Koch, C. Fr. Kleppisch, A. Klingw.cyer, W. Letmate, Chr. Leutner, I. H. Müller, C. Müller, B. Noching, G. Niklas, W. Niemann, Andr. Pabst, D. E. Radecke, Fr. Radccke, Job. Rosa,

J.G.Strobel, H. A.Sieck, C.M.Siegel, Cb. Ikarier, H. Tünmermann, Fr. Thicmcyer.

the 2nd half of the 10th year of the HH. Past. Beilharz, Heinrich Green, Past. Sommer (5 Er.). Mohr, Bricklayer.

the 1st Halste d. 11. Jahrg. d. HH, Past. Beilharz, mason.

Changed Nddrefse.

Printed at M. Niedner & Go., Rordwestl. corner of Third and Pinestraße.

# Year 10, St. Louis, Mon. June 8, 1854, No. 21.

(For the Lutheran Submitted.)

The so-called Great Hanoverian Catechism, evaluated by

Paths.

(Continued.)

A correct judgment about the treatment of an object - be it the doctrine of prayer in general, or be it the Lord's Prayer - depends not only on the recognition of the most obvious defects of the one who or which is to be judged, but also no less on the insight into the depth of the object itself.

To promote this insight, we conclude this essay with the following from Luther's numerous writings and writings on the holy V. U.. In addition to the truth, seriousness, depth, fullness of spiritual experience and liveliness, which it has in common with everything that has flowed from the pen of the great reformer, it has the charm of a special charm due to the conversational form, and is well suited to make the difference of the spirits comprehensible. Would that the following, being (as prayer is supposed to be) a conversation of the soul with God, were not merely read, but prayed!

(Tit. Short concept and order of all prescribed petitions. A conversation of souls with God.

---

Luther's Works A. v. Walch., B. VIIS. 1174.) O Our Father, who art in the heavens, we thy children on earth, separated from thee in misery-as a great mean is between thee and us, how shall we ever come home to thee in our fatherland?

A child honors his father, and a servant his master. Am I your father, where is my honor? Am I your Lord, where is my fear and reverence? (Mal. 4, 6) For my holy name is blasphemed and disgraced among you and by you. (Isa. 52, 5.) O Father, this is sadly true, we recognize our guilt; be thou merciful Father, and reckon not with us, but give thy grace that we may so live that thy holy name may be hallowed in us. Let us not think, speak, do, have, or undertake anything except your praise and glory in it, so that your glory and name may be sought in us above all things, and not our own vain glory and name. Grant that we may love, fear and honor you as children love a father.

How can my honor and name be sanctified among you, when all your hearts and minds are inclined to evil and lie captive in sins (Gen. 8:21), when no one sings my praises?

can in foreign lands? (Psalm 137, 4.)

O Father, this is true; we feel that our limbs are inclined to sin and that the world, the flesh and the devil want to rule in us, and thus drive out your honor and name. Therefore we pray, help us out of this misery, let your kingdom come, that sin may be driven out and we may be made pious and acceptable to you, that you alone may reign in us and that we may become your kingdom in obedience to all our powers, within and without.

Whom I shall help, I destroy; and whom I shall make alive, blessed, rich, pious, I kill, reject, make poor, and bring to nought. But such my counsel and action you will not suffer. (Ps. 78:10, II.) How then shall I help you, and what more shall I do? (Isa. 5, 4.)

We are sorry that we do not understand nor suffer your healing hand. O Father, have mercy and help us to let your divine will be done in us; yes, even if it hurts us, you continue to punish, stab, cut and burn, do everything you want, so that only your will, and not ours, is done. Resist, dear Father, and let us not do anything according to our will and opinion.

accomplish. For our will and yours are contrary to each other; yours alone is good, though it does not shine; ours is evil, though it shines.

It has happened more that they have loved me with the mouth and the heart has been far from me; and when I have attacked them to mend, they have run back and fallen away from me in the middle of the work, as you read Ps. 78:1. Oonversi surrt in äro Kolli (they fall away at the time of the dispute,) which well started, and moved me to deal with them, have turned back from me and again fallen into sin and my dishonor.

Oh Father, it is true that no one can be strong in his own strength (1 Sam. 2, 4.) And who can remain before your hand, if you do not strengthen and comfort us yourself? Therefore, dear Father, take hold of us, accomplish your will, that we may become your kingdom, to your praise and honor. But dear Father, strengthen us in this conflict with your holy word, give us our daily bread, form in our hearts your dear Son, Jesus Christ, the true bread of heaven, so that we may be strengthened by him, bear it cheerfully and suffer the breaking and killing of our will. Yes, give grace also to all Christendom, send us learned priests and preachers, who will not teach us tresters and spread vain fables, but your holy gospel and Jesus Christ. Gospel and Jesus Christ.

It is not good to throw the holy things to the dogs and the children's bread to them (Matth. 7, 6.15,26.) You sin daily, and if I let you preach much day and night, you do not follow and listen, and my word is despised.

Oh Father, have mercy on us and do not deny us our dear bread, but that we do not do enough for your holy word. We are sorry for your words and ask you to have patience with us poor children and to leave us with our guilt, and not to enter into judgment with us, for no one is justified before you. Behold thy promise, that we may heartily forgive our debtors, for thou hast promised forgiveness-not that by such forgiveness we shall be worthy of thy forgiveness, but that thou art true, and hast graciously promised forgiveness to all who forgive their neighbor. On your promise we rely.

I often forgive and deliver you, and you do not remain or endure (Ps. 78:8). You are of little faith, you may not watch and persevere with me a little, you quickly fall back into temptation (Matth. 26:41). We are weak and sick, O Father, and the temptation is great and manifold in the flesh and in the world. O dear Father, keep us and let us not fall into temptation and sin again, but grant us grace to persevere and fight valiantly to our end, for without your grace and help we can do nothing.

I am righteous and right is my judgment, therefore sin must not remain unpunished (Ps. 11:8.) Therefore you must bear the evil that you are challenged by it. It is the guilt of your sins that compels me to punish them and to defend against them.

Since evil gives us temptation and is full of sins, deliver us from it, dear Father, so that, delivered from all sins and evil according to your divine will, we may be a kingdom to you, to praise, glorify and sanctify you. Amen!

So much for Luther.

Continued folgt.

(Submitted.)

## **The emigration of the Lutheran Salzburger in 1731, '32 and '33.**

(Continued.)

In Kaufbeuern, a town in Swabian Bavaria whose population consists partly of Lutherans and partly of Catholics, our emigrants saw Lutheran fellow believers for the first time and were welcomed by them with joy. On Dec. 27, 1731, on the third Christmas holiday, the first troop of Salzburger, 800 in number, arrived here, mostly poorly clothed servants and very poor people, who had really abandoned everything during the stormy expulsion and carried with them only a few underage children, whom they had managed to snatch from their persecutors with difficulty and hardship. They arrived in the city late in the evening and announced their arrival by singing: "Ein' feste Burg ist unser Gott. The gates were already closed, but they were still let in and all of them were accommodated. Some were taken to the inns, others were taken into the houses of the magistrates. The very next day they were led into the Lutheran church of the town - what a sight for the Salzburger, which raised their hearts in a high sense of gratitude to God and in enthusiastic joy to see themselves for the first time in a Lutheran place of worship! - and preached sermons to them, which they listened to with great fervor, zeal and eagerness. Then whole Bibles, New Testaments and edifying books were distributed among them, and they moved on, their Bibles and books in front of them, carrying children on their backs or in their arms, singing and praising the Lord their God. The charitable spirit of many was expressed in abundant donations, and even servants and poor people offered their mites, attracted by the spectacle of this pilgrim host of Christ. Often heard

In the course of the sermons, the following remark was made: "Oh, look how these people put us to shame; they are much more devout and eager for the word of God than we are, even though they have had so little of it up to now, while we have had so much! The people of Salzburg listened to the sermons here and also afterwards in other places, mostly standing up, and could not get enough of grasping them. The preachers, says one of those who described their emigration, also spoke with a fervent spirit, and the Salzburger preached with their way of life, for there was no disorder, only very rarely - and if there was, only by those who joined

them for the sake of profit, or because they had nothing more to lose at home - only very rarely an outbreak of crudeness or even vice, no gluttony or drunkenness. Drunkenness was noticed in them: and if, for the reasons mentioned above, something like this happened from time to time, the fathers of the house punished and reprimanded them severely and knew how to keep the young people in discipline and order, so that it therefore happened throughout the voyage that they over-  
all received praise for their good behavior.

On December 31, 1731, the first emigrants from Salzburg arrived in Augsburg, where they had been escorted by a commissary from Kaufbeuern. The Catholic magistrate, however, refused them entry into the city and restricted the Lutheran citizens with regard to their admission and food, which lasted until May 1732, when, at the insistence of the King of Prussia, a group was actually allowed into the city. The first arrivals, however, had to remain outside the city. The Lutheran citizens, however, were eager to show their fellow believers all possible love. They accommodated them in nearby inns and garden houses, mills, iron hammers, etc. outside the city, and took care of their needs, physical and spiritual, in the most friendly way. Noble and lowly alike went to meet them; the clergy, headed by the senior Urlsperger, received them with heartfelt admonitions. Urlsperger and another local preacher addressed them on New Year's Day 1732 in the afternoon at two different places outside the city about the name of Jesus in the Gospel of that day. Urlsperger showed: "how this name is to be viewed correctly in this special event and how it is to be applied correctly on both sides (namely on the part of the Salzburger and the Lutheran inhabitants of Augsburg who receive them here). The first ones, who were admitted to the city in the spring, were received with the greatest jubilation, which the Catholics watched with amazement and some even with emotion, and they made it their business to give them gifts of all kinds for body and soul. They were led - it was penitential day - to the Lutheran St. Anne's Church.



Church. In the church, the church leaders and some Lutheran magistrates received them, with a large crowd of people, and the preachers inside. They were given seats in the middle of the church, and they listened to Urlsperger's penitential sermon with rapt attention and great intimacy. Afterwards, tracts and Bibles were distributed among them, along with other books, and they were escorted again as they departed amid loud singing. So much about their journey through Augsburg \*)

Another group of emigrants first came upon Lutheran soil near Harburg, a town also in Swabian Bavaria, between Donauwörth and Nördlingen. When they entered it, they fell to their knees and thanked God who had helped them to this point and allowed them to tread on the precious soil inhabited by fellow believers. The first Lutheran preacher came down from a mountain to meet them. They received him like an angel of God (Gal. 4:14) and received with indescribable joy the word from his mouth when he spoke to them about the passage: "First of all, I thank my God through Jesus Christ for all your sakes, that your faith is spoken of in all the world! (Rom. 1, 8.). And then Matt. 5: "Blessed are they that mourn: they shall be comforted." Then they accompanied them with the whole school singing into the city, fed and watered them and showed them all good things.

And as on their journey through the Lutheran part of today's Bavaria, they also experienced the same love on their journey through Lutheran Saxony. Only a few examples of this.

The town of Gera was set in motion by the news of the Salzburger's arrival, and thousands of its inhabitants hurried to meet the noble guests. The longer they took to arrive, the greater the impatience of the townspeople grew. Finally, already in the twilight, the song resounded over the silent corridors: "Ein' feste Burg ist unser Gott. The weary townspeople were greeted with rapture.

The above-mentioned unnamed Augsburg preacher may well have been the deacon of the St. Anna Church at that time, M. Johann Ulrich Hildebrand, to whom we owe a message about 8 Salzburg emigrants who followed in the fall of 1737, which the sender cannot avoid adding here. In the Spener's "Tugendspiegel christlicher Jungfrauen" published by him, he makes the following remark concerning the "Paradiesgärtlein" Joh. Ambs:

"Even today, a great blessing rests on this little garden of paradise. As then only 14 days ago some families and persons from the Salzburg lands arrived here (Augsburg), who had otherwise sworn to the Roman Catholic religion and publicly professed it, and were also willing to remain with it, but were expelled from the country for eternity almost solely for the sake of this little garden of paradise, and thereby 8 persons of them were, as it were, forcibly pushed into our Protestant church, because they had read it in part, but in part also because they had been forced into it. They had read it in part, but in part they had not read it, but only knew who owned it and had not stated this. God let them now gather the more power of the spirit from it into their souls, since they are now allowed to read it together with the Holy Scripture itself and other spiritual books without hindrance in our church.

Pilgrims, and there was a nice competition to snatch some and lead them to his home for well-prepared refreshment. Deep into the night, the people, intoxicated with joy, swarmed up and down the streets, and as the beautiful night songs rang out from the houses, the people in the streets joined in with pious enthusiasm. The next morning the preachers held a solemn service in the town church. After church, a lively, cheerful life began in the marketplace. At the fountains stood the maids, washing and smoothing with busy hands; Gera's women and maidens had opened their shrines and brought out of their treasures old and new things, they took the babies from the foreign mothers and wrapped them carefully in fresh linen and beds, or were surrounded by piles of children, whom they dressed, stripped and spruced up with imperturbable bustle amid friendly conversation. At night, the road to Schleiz was illuminated with countless lanterns to welcome a new procession.

The following incident is probably even more moving. A group of emigrants stood on the last mountain before Plauen and looked down on this city with heartfelt sadness, for a fire had shortly before reduced most of it to ashes. But still the bells rang and the inhabitants came out of the rubble of their dwellings and welcomed the dear strangers. Then they went down with them to the burned city and shared with them, on the ruins of their prosperity, their last bread. This was certainly the greatest blessing on the walls that were to be rebuilt.

Thus these pilgrims went singing from one Lutheran city to another, always guided by commissions which were given to them, and supplied with food and need through the hand of brotherly love, but even more supplied with the word of life through sermons which were preached to them everywhere, through catechizations which were arranged with them and through Bibles and edifying books which were distributed among them. The songs they sang on the way were: "Ein' feste Burg ist unser Gott 2c."- Von Gott will ich nicht lassen 2c.- Ach Gott, wie manches Herzeleid 2c. - On my dear God 2c. - Who only lets the dear God rule 2c.- Befiehl du deine Wege 2c.- Selig ist der Tag, an dem ich muß scheiden 2c."- And one of their favorite songs was the Exultantlied, which Joseph Schaitberger, mentioned in the above story, made in Salzburg dialect when he left in 1684, and which, translated into our way of expression, reads thus:

I am a poor exile, so I write myself; I am driven out of the fatherland by the word of God.

But I know well, O Lord Jesus, that it has been the same with you, Now I am to be your follower, Do it, O Lord, according to your desire, A pilgrim I am rather now. I must travel strange roads: Therefore I beseech thee, my God and Lord, Thou wilt not leave me!

The faith I have freely confessed, I must not be ashamed, If they call me a heretic and take my life.

Oh help me, you faithful God, I surrender to you. Do not leave me in my distress, If it should cost my life.

Chains and ribbons were my honor To tolerate for Jesus' sake.

And this makes the doctrine of faith And not my evil fault.

Lord, as you will, I will give myself to you. I will remain with you. I will sign myself into the will of your patience.

I must also go straight away into misery. But I don't want to resist, I certainly hope God will give me good friends there, too.

So I go in God's name, everything is taken from me, But I already know, the crown of heaven I will get once.

So today I must leave my house and leave the children;

My God, that drives out my ears, To wander strange roads.

My God lead me to a city, where I can have your word. In it I will feast early and late in my heart.

If I should live long in poverty in this pitiful valley, God will give me a better dwelling place there in the seed of heaven.

Who made this little song. He is not named here. He despised the pope's teaching and freely confessed Christ.

As a living testimony of the spirit in which these people stood, here is also the prayer of a Salzburger on the journey. It reads:  
"Now, you merciful Savior, by your command given to me long ago, to which I committed myself in my baptism, and for the sake of your honor and teaching, I have taken up the dear cross, in that I have been chased away and driven into misery by the malicious enemies of the beatifying Word. So help me in this distress and provide me with pious fellow Christians who will take care of me mildly. But above all, strengthen my faith and trust in you and let me willingly forget everything temporal and throw it to the wind. O Lord Jesus, who was a poor pilgrim and exile on earth and endured all kinds of persecution, do not let yourself be displeased to wander around with me, a helpless exile, and to be my faithful companion. Jesus, my Jesus, if I have only you, I ask nothing of heaven and earth, even if my body and soul languish, you, O God, are always my heart's comfort and my portion. Jesus, my Jesus, if I am alone, you are with me with the whole host of your heavenly servants,

**Jesus, my Jesus, if I am abandoned, you will** always be with me. Jesus, my Jesus, if I am driven out of one place, you have many other places in the world where you can provide a dwelling for the faithful followers. Jesus, my Jesus, if I am poor, **you have** all heavenly goods in your hand. Jesus, my Jesus, if I have no food, you are the richest and most careful householder, who knows best how to provide for his own. Jesus, my Jesus, if I am neither in nor out, you have already provided for me before all eternity, and I always rely on your diligent care. Amen. Lord Jesus! Amen!

We walk on with the brothers in faith and accompany them to Halle. Here Johann Franke, the son of August Herrmann Franke, the founder of the orphanage, spoke to them. They were led to the orphanage amid singing and the ringing of bells, where they were offered refreshment for body and soul and, in addition, each received a Kaiser florin and, for those who could read, a Bible and Arnd's true Christianity.<sup>^</sup> While they were in Halle, many of them also received communion for the first time in the Lutheran manner with great emotion and fervor. When they left Halle, they also accompanied the students and comforted them from God's Word. A young theologian went with them from here to Prussia and exhorted them in the hostels and prayed with them and encouraged them to sing on the way. They were very pleased to see this, and the fathers of the household often asked him to persuade the young people among them to turn to the Lord and to adorn the gospel with a blameless conduct. Nor were the ancients pleased that many of the young people, who had been denied priestly blessing for marriage in Salzburg in recent times, and who had therefore only promised themselves before the fathers of the household, and, as they also thought, before God, were still living with each other without public confirmation through church marriage. They therefore insisted that, as soon as they came to Lutheran places, they had to let themselves be formally copulated.

The first Salzburger arrived in Potsdam on April 29, 1732. The king was staying there. The royal commissary, who had already received them in the vicinity of the Prussian states, was ordered to enter the city with them singing and to stop at the garden in front of the palace. The king then approached them, the first of his new subjects, whom he had so paternally taken care of. When Cadius, the court preacher, was asked whether the people had been spoken to and how they had been found, the answer was: they were good people and many of them had been found to have a better understanding than expected. Then had to the commissioner report how they behaved on the way and how they were received? Then some of them were called forward and questioned about their faith in the presence of the king, who answered with great joy to the king's great pleasure. And as this catechesis was concluded with prayer, such a movement was perceived among the bystanders that several distinguished officers also fell on their knees and prayed, and tears of emotion were shed by all bystanders. There was a boy of 14 years among the Salzburger who had left his father and mother for religion. The king asked him how he would answer for this to God. The boy said: "Whoever loves father or mother more than me is not worthy of me! Who then would take care of him and what would he do now, since he had neither father nor mother?" "Father and mother leave me," was the answer, "but the Lord takes me in! This answer pleased the king especially, and he gave them all abundant gifts and encouraged them with the repeated words: "Children, you shall have it good, you shall have it good with me!" They were provided with plenty of food and drink at royal expense, and they were ordered not to travel further that day, but to rest. The queen also gave them abundant gifts and took hearty pleasure in these professors of Jesus, who had at last found a safe place of refuge and a land where they could abundantly have the Word of God for which they had gone forth.

On June 25, 1732, another troop of 800 came to Potsdam. The king was not there this time, but immediately traveled to meet them from Berlin. He was very gracious and kind to them and asked them why they had emigrated. They answered: for the sake of the Gospel, which they had been deprived of. At the same time, the king assured them of his mercy and promised to grant them fields and farms and years of freedom in Prussia as well, and finally demanded that they sing the song "Auf meinem lieben Gott 2c. The commissary stated that they did not know how to start the song and sing it in the local way. Then, to the great astonishment of the Salzburger and to the heartfelt emotion of all present, the king himself began to sing the song and intoned verse after verse, as everything then continued to sing and passed by with such singing. When all had passed, the king called after them: "Travel happily!" and drove to Potsdam, but the emigrants went to Berlin.

In front of Berlin, preachers and school teachers met them, along with the students. The Salzburger marched toward the city chanting, "When we are in the greatest need. 2c. When the deputation reached them, they stopped. Those who had met them faced the deputation, and together they sang "Ein feste Burg ist unser Gott" ("A Mighty Fortress is Our God"). to. Pastor Campe then addressed them on Ps. 115, 14.15. "May the Lord bless you more and more, you and your children, you are the blessed of the Lord who made heaven and earth. New Testaments were then distributed among them, with the Salzburger expressing gratitude to God: At home the word of God has been taken away from us, but here it is brought to us! Thereupon they held their entry under several songs and were led past before the royal castle, where the royal family took them in sight. They were then led out to the king's gate, where the quarters had been ordered. Here Pastor Schönmann received them with a speech in verse. The following day several arrived again. Provost Raue addressed them with the words that had already been called to them from other places: "Go from your fatherland and from your friendship to a land that I will show you. (Gen. 12:1) They were accompanied into the city like the previous ones, and they, too, were full of thanks and praise to Him who happily led them through tribulation to joy, to the joy of now being able to live with Lutheran brethren and to taste the good Word of God unhindered and abundantly, and thus to grow in grace and knowledge! Also in Berlin many enjoyed the Holy Communion. Communion. As far as their entrance was concerned, it was always touching to see. All the streets and squares through which they passed were always filled with crowds of people. Tears of pity and sympathy flowed everywhere, and probably not without cause, for they had mostly, especially the first of them, gone out poor and meager and had left everything behind; only when they were on their way did they gradually find relief from their distress. Ice-grey heads, badly clothed old men, weak, sick, infirm, crippled, newborn children and infants were found among them in great numbers. Many, especially the former, came without carrying anything at all and considered themselves fortunate to have saved only their souls by leaving behind their belongings. Some rejoiced that they had happily saved a father who was as old as stone and a mother who was tottering toward the grave. Others had nothing to show but their children, whom they had been able to snatch from the hands of the persecutors with difficulty as their best treasure. And in spite of all external deficiencies, a special joyfulness could be perceived in them. Among others, one saw among them in Berlin a quite old man who could hardly walk from the spot. He walked with a stick and led a horse behind him. On both sides of the horse hung a cradle in which lay children of a few months, which were twins. On the saddle sat the third child, almost 5 years old. This was all that the man

had saved. But the serenity and the joy in the Lord shone on his face and the child, who was sitting on his saddle, was in his arms.

And yet the Lord had so graciously protected them on their arduous and weary journey that only a few hundred people died on the entire trip and some old, sick and weak people were able to make the entire return journey happily. Soon after their arrival in Prussia, however, several died as a result of the hardships they had endured.

As long as they were in Berlin, they were preached to and catechized with not only on Sundays, but also almost every day of the week. The king also immediately gave orders that four candidates should be examined and ordained and given to them as their preachers and pastors in Prussia. One of them was Benedikt Friedrich Hahn from Garde in the Altmark. The others were called: Bräuer, Knoch and Haak, but the last of these soon went back, and in his place came Tobler, a native of Salzburg, whose parents had earlier fled to Switzerland with Schaitberger's compatriots, who then studied in Tübingen and Strasbourg, then returned to the Salzburg mountain valleys and secretly strengthened his compatriots from the Word of God, without, however, being ordained, which he now was, since he followed them. The people of Salzburg received these new and first pastors with love and joy in the Gernison Church where they were ordained. Frlidprobst Gedike performed the ordination and spoke to the great edification of the Salzburger and all present about the words Matth. 9, 36-38: "And when he saw the people, he was sorry for them, because they were faint and scattered, like sheep that have no shepherd. Then said he unto his disciples, The harvest is plenteous, but the laborers are few: therefore pray ye the Lord of the harvest, and he will send forth laborers into his harvest.

From Berlin, those who were not there or who had already stayed behind on the way went to Old Prussia. They went through Pomerania to Stettin and from there by water to Königsberg, but some went by land through the two Werben. Their new preachers Brauer, Knoch and Hahn now already went along and 250 persons first went to ships with the preacher Brauer in Stettin. As soon as the ship sailed away from the shore, they began to sing: "I will not leave God. Wet eyes watched them from the shore.-The Salzburger also served the Lord diligently on the way, and all the more so since they now had their own pastor with them. On Ascension Day, which occurred during the voyage, as well as on Sundays, their preacher held a divine service with them on the deck.

service and a prayer meeting in the morning and evening. Their attention and eagerness for the word of God was very great, and the longer they listened to their preacher, the more they loved to hear him; indeed, when he fell ill on the way, the sorrow and lamentation for him was immense.

great. But the Lord strengthened him again and he arrived with them happily and safely (only four people had died during the sea voyage) on May 27, 1732 at 3 o'clock in Königsberg. The long awaited and longed for dear guests were met by a large crowd of the inhabitants, who welcomed them and distributed gifts among them. The next morning, together with those from the second ship, which had arrived during the night, they were ceremoniously introduced into the city. The preachers of the cathedral, the school children and several thousand people met them. They were led under continuous singing into the cathedral church, where Dr. Masecovius preached a powerful sermon to them, by which they were very much uplifted. On May 30, those from the third ship were also solemnly brought in and led to the Old Town Church, where Abraham Wolf preached to them. On May 31, the fourth ship arrived. It was already late in the evening, but the Löbenicht preachers brought them and the school into the city that same evening and led them at 9 o'clock to the Löbenicht church, where Lysius preached a sermon and the service lasted until after 11 o'clock. The Sackheim preachers caught up with the fifth ship and all were provided with spiritual and physical refreshment. When those who were going to Lithuania (several craftsmen and also cattle farmers stayed behind in Königsberg) moved on again, Dr. Quandt gave them a farewell sermon on Luk 6:22-23: "Blessed are ye, when men shall hate you, and shall separate you, and reproach you, and cast out your name as evil, because of the Son of man: then rejoice and leap, for behold your reward is great in heaven. Finally, he called out to them, "Go, then, my brothers and sisters in Christ, dwell in the land which the Lord your God has given you, fear God, honor the King.

And they had cause to praise and thank the Lord their God, as they did, who had finally brought them to rest after all the storms, and had protected them on the way, and had snatched them from danger as his army and gathered them to himself. They also had reason to honor the pious king, for in Lithauen they found everything splendidly arranged for their reception, and Frederick William's benevolence had fatherly cared for them.

### **Unionist ride to Rome,** recommended for directional use by K. Stroebel.

This is the title of the first quarterly issue of Rudelbach's Zeitschrift of 1854, which contains a review of a paper by a certain Lütkenmüller, who, first a Prussian Lutheran, then a pastor of the Prussian Uniate Church, finally converted to the Roman Church. The author of this book is the first to say that he is a Protestant and that he seeks to justify his change of church in the writing that he has evaluated. We cannot help but share with our readers some of Ströbel's excellent assessment.

Ströbel first writes about Lütkemüller's earlier departure from the Lutheran church: "Mr. L. thinks he has renounced the Lutheran heresy. By no means! How can he renounce it, since in reality it has never been his religion? His whole book is witness that he did not live through the Gospel in himself. It has gone out from us, but it has not been from us. To whom the gospel has become an experience, he thinks only with disgust of pabstry."

After Ströbel has communicated Lütkemüller's description of the bottomless essence of the Uniate Church, the former shows that Lütkemüller finds his own image in the bottomless Uniate Church and that the Uniate Church sees in Lütkemüller, its raised son, the end toward which it is hastening. Ströbel writes, among other things, the following: Mr. Lütkemüller's wanderings bear the Uniate, those of the Union the Lütkemüllerian stamp. He is the most dangerous enemy that has ever appeared against them, because their own lifeblood pulsates in his veins. In his book, he holds up the mirror of experience to the unchurched state church, in which it can see its inevitable future. Yes, its inevitable future! For all religious adventurism, as a detachment from the eternal norms of divine right, inevitably leads into the arms of the anti-Christ. The frivolous hope of seeing a rich Christian life blossom and ripen on the trunk of the union planted in 1817 has now already been completely destroyed; from the inner driving force of this tree, no one expects any fruit other than light friendliness, free communalism and such wild berries, or at most a hollow pietism, a dead sanctity of work. The only hope still rests on the attempt to ennoble it by grafting and budding from the outside; but every experienced gardener knows that in this way no new forces, no rejuvenated blood, but only shoots and eyes can be supplied to a trunk, and that the most beautiful shoots of the fig tree wither immediately when they are planted in the lifeblood of the thorn bush. All efforts to awaken and fix confessional, especially Lutheran, religiosity in such a union are like violent blows into the water, which leave no trace after a momentary shock. \*) Lütkemüller's

Oh, that those among the Uniate here, who are really concerned with the spread of the Kingdom of God and who are therefore adopting more and more Lutheran ideas, would consider this! That they would not let themselves be dominated by the thought that the Union was a historical fact and had as much right to live as other ecclesiastical formations, so that they would not want to use their noble forces for the further construction of a house that was built on the sand.

The complaint that people of firm religious or ecclesiastical convictions stand isolated (lonely) and without even a legal point of reference in the state church is not astonishing; the unionist spirit resists all resolute religiosity; whomever it has lured into its yarn, it imperiously demands from him the denial of his previous positive faith (drawn from the Bible), i.e. its transformation into an indifferentist howling with the wolves among whom one finds oneself. That is, the transformation of it into an indifferentistic howling with the wolves among which one just finds oneself. Here, as everywhere in history, the divine saying is carried out: what a man sows, that he will reap; with what the Union has transgressed, with that it will be punished. Religiousness (teasingly spoken) should be the rock on which it intended to found itself for eternal times, religiousness, irreligiosity, is the curse that weighs on its present conditions and will become the cliff on which its ship goes to ruin. A gloomy foreboding of this catastrophe (unfortunate turn of events) and the futility of all efforts to escape it, twitches through those members of the Union who still understand the signs of the times; they begin to despair of the salvation of the vessel and to think only of the salvage of the crew and cargo. They notice that the maelstrom into which they have fallen is pursuing its magnetic course in the direction of Rome; from there, where the sinking of the Union ship is expected very close by, they already see the beacons lighting and Jesuit lifeboats rushing to pick up the shipwrecked and their goods. No wonder, if they gradually become familiar with the thought of their imminent incorporation into the realm of the pope and make friends with the ultramontane (strict Roman) nature. They see no other port of refuge around them; the conversion of the congregations to the Pabstacy, which has equal ecclesiastical rights (in Prussia), is the only means by which their church property can be preserved in the event of the fall of the Union; in the event of a return to the Gospel (Lutheranism), as a mere human good opinion rests, it must therefore sooner or later fall victim to some kind of shock! Why do those in the unchurched who have been convinced of the scriptural soundness of the Lutheran doctrine want to turn their backs stubbornly on the community which has continuously represented their present faith, and remain in a community in which their faith is justified on an equal footing with the opinions of men? Admittedly, giving up the union again would arouse struggle; but is it not better, even if with a contested heart, to leave a house voluntarily than to wait until a thunderbolt from above strikes it and forcibly expels the consuming flame of divine wrath from it?

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\*) If the King of Prussia, instead of unjustly introducing the Union in 1817 and subsequently imposing it more and more, had rather tried to help the church by it, therefore, as would have been right, had insisted that the preachers should live up to the ecclesiastical confessions invoked by them, or resign their offices, what quite different successes would have been seen there!

that one could be warned and joked!

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If they tolerated a "sectarian religion," they would fall prey to the state. The spirit of unionism is more powerful than its bearers, it drives them against their will into the Roman papacy. Trusting in the power of this spirit, Mr. Lütke Müller breaks the first plank of the Union, which has already half become a wreck, and thus gives his fellow ministers the signal to follow. It is not to be expected that many will follow his example in the near future; in the long run, however, it cannot be avoided."

In the following, Ströbel states the importance of Lütke Müller's writing for the truly evangelical Christianity. There he writes n. A.: "Should a Lütke Müller be able to bring about the last day of our symbolic faith? Ridiculous! "God's word is Luther's doctrine, therefore it will never pass away, no matter how much the devil and his whole army may be annoyed by it." This book can and should only be a call to sobriety and vigilance. So: "Be sober and watchful, for your adversary the devil walks about like a roaring lion, seeking whom he may devour. Resist him firmly in the faith."" Soberly and alertly look at your ecclesiastical past first. Do not let yourselves be made drunk and addicted to sleep by rationalistic and unionistic cries of tolerance, otherwise you will act in your judgment of the Reformation and its God-appointed instruments like Judas Iscariot on his Lord and Master. Do not consider yourselves authorized to reform the Reformers! "*Sint dudsuM, and non sint.*" (Let them be as they are, or let them go altogether.) Rough and one-sided, †) unyielding like a block, coarse to the point of crudeness, but thoroughly honest, German and true, that is how the Reformation should be according to God's will; For it had to deal with the Roman papacy, that Gordian-twisted web of formerly scholastic, then Jesuit, and one day perhaps even worse lies and deceit, which has proven itself at all times to be radically incapable of improvement, as the bodily intolerance and addiction to persecution, as ""antichristianism and demonic work"" and will remain so until God burns it in the flames of the Last Judgment. - Some will perhaps believe that passionate zeal leads me, at least in expression, beyond the limits of moderation. Not at all! I do not get excited at all, keep true Protestant moderation, do not use hyperboles (exaggerations), but only speak the "old, correct, Lutheran style. However, in order not to become offensive to anyone without necessity, but rather to everyone according to my weak forces, so

I am blamed for my "one-sidedness". How happy I would be if no other deficiency pressed me! What did Elijah say? "How long will you limp from both sides?

God willing, I will speak in the following, as good as it is possible for me, in the frightened words of the language of the day; but have patience, if I fall out of the unaccustomed role here and there. Dear evangel. Brothers, take a look at the Holy Spirit as he is portrayed in the Scriptures! What is he? A roaring storm, an igniting fire, a dove without wings. Again, what is Satan? A smooth, cunning serpent, full of lies, deceit. Poison and malice. To which of the two does the impetuous, stormy and yet open, honest blowing of our Reformation resemble? And to which the smooth, flattering, scheming character of a Pabstism supported by

scholastics and Jesuits, which extinguishes its time and then spews destruction and violence? Therefore, let us be sober and vigilant, so that papist smarties do not tempt us to blaspheme the hidden Spirit of God as a raging storm, as a destroying flame, and to worship the demon disguised in the form of a luminous angel. We can now show whether we possess the gift of spirit testing."

### Proverbs, which were once known under the **Pabstthum were in the mouth of the people.**

In his "Register of Witnesses to the Truth" Flacius also gives, among other things, a catalog of proverbs from the mouths of the people, from which one can see how before the Reformation the pope and his clergy were regarded by their people. These are:

In Germany, the following question and answer was raised: "What kind of being is there in the world?"-"We may not recover for the Pfaffen. Further, "The nearer Rome, the more wicked Christian." Alluding to the papal letters, one said, "In God's name all misfortune lifts." In Italy, people used to say, "As soon as a clergyman's crown is shorn, the devil enters him." In Bavaria, the saying went, "Otherwise, Christians had dark temples but light hearts; now they have light temples and dark hearts." In other places, people used to say: "When the indulgence comes with Rome, hurry up and close the bag."-"He who goes to Rome once sees a scoundrel; he who goes the second time gets to know him; he who has visited Rome the third time brings the scoundrel back with him."-"The Roman court seeks no sheep without wool."-"Else the chalices were wooden and the priests golden; but now the chalices are golden and the priests wooden."-"Many are worshipped as saints in heaven, whose souls may suffer torment in hell." In France, it was said among the people, "In Rome they let the devil lead to the ruin of the whole church." St. Thomas of Canterbury wrote to a whole college of cardinals: "Now they are shouting it in all the streets."



Ken and it is preached through all cities and villages that there is no more justice in Nom? (6atal. t68t. verit. p. 824.)

These voices of the poor people are, we think, already sufficient testimonies from the papacy itself of how necessary a reformation of the church was at that time. They had become so loud that even the famous Jesuit Cardinal Bellarmine was forced to confess the following: "A few years earlier, when the Lutheran and Calvinist heresy took hold, there was, according to the testimony of contemporary authors, no sharpness in the ecclesiastical courts, no discipline in regard to morals, no knowledge of a sacred science, no reverence for divine things, hardly anything of religion remained. - Consider, a cardinal confesses like this, a Jesuit makes such a confession! What must it have looked like at that time?"

#### **Half baptism fee.**

The clergyman of a village in the Rhenish Palatinate had only spoken the initial words of the Christian faith at the baptism of a child, and then baptized the child. After a few days, the father of this child came to that clergyman to pay him the baptismal fee, and presented as such 15 kreuzer. The clergyman said, "I have 30 kreuzer to demand." The farmer replied, "Father, because you have baptized my child only in half faith, I believe I owe you only half the fee." Embarrassed and ashamed, the clergyman had to acquiesce.

(Youth friend.)

Our experience here in St. Louis is that people still pay baptismal fees when the preacher baptizes the children not even on half faith, but on his unbelief, by declaring before the baptism that he understands the "Father" to be the Turk God, the "Son" to be a Jewish sage, and the "Holy Spirit" to be virtue. Spirit" he understands the virtuous.

### **From Oldenburg.**

The "Glaubensbote," a religious paper published in Oldenburg, brings the following anecdote which indicates the degree of spiritual devastation in Oldenburg.

Not long ago, an educated man there told us ingenuously that he had made a strange bet with his son. The son claimed that in our Christian creed it says that Christ went to hell and that there is a resurrection of the flesh. He declared this to be a pure impossibility and promised an important gift as the price of a bet. The son then hurriedly fetched a catechism from a poor neighbor and truly won the wager.

#### **Anger.**

In 1522, when Fröschel had preached the gospel in Leipzig to a large audience of Leipzigers and had thus won many in that city for the Reformation, Adolph, Prince of Anhalt and Bishop of Merseburg, summoned him before him, drove him violently, forbade him to preach, and said: "We will forbid you to preach the gospel, or we will not be Prince of Anhalt. After the conversation was over, Fröschel took his leave with the words: "*Valete in Christo Jesu*", i.e. Farewell in Christo JEsu. Outraged, Adolph added: "Not in Christ, but in *diabolo*" (in the devil). Fröschel said aloud to this: "Amen!" i.e. Yes, yes, it shall be so, and left.

#### What the church actually rests on at present.

This is told to us by the Gettysburg "Kirchenbote", edited by Mr. Anstädt. In it, a correspondent lets himself be heard thus: "Prussia's king still stands as the only firm pillar of Lutheranism; at his instigation, the sixth church congress was opened and held in Berlin on Sept. 23 of this year. At his instigation, the sixth church congress was opened and held in Berlin, which was attended by the Corpphaeans of all European, and especially German, parts of the country. The presence of the King at the proceedings and the opening of the Kirchentag itself by him had produced the most joyful movement." (See the 1st number of this year.) Alas, poor Lutheranism, if "Prussia's king is its only solid pillar" I But probably the correspondent is only a joker who wanted to tease Mr. Anstädt.

#### The three stages of the order of salvation.

First of all, before all works and things, the word of God is heard, in which the Spirit punishes the world for sin, John 16:9.

When sin is recognized, one hears about the grace of Christ. In the same word the spirit comes and gives faith where and which he wants.

After that, go to the killing and the cross, and the works of love.

Whoever proposes another order to you, do not doubt that it is the devil.

Luther in the writing of the heavenly prophets.

#### The humble arrogance.

Antisthenes went ragged to show that he was a philosopher who did not pay attention to such small things as clothes. When he

once met the philosopher Socrates, he quickly swept out the torn part of his coat, so that Socrates would see his sublimity above all earthly things. But the latter said to Antisthenes: "I can see your ambition peeping out of your coat.

### Faith.

Faith is scarce, writes old Danhatter; many are those who do not understand what the Let faith be the secret of faith, the only means of attaining salvation, which is preached both now and then. But it is to be wept over with blood that it is not thoroughly understood. Most hold that this is the faith, if one professes the Lutheran faith, the Dekalogum or ten commandments above according to the wording, the Symbola without understanding, like the parrot, therefore can recite, or If it is high, then it is a mere historical faith, a cold, dull, evil, unlearned thought, fantasy and *ens rationis* (reason thing.) Hence it comes that one thinks it is an easy art to believe, and does not sour one at all. Since true living faith is the most difficult thing of all, we have all the more reason to pray with the disciples of Christ: Lord, strengthen our faith; and with the father of the moonstruck man: I believe, dear Lord, help my unbelief. He who thinks faith is easy has never learned what faith is, no matter how wise and learned he may be.

### The refused baptism.

At the beginning of the Reformation, when Caspar Aquila preached the gospel in Jenga near Augsburg, which had been pulled out of the debris of heresy, he was immediately brought to Dillingen on a cart by order of the bishop of Augsburg and imprisoned here. After six months of hard imprisonment with water and bread, he was released. He then fled to Wittenberg and found refuge with Franz von Sickingen in his castle of Ebernburg. But here, too, the dear man was to experience great and much fear. The military garrison in the castle demanded that he baptize a ball, as was then often the custom, or rather the shameful abuse. Aquila, of course, resolutely refused this ungodly desecration of the holy sacrament. Sacrament. The soldiers were so enraged by this that they put him in a large brass fire mortar, which they had filled with powder, with the intention of having him hurled out over the wall. Aquila remained steadfast. What happened now! Twice the soldiers lit and the third time the primer burned without igniting the powder in the bomb mortar. Moved by this in his conscience, the commander had the faithful witness pulled out and set free, whereupon he fled to Eisenach. After a life of many tribulations, in which, however, his faithfulness never left him, Aquila finally died as superintendent at Saalfeld on November 12, 1560.

### Well done.

I call good where it will please a few people and annoy many very much. This is such a sure sign as the manger and the swaddling clothes were to the shepherds, Luther.

Papist meritorious good works.

Fr. Toletus writes: "A simple-minded person can earn something by believing his bishop, even if the latter presents a heresy. (Instruct. 8 "c. 1.4. e. 3.) In this, this Jesuit follows Angelus de Clavasio, who writes: "An error can sometimes be meritorious. For example, if someone heard a famous preacher or bishop preach an error, and in his simplicity believed it with the intention of obeying the faith, but was willing to be taught better. For the works are judged according to the intention. Sometimes it is at least only a forgivable sin, as when, for example, an old woman believes that the Holy Trinity is a woman. For example, an old woman believes that the Holy Trinity is a woman, and she believes this because she thinks that the church believes this. And yet she is not heretical because she believes with this condition."

Bad preacher in beautiful church.

When once Elector Johann Friedrich had been with Duke Georg in the beautiful Annaberg church, where Pope Zeidler had preached, the duke asked the elector how he liked the church. He answered: "The house is beautiful, but the bird inside does not sing well. When the church fell to the Lutherans, the following verse was placed over the entrance to the pulpit, in addition to the verse Es. 58:1:

Seek God's honor, and nothing else; Teach your neighbor, turn to nothing.

Ecclesiastical message.

Saginaw City 12th-5th, '54. venerable Mr. President!

I hereby inform you that on the 7th of this month, on the Sunday of Jubilate, I introduced Father Sievers in Frankenlust to his second branch congregation in Lower Saginaw. May the gracious God, who has also chosen a small congregation of pure confession in this place, keep it in building, so that it may become a blessing for many.

With warm greetings

Your obedient

O. Clöter.

The German Lutheran Synod of

**Missouri Ohio and other states will** hold their next meetings at St. Louis, Mo. on Wednesday after Dow. I. p. Lrin, June 21 to July 1.

Receipt and thanks.

With heartfelt gratitude I certify to have received \$3 00 from an unknown person through Mr. Professor Crämer, for my support in the local seminary. May the faithful Savior bless him abundantly with temporal and eternal goods.

Fort Wayne May 11, 1854.

**Daniel Schmalz.**

Receipts.

With heartfelt thanks against God and the bountiful givers, the undersigned certify to have received for their support at the Fort Wayne Seminary:

P16 00 on 14 Nov. 1853. and

5 25 " April 14, 1854, by some friends in St. Louis.

A. H. Kirchhefer.

3 00 from the Young Men's Association in the parish of Rev. Brohm at New Zjork.

H. Dörmann.

2 00 from the same club, and a pair of boots from Mr. Schuhmacher Meyer there.

Chr. gap.

I hereby express my heartfelt thanks to the congregation of Fort Wayne for the love with which they made it possible for me to travel to this year's synod by means of a collecte of \$25 00 raised on Ascension Day. The Lord bless them for it!  
Fort Wayne d. May 20, 1854.

G. Schick, Cand. Thevl.

In the months of March and April I received K66 03 from members of the Baltimore congregation - of which \$39 35 were travel expenses and P26 68 were used for books - which I hereby certify with heartfelt thanks.

May the faithful God be their retributor.  
Fort Wayne, May 1854.

A. Wagner.

## Changed address.

Aevck. Mr/e/Ze-',

O.

«8/. Os. Hto.

## Get

to the Synodal Treasury:

by Mr. Johann Bierlein in Frankenmuth, Mich. Kl 00 from the municipality of Frankenmuth, Mich. - 16 00

These, like the \$20 50 receipted in No. 14, are from a collection of cents.

from Mr. Past. WambSganß for 1853 and '54 - 2 00 from Mr. & Mrs. Schnell in Liverpool, O. - 1 00

d. To the Synodal Missionary Fund:

of the congregation of Mr. Past. Saupert zu Evans- ville Ja. ----- li 00

purchase land for the Lutheran Indians in Michigan:

of Mr. Joh. Georg Vetter in St. Louis -1 00

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sent in: K54 55. namely:

1. by Past. F. G. Zeumer --- K 3 00

2. by E. Leemhuis, B. H. Succop, I. R. Auf- derhcyde, G. E. Niemann, J.J. Meyer, I. Keil, W.Rirmann, Mrs. Fr. Orte, Mrs. Fr. Büute, H. Voskamp, R. Voskamp, H. Freese, H. Auf- derheyde, H.H. Niemann, I. R- Niebaum, I. Kemper, H. Wöstehof, I. H. Ortmann, W.

Strubbe, G. F. Herion, jed. 1 Dollar -20 00

3. by H. Stille, Maria Herrmann, H. Pügrimm, K. Kordes, Frau Knost, I. H. Niebaum, H. Meyer, Frau Witter, Fran Wesseler, Frau Döt- ker, Frau Linnemeyer, Frau Strietmann, E. H. Meyers, Wilhelmine Buddemeyer, Kasper Schmidt, I. H. Niemann, C. Gerberding, H. H. Niebaum, H. Succop, Past. Friedrich, H. Lang- kamp, I. Beckfeld, A. Schmidt, C. Bunte, Gerh. Jürgen, C. Ackmann, Wilhelmine Wilker, Maria Henr. Otto, E. H. S-g-b-h, M. Letscher, Elise Dirker, I. H. Witter, Ph. Meyer, H. W.

Aufderheyde, W. Langkamp, each 50 cts. - 17 50

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# Year 10, St. Louis, Mon. June 20, 1854, No. 22.

(For the Lutheran  
Submitted.)

The so-called Great Hanoverian

Catechism,  
assessed by  
Paths.  
(Continued.)

Of the Sacraments.

A sacrament in the sense in which baptism and the Lord's Supper are used there is a sacred act instituted by God Himself, in which heavenly goods are distributed and received under visible signs, and divine grace is thus offered, presented and sealed.

The hannöv. Cat. omits the signs in the explanation of that word and interpellates the goods with promises and the sacred act with one only very solemn. \*)

By omitting the signs, he takes away the very thing by which baptism and the Lord's Supper are distinguished from all other sacred acts; for that they are sacred, all acts of worship have in common with each other, but the visible ba

(cf. trans. 8, fr. 1, p. 151, "What do we therefore understand by?" (by sacraments.) Answer, "Two very solemn acts of religion ordained by our Savior Himself and connected with His promises."

The signs, which are appointed by God Himself, are proper only to baptism and the Lord's Supper. If this is not maintained, then those two highest acts, baptism and the Lord's Supper, are degraded in their rank.

By speaking only of promises, instead of goods, he not only makes doubtful the present immediate effect of the sacrament, but he also makes it clear that prayer and preaching 2c. may be called a sacrament just as much as baptism and the Lord's Supper, for preaching and prayer are also acts ordained by our Savior Himself and connected with His promises.

By calling the action only a very solemn one, instead of a holy one, as according to the ecclesiastical usage also common among the people, the author proves either that he did not know the difference between solemn and holy \*\*) (which is hardly to be expected from

Both solemn and sacred mean something that has a claim to a certain value. But in the case of the sacred, the value is based on the fact that it has an inner value and concerns God; in the case of the solemn, on the other hand, it is based on the fact that the outward representation expresses a serious value, without regard to whether it is fully justified or not. Thus, for example, an emperor's coronation is solemn, but it is not sacred-therefore solemn is not just as much as sacred.

The first is that he does not care much about claiming an honor derived from God for baptism and the Lord's Supper.

From baptism.

The real ultimate purpose of baptism is rebirth, because it is the real means of it.

Therefore it is wrong to make the purpose of baptism (as the author does) a mere initiation -b); for an initiation (e. g., to an office, order 2c.) includes in itself an initiation and acceptance, a solemnity or ceremony, but not a miracle of grace, as^ occurs in baptism by regeneration.

Now who does not see how, by reducing baptism to a mere initiation, the sacred is made common and the sanctuaries are emptied of their preciousness?

But if the purpose and aim of a thing is misjudged and missed, how must not the whole treatment of it become crooked and uncertain?

Thus we find the well-known saying Tit. 3, 5. He makes us blessed through the bath of regeneration 2c. strangely as a proof point to the sentence "that through baptism the

†) Fr. 4. p. 152. "What is baptism instituted for?" Answer: "For initiation into Christianity."

[170] Commitments -of Christianity are imposed.\*)

Certainly, obligations are laid upon us in baptism, but an obligation laid upon us is not what God assumes to do, but what we are to assume to do. Now we ask: Can someone also undertake to give birth to himself again? But if someone can do it (and this is assumed if the rebirth is to belong to the obligations) - what is the rebirth made for? for God's or for man's sake?

Fr. 14 we find a sentence that does not concern regeneration, but the already discussed chapter on the Holy Trinity. It concerns the Holy Trinity.

The expression of the author is another example that the author does not want to avoid calling the Son and the Holy Spirit God. Spirit God. \*\*)

It was so obvious to say: to God the Father, God the Son and God the Holy Spirit. But he needs the addition "God" only for the word "Father", but for the Son and the Holy Spirit he leaves it out. Spirit he leaves it out. It would not be so conspicuous if he had not added the word "God" to any of the three persons and had simply said: "Father, Son and Holy Spirit. Spirit, but then he would have made all three persons equal to each other. Who now considers all three persons to be God, of course does not need to worry about this equality. But whoever is struck by the conscience that he would then also make the deity of the Father doubtful, he carefully puts the little word "God" only to the Father and thus reveals that he does not consider it a sin not to consider the Son and the Holy Spirit to be God. The Son and the Holy Spirit are not to be considered God.

And if someone wanted to excuse the author and say, the little word "God" is indeed only placed with the father, but without doubt to refer to all 3 persons, we answer: The author himself has prevented this relation by continuing in an unequal way of speaking by saying "God" for the father, but "God's" for the son. For in this way he wants the little word God to be used in a different relationship with the Son than with the Father. He does not want one to say God the Son; but he has nothing against one saying Son of God.

Isn't it all the same? Not at all. For if it is said that God is the Son, then all denial of the divinity of Christ is absolutely excluded. But if it is said Son of God, then one still reserves oneself to interpret the expression Son of God at will.

(To be continued.)

Fr. 11, 2. p. 153. ("For what purpose is this done?") - "To interpret the obligations of Christianity to him."  
\*(Fr. 14, p. 154) "But what are the obligations imposed on us in Holy Baptism? Baptism laid upon us?" - "That we believe in God the Father, the Son of God, and the Holy Spirit. Spirit."

## Church and office

to

Lutheran doctrine.

In basic sentences with Luther's testimonies compiled by

Dr. G. Chr. Adolph Harleß, Oberconsistorialpräsident in Munich.

(Stuttgart near Liesching.)

Under this title, the excellent and highly respected theologian Dr. Harleß finally published a paper at the end of last year, in which he gives his voice in the controversy over the doctrine of church and ministry as briefly as he does clearly and decisively. In the preface, he himself says the following about the occasion which prompted the honorable author to publish this paper: "A special occasion gave rise to the sheets published herewith. It was the request to give, among others, a kind of arbitral judgment in a dispute that had arisen in the German Lutheran Church in North America. \*) However, since it seems to be not only about principles, but also about the way they are enforced in individual cases, I saw myself unable to pass a judgment in arbitration form without hearing the disputing parties and without insight into the mutual files. \*\*) But the request was important enough for me to ask myself whether this might not be a clear hint to break a long silence. For what moves the minds there is, in its final essence, nothing other than that controversy about church and ministry which has been going on within the Lutheran Church in Germany for a long time. and has led to many a feud. Up to now, I have not been able to keep it completely undivided with either one or the other of the disputing parties. Partly it was in the matter, partly in the way the dispute and evidence were presented."

Strange is what Dr. Harleß says about the fact that he accompanied his theses only with testimonies from Luther. He writes about this: "I am proceeding from the often made experience that in this dispute about what is according to the Lutheran way, people often speak and write in a way as if they had not read Luther's writings and public testimonies or had not understood them correctly. And yet these are the historical basis of our public church confession. †) Should both one-

\*) From whom this request had come, is not said. D. R. d. L.

\*\*) Thus, Dr. Harleß does not agree with the principles according to which the Leipzig Conference acted,

D. R. d. L.

†) As sad as it is that now not a few theologians who call themselves Lutheran confess outright that they can no longer agree with Luther's and our symbols' teaching on church and ministry, the honesty of such men deserves their respect; in any case, it is much more deplorable that there are now also a number of those who, although they are

If the Scriptures contradict each other, this would first have to be investigated and proven. If the scripture should testify against both ecclesiastical authorities, then I would have to submit. But I have found neither the one nor the other up to now. If the latter were the case, "(that the Lutheran doctrine contradicts Scripture)," then the dispute would take a completely different turn. It would then be the truth of Scripture against Luther. Whether it is so or wants to be so, one would have to clarify it first. I make the attempt for clarification with the following sheets. They do not get involved in anything but what seems to me to belong to the highest principles in the pending question. At present, I deliberately do not go into the further consequences that result from this, e.g. with regard to the ordination, church discipline and the like to be carried out by the outer church. I will not withdraw from later service, as far as I can do it and God gives me time and strength. But first it is necessary to secure the principle (the basic doctrine). The horse must be where the bridle belongs. So that one now knows what I mean, I give my view in short basic sentences. If I then cite Luther in more detail, please do not regard this as a mere citation of someone else's statement. I let Luther speak for me; for he speaks better than I could speak. It also happens with men of such profession that they seem to have spoken what they have said for certain times "by providential providence" (i.e. by the fact that God, who foresaw everything, has so arranged it) "as if for all generations. In this sense I introduce it, and in heartfelt opinion for both contending parts. May the Lord God grant blessing and peace in the growth of blessed unity of faith and confession.

God be praised and glorified for all eternity that in these last sorrowful times, when it seemed as if all influential theologians of our church, under the appearance of stricter orthodoxy and ecclesiasticism, had dropped not only our Luther, but also our precious

confession in one of the most important doctrines, and that the old leaven of Roman papist heresy had been gradually lost, He has done so.

The first two of these are the ones who, by romanticizing that doctrine, nevertheless try to persuade people to agree with Luther and the Lutheran confessions by means of dialectical (i.e., dispute) arts. What havoc such a procedure wreaks is not to be pronounced. All sense of strict truthfulness, all honesty must perish there; and such "adherence" to the Confession on the part of its "friends" must necessarily undermine the Confession, its authority and its usefulness for the preservation of doctrinal unity and purity more than can be done by its most determined enemies. As far as the persons concerned are concerned, we have the hope and the consolation that many of them do violence to Luther's writings and symbols unconsciously, blinded by preconceived opinions. This must, of course, soften the judgment of such persons, but the matter remains nonetheless highly dangerous and pernicious. D. R. d. L.

In our beloved Dr. Harleß, we have found a man who has not only vividly recognized the high responsibility that his high guardianship of our beloved church of the pure confession imposes on him, but who also possesses an equally great faithfulness and simplicity, as well as talent in every respect, to stand at the head of the other fighters as a champion of the precious jewel of the pure doctrine of our church.

We now let the Harleß theses themselves follow. Without the testimonies from Luther's writings below them; not because we considered this superfluous because of the testimonies from Luther already given in our writing: "The Voice of Our Church"; rather, we must confess that there are quite a number of Lutheran testimonies in Harleß's writing which we have not listed and which shed light on several important points left dark by us. We do not share the citations only because of the limited space of our paper, and we hope that at least our entire pastors will obtain the book themselves in order to be introduced more and more deeply into a doctrine that is already of such high importance and around which a struggle is taking place right now and right here that is so decisive for the development of our church. We at least must recognize and confess with gratitude to God that we owe to this writing not only strengthening in the already recognized truth, but also highly important further teachings.

There are eighteen theses. They are the following:

In the controversy over the doctrine of church and ministry, one must not begin with church, ministry, spiritual priesthood, etc., but with Christ and the way in which the Holy Spirit, who works on earth and establishes and builds Christ's kingdom, is again at work. The first thing to be said is that the Holy Spirit, who proceeds from the Father and the Son, has his work on earth and establishes and builds Christ's kingdom. This leads first to the relationship of the Holy Spirit. This leads first to the relationship of the Holy Spirit, not to church, ministry, spiritual priesthood and the like, but to the word of the gospel.

It is certain what Luther says: "The Word is the only bridge and path through which the Holy Spirit comes to us. Spirit comes to us." -

This is the "bodily or written word, written in letters," whether preached and heard, or read and contemplated. Where this word is and works, there is and works the Holy Spirit, and where he is and works, there is the church.

If the presence of the Holy Spirit working through the Word founds, builds, and sustains the church, then it must be determined first and foremost what and where the church is, and one must not allow oneself to be misled by a negligent ambiguity of the word church.

5. If the Church is to be essentially dependent on the efficacy of the Holy Spirit.

If the church is a community brought to faith in the gospel through the Word and in this faith a Christian, holy people, it follows that in this its essential and real existence it is invisible, and that the church, the existence of a holy, Christian people (oonZreZatio sauawrum et vere oreäenüuw) in this its essential reality, is not an article of sight, but an article of faith.

Since Christ the Lord, in the power of the Holy Spirit, founds, builds and sustains His holy, Christian people, the "inner Christianity," primarily through the Word, and then through the sacraments as visible means, the Church logically also has its visible signs by virtue of the God-ordained means of its foundation and preservation.

§. 7. This connection of the invisible church with its visible signs, or rather means of grace, which it offers and is to offer, or the God-ordained reciprocal relationship between the "spiritual, inner Christianity" and the "bodily, outer Christianity" (sxternL sooietuZ sigvoruw eeelias), external Christianity" (sxternL sooietuZ sigvoruw eeelias) is not like the inseparable unity of soul and body in the natural man, so that where the body is, there must also be the soul, or where the visible signs of the true church are, there must also be a truly Christian holy people with natural necessity; but the real existence of the true church also remains an article of faith, namely by virtue of the belief that where Word and Sacrament are pure, God does not leave himself unwitnessed. From the mere proof of the external possession of the visible means of grace does not yet follow a visible proof of the existence of a truly believing, Christian, holy people.

Since, where there is an outward communion of the true signs of the church, of the Word and of the sacraments, it does not naturally follow that the Holy Spirit will be received everywhere without resistance and will have his work, so that even there the real existence of a true Christianity remains an article of faith, but the only visible and unmistakable sign remains only the existence of the loud preaching and endowment of the sacraments, then a visible unity and purity must not be made the sign of the true church.

9. The church, despite all sins and infirmities, is therefore the right one according to its outward profession and sign, if it has and administers Word and Sacrament purely and correctly; while according to the persons, or according to the inner nature and existence of the church, the church is the right, true Christianity only if and where its members rightly recognize and confess Christ in unity of faith according to Scripture.

This presentation of the Word in faithful confession, of the Word with its

binding and loosening power, is originally and fundamentally a vocation of all Christians, of the whole holy Christian people.

The special vocation of the ministry in the congregation is only properly established if a clear distinction is made between the



priestly and the ministerial vocation, and if, on the other hand, the essence of the ministry of the Word is not sought in anything other than that which also belongs to every believing Christian by virtue of his priestly vocation.

It does not in the least follow from this, however, that what by its nature is the calling of all believing Christians is to be exercised uniformly by all. On the contrary, precisely because all have the calling to proclaim Christ and the virtues of Him who has saved us from darkness, individuals may not therefore take the liberty of doing so arbitrarily in public before the congregation, but must await a special election or calling for it, as the believing congregation already properly considers it its duty to provide for such election or calling.

It does not follow from the congregational election or appointment to the office of preaching reconciliation that such an office is merely a congregational service, a congregational order, a congregational authority; but precisely because the believing congregation recognizes in such a service the foundation, order, and authority of Christ, who founds, builds, and sustains his Christianity through his Word and the service of his Word, it calls to such an office.

§. 14. While the believing congregation, the Christian people, thus waits for the order and appoints the offices endowed by Christ, it is not based on a law of order or a regulation of distinction, but on a word of promise, by virtue of which the Lord always promises to give his congregation the special gifts needed for the fulfillment of the special offices; And the heir of this promise is not a special, legally established estate, but the whole believing congregation, which the Lord divides into members by fulfilling his promise.

For this reason, it is possible to speak of a special authority and also of a special endowment of the office, but not of a special power and grace that is inherent in the office itself; but where the office has and brings power and grace, it is rooted in the Word, which the office has to suffice, and all power and grace of the Word is rooted in the living Christ, who is the giver of the Word and Spirit and the founder of the office.

§. 16. Because the word on which the

If the faithful congregation is founded and in whose faith it fulfills the offices, it is not the word of commandment and law, but the word of grace and promise, then the church sets the order in which it presents what is of the office, be it what it may, **not** as a legal **constraint** and commandment, but as a presentation to the free and unconstrained faith of the congregation.

17. These are the main features of the doctrine of the church and ministry as it applies to the community of believers and presupposes a believing community or church, a Christian holy people.

According to the model of the order of the believing congregation, "external Christianity", the community of ecclesiastical signs or the visible church, now also rightly establishes its order; only that in the process much weakness and error, sin and disgrace, mobs and trouble can occur (see sentence 8). This suffering must not determine the faithful to separate from a church that still has Word and Sacrament purely, but must remain there, fighting and struggling, until the Lord gives victory to the church.

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These are the Harlesian theses. It may be that these theses raise many questions that remain unanswered; therefore, we must once again refer to the enclosed testimonies from Luther's writings, in which the further elaboration can be found and after their attentive comparison, the reader will hardly be left with an unanswered question that imposes itself on him and directly concerns the matter.

M" I

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## Kicks and downsides of the Lutheran Church in Germany.

If we want to report here for the time being that in the Lutheran Church of our homeland, in spite of all the misery of our time, more and more bright sides are emerging, then we are by no means assuming the principle of certain theologians here that peace and compatibility among the theologians with regard to doctrinal differences is a bright side of a church. Rather, we reckon this to be one of the more and more emerging bright sides of the patriotic church, that just this peace, this compatibility, this shyness before a fight, which disturbs the leisureliness and the confidentiality of living, eating and drinking together, is beginning to disappear almost everywhere over there, too. The most beautiful side of the light, however, seems to us to be the fact that people in Germany are now coming to realize more and more how, precisely on the part of those who have hitherto been considered the representatives of Lutheran orthodoxy, they are gradually abandoning the model of the old Lutheran doctrine and are taking their direction from Rome, and that they are now taking a stand against it and, regardless of what high authorities may be involved, are now taking a stand against it.

The people of the present are being attacked by it, fighting more and more resolutely for the endangered sacred heritage of the fathers.

The testimonies for this, which come into our hands every month with the latest various German journals, are so many that we must content ourselves with sharing only one now and then with our readers. This time, first of all, the testimony of a theologian from Lauenburg, named A. Brömel. In the second quarterly issue of this year's Rudelbach-Guerick'schen Zeitschrift, he published an essay under the title: "The invisible is the right church," from which we want to share some excerpts with our readers. Although the essay speaks only of the dark sides of the Lutheran Church of Germany, it itself belongs to the light sides of the same, therefore we have both nicely together with it.

In the beginning of the essay, the author both laments and consoles the fact that the theologians of Germany are divided over the question of what the church is. That they could not agree on this at the last Leipzig conference, he says, is why he does not want to cast "a very special shadow on this conference," because "the men who spoke in Leipzig, he says quite rightly, are just the same as they are in their homeland," where it always "suddenly becomes apparent everywhere that the reason for all differences is the doctrine of the church. Brömel therefore advises "to suspend the conference altogether," since talking back and forth will not settle the matter, and continues as follows: "UnLutheran views of the church will always lead to unLutheran views of the ministry in the church, just as those who are rightly convinced of the church will always be wrong.

Prof. Dr. Guericke makes the remark: "that a conference which, as has recently happened according to the minutes, has addressed the American question, has already thereby divested itself of the ecumenical Lutheran character and taken from itself the former church-historical ecumenical Lutheran significance under the presidency of Rudelbach and Harleß as a 'great one', its further holding or not holding - since freer (i.e. everywhere and especially in the doctrine of the church really symbolic) Lutherans ignore it - "has itself become indifferent" (i.e. indifferent). By the way, not only Prof. Dr. Guericke, who might be regarded by some as Partheimann, judges the Leipzig Conference in this way. Similar voices have been raised about it in various parts of Germany soon after the last conference. For example, the editor of the "Kirchenblatt für die ev.-luth. Gemeinde des Herzogthums Braunschweig," L. Wolfs, had already written the following in this year's February number: "We do not think it is claiming too much when we say that the Leipzig Conference has lost the ecumenical Lutheran character that was inherent in it in the first years. It is no small contribution to the disruption of a prosperous course of such conferences if they are to end with the agreement of the members to formulated theorems (doctrinal regulations) that go beyond the general. Finally, the true result of the negotiation is obscured by unification over deliberately half-

clear sentences. And what is gained with the all-sided half-unwilling pronouncement and the unsatisfied agreement? Nothing, really, but a pressure of conscience that one has not done what one should have done."

will also think rightly about the office in the church and its constitution. But if we try to understand about the church, we first have to notice: new thoughts, new scientific investigations with new results must be wrong here. What would that be for a church, which had taught about itself wrongly for centuries! And what could be expected today from the attempt to understand the church better, when it, bleeding from a thousand wounds, only gradually comes to its senses again, after it had spoken about it in vain in the days of its power! We must stick to what the symbols teach. In this matter, one need only look behind oneself, the two only consistent opinions about the church are pronounced and have been sufficiently set apart: Rome calls in its confessions only the visible, the Lutheran church calls only the invisible the real and right church. What has already been invented or will be invented today as new and allegedly deeper between the old provisions belongs to one of the historically already pronounced conclusions. But this must be noted in advance: the Lutheran church has never denied that the church also has a visible form. There is no dispute about that. But the Lutheran Church does not emphasize its visibility - it teaches that the real church is the invisible one.

"Now there is a definition (explanation) of church going around among us, which openly states that it cannot cope with the symbolic statements.... How is it nowadays that one comes to such opposite views? The explanation is obvious. The ancients were in *sdadu oonksssioum* with the church (they were urged by the enemies to make their confession), they were in it with all their soul, sighing and struggling, educating and inquiring, they did not seek the church in general, but" the right church. Everywhere in the confessional writings, therefore, there is no mention of the church in general, but of the right church. Among the newer ones, who are often not so much in *statu oonkossiovis* as in *statu professionis* (i.e. they want to find out as learned professors in their study room what the church is), not the right church is sought, but the church in general. As one asks: what is the state? or as the philosophers asked: what is God? so one asks now: what is the church? But in this way one can discuss a great deal about the church and still not find out what it is. What is the true church, this question is pleasing to God and man. And the confessional writings speak of this true church, as has just been noted. In the 7th article of the Augsburg Confession teaches that there must always be and remain a holy, Christian church, that is, not a church at all, but a holy, Christian church, and that this is not the large, spiritually unconnected masses of the church.

It is not the church of the baptized, e.g. those baptized by Jesuits with the help of smelling bottles, but the assembly of all believers, where the gospel is preached purely and the sacraments are administered according to Christ's foundation and institution. To this the Apology adds: ""Therefore the true church is the kingdom of Christ, which is the assembly of all saints, for the ungodly are not ruled by the Spirit of Christ."" The Lutheran Church did not seek and present a doctrine of the church that was appropriate for the school, like a professor, about which one should have continued to argue; it had to confess the right church as opposed to the wrong one. But if one has the right church, then one can also recognize the wrong ones. Where there is pure word and right sacrament, there are also believers, and these are the right church. But where the word and the sacraments are not pure, there is not the pure church, but still the church, even if impure and unjust, like its word and sacraments. Therefore, it follows from the 7th article of the Augsburg Conf. Therefore, it follows irrefutably from the seventh article of the Augsburg Confession that the Lutheran church considers itself the true church, but by no means the church at all. Where there is only word and sacraments, there is the church. If the word is impure and the sacraments clouded, then the church will also be impure, just as certainly as people who eat unhealthy food still eat food and live physically. Thus, the Lutheran Church does not have a narrow, limited point of view, as it is probably accused of by friends and foes, but a truly ecumenical (not sectarian) one. Where there is only word and sacraments, there is

Only where there is only baptism, the church disappears like a distant dot on the horizon. It is not as if she denies the church here, she can only no longer recognize it; here she sees only the ruins of the visible church, but she does not deny that in these ruins people still live who are Christians, yes, she believes it when she is assured of it, only she does not say: there under these ruins the real church begins, but there it ends, there it disappears from sight. How has Chemnitz and Gerhard formed the breadth of this view into clear corridors in history!"

"The whole view of the symbols in relation to the right church is undeniably connected with the doctrine of the invisible church. But no proof is needed: the Lutheran church calls only the invisible one the right one. This is recognized among friends and enemies. The Romans, for example, have at all times fought against this concept of the church as a well-known one held by the Lutherans. The Reformers had to show the right church to the false visible one: they said that it was the invisible one. In the 7th article of the Augsburg Confession, the communion of the saints with right words and right sacraments is not to be understood in any other way than in the invisible sense. We repeat what we have said above.

says that the church should not also be visible, no one can claim that without saying complete nonsense, it must, as it enters the world, also appear in the forms of the world, i.e. visibly. Therefore, we shall not talk about it any further here. The question is only: how does the invisible church relate to the visible one? Are they indissolubly connected, do they coincide, or is the invisible one the real one, the visible one merely the external and inauthentic one, the one that merely appears but never corresponds to its real essence? The confessional writings emphasize the invisible church, they call it the communion of saints in the 7th article of the Augsburg Constitution,

Conf. and in the 8th they say: ""item, although the Christian church is really nothing else than the assembly of all believers and saints"". Read the further discussion of the Apology in the article on the church, where the church is understood only as a community of saints. In the whole article Melancthon, although he does not use the word invisible, speaks only of the holy church, which is in the hearts, which has ""the holy spirit and faith."" And from there

through the whole Protestant church only this doctrine. The Protestant dogmatists distinguish between a church in the narrower sense (ecclesia stricto sensu), and understand by it the whole assembly of the truly

They distinguish between believers and saints, who not only have the outward means of grace, but are also pardoned with true faith of the heart and inner rebirth; and between church in the broader sense (ecclesia lata), as a community of all called, who all stand together outwardly for the use of the word and the sacraments and are considered church members. But by no means do they make two churches, as little as the symbols and the Scriptures themselves. They know only one church, which is the visible one.

But, says Gerhard, we say that the one and the same church, the whole group of the called, is considered twice, inwardly and outwardly," and he means, as outwardly called and as inwardly believers. But they call the true church the inward one. I do not know one of the old Protestant dogmatists (interpreters of the faith) who taught otherwise. They hold on to the words "One, holy, universal church," which they explain only spiritually, i.e. from the invisible church."

"But if one objects †): ""we must be careful not to immediately insert into the body of Christ the concept of the invisible church. When the ancient Church attached to the Lord's Church the terms: one, holy, universal, apostolic, sole-salvific, it was not thinking of the so-called invisible, but of the Church according to its invisible and visible side, of the ancient Catholic."" The first thing we must reply to this,

†) So dir Leipziger Konferenz p. 66.

is this: the whole Lutheran Church has thought and taught differently about this point. All Protestant dogmatists refer the one, holy general only to the invisible church, as it is not possible otherwise. Then, however, if the invisible church as such had been foreign to the Old Catholic Church, it would have had to be corrected according to Scripture in this matter, as in so many others.

according to our confessional writings, than conversely our church with its scriptural proofs according to the Old Catholic Church ††). . . Finally, however, we must note that the old Catholic Church did not yet know the new, visible and palpable Roman Church with its Venetian pallast-like exterior. Only the complete externalization of the church of the pope could finally let find the invisible church as the pearl in the shell. As certainly as we do not look for the doctrine of justification in Cyprian and Jerome, so little can we look for the form of the invisible church in them, or what is the same, our Protestant concept of the church after that, that the old Catholic Church had. Yes, justification and the invisible church are correlative concepts (i.e., interrelated concepts); where justification is taught correctly, the church must be taught correctly, and the invisible church must necessarily come to the fore as the true, proper church. But among Lutherans there is hopefully no question that justification according to the Scriptures has never been taught so sharply and truly as by our Protestant fathers. For this reason, however, a Protestant is not permitted to wander into the Old Catholic Church in order to discover the Church; to look backward in this way is to miss the richness of the Church's own development is overlooked and no room is given to the unfolding of the Holy Spirit. The church is not a place for the development of the Holy Spirit. This, however, must also be remembered: from the alienating, ceremonial-legal course of the Old Catholic Church, the kingdom of the pope has emerged as a sure test that this Old Catholic concept of the church is not the right one.

"We must therefore stick to the term.

††) That belongs to the lament of our time, that the theologians, when they read the church fathers, and perceive that in it many things can be found, which justify the Roman church, then think that now a new light dawns upon them. As if it had not already been clear to our fathers at the time of the Reformation that the Romans, however, could cite many things from the fathers for themselves, only that at that time people had the strength of faith to stick to the bare Scriptures, unconcerned about so-called church statutes, fathers, concilia, etc.! If our present theologians do not gratefully accept the light which God, out of great mercy, gave again 300 years ago, but despise the divine search for grace in the age of the Reformation, they are lost. The conception of the church as it prevails in the papacy is by nature the most natural for man; therefore, if one is not guided by divine light of grace here, one must inevitably finally fall into the papist view and lead the church once again toward the same ruin.

D. R. d. L.

The first step is to follow the path that our Protestant dogmatics has established. Whoever deviates from it must go astray, whether they are visible or not. Whoever emphasizes the visible church or the even interpenetration of visible and invisible must come to desire an un-Lutheran church office. The necessary consequence of the visible church are visible priests, bishops and finally the pope. Whoever emphasizes the visible church must come to the point of asserting that whoever does not belong to this visible church is "an enemy," as not only Cyprian said, but as has also been cyprianized again recently. He who thus confuses the visible and invisible church must, in his emphasis on the visibility of the church, come to transfer to the visible church the titles belonging to the whole of Christendom: united, universal. Then, in order to establish the sanctity of the visible church also visibly, it will have to be asserted that a church, even if it has otherwise pure Word and pure Sacrament, is no longer a church if it has no ban. Instead of two means of grace, such a one must provisionally assume three: Word, Sacrament, and Ban; instead of two Sacraments, such a one must provisionally accept three: Baptism, Holy Communion and Ordination. What would still have to follow, e.g. the old Catholic penances, a visible ecclesiastical head, a noble looking down on the Reformers and their writings, etc., would depend on the courageous vigor of the times and persons. I dread such unprotestant sentences: they will lead us to a Lutheran hierarchy that is completely contrary to the old Protestant views. Whoever eliminates the symbols and the entire Old Protestant doctrinal material at once cannot do otherwise, since there are only two consistent church paths, one Old Testament and one New Testament; he must turn his face straight toward Rome. A famous Swedish historian says that a Catholic trend is now going through the world: here one feels something of it! But what a miracle! The Roman Catholic Möhler says in his Symbolism (6th edition, p. 425): "Yes, certainly these, the invisible ones, those who have passed into the image of Christ and have been deified, are the bearers of the visible church: the lesser ones in the church, the unbelievers, the hypocrites, the dead members of the body of Christ would not be able to preserve the church itself in its outward appearance for one day. The sentence that the inner church is to be put first and only then the outer church has a completely true side. We do not find ourselves living members of the external Church until we belong to the internal one." Thus speaks a Roman dogmatist overwhelmed by the truth of Protestant doctrine, and we begin to abandon Protestant doctrine and to - romanize! God help us to the right truth and clarity!"--.

Dr. Rudelbach about the ordination.

### **Another dark side of the German**

Lutheran Church.

Dr. Rudelbach has become such a great blessing to our church through his decisive testimony against rationalism and union and for the Lutheran church and Lutheran doctrine, at a time when almost all those who are to be counted among the great scholars of our day were silent, that it seems as if the gratitude of a Lutheran demands that we throw the mantle of love over the infirmities of such a man. But this is not so. The more gifted a man is and the more he has earned the confidence of the members of the church through his faithfulness in other ways, the more fruitful is always his error. Such great men, as they win many for the truth by God's grace, generally draw after them an even larger band of erring ones just where they err. But every error against God's word is always a deadly poison of the soul, which works all the more perniciously and widely in the church, the more sublimated (finer) and with the better recommendation it goes out as a remedy. Thus we see ourselves compelled, albeit with deep regret, since we would prefer to only praise Rudelbach, to point out an error, which this man, who is otherwise highly revered by us, has already shown in the past, but has now developed extensively and publicly presented to the church. This error concerns the doctrine of ordination and the related doctrine of the sacred office of preaching. The discussion of this doctrine from the pen of Dr. Rudelbach can be found in this year's first quarterly issue of the "Zeitschrift" published under his and Dr. Guericke's name. We do not want to apply the Hieronymian: *ÜLeretioorn sentontius proäiäisso, superasso est.* i.e. to have made known the opinions of the heretics, means to have overcome them- to the error of Dr. Rudelbach, but for this time it is sufficient to inform the readers only what he teaches against God's word and the confession of our church about the mentioned point.

In the place mentioned, the aforementioned writes, among other things, the following: "It is by no means to be approved that one" (on the part of the old Lutheran theologians) "understood ordination essentially only as " "the public and solemn confirmation or, as it were, proclamation of the vocation "" . In order to show that the laying on of hands was not really important (as if any part of a sacred act attested from the earliest days of Christianity could be less significant \*) one mentioned with special emphasis the fiery prayers".

In the following, Dr. Rudelbach comes to

The words enclosed are also Dr. Rudelbach's words. He also considers the laying on of hands to be an essential part of ordination, and thus also departs from the model of the teachings of our church in this respect.

the well-known decision of the fourth ecumenical council (the Chalcedonian), held in 451, according to which it is quite correct that

no one should be ordained, that is, no one should be ordained until he has received a vocation to a certain office in the Church, because from the very beginning, in the entire Old Catholic Church, with a few isolated exceptions, ordination has not been considered an ordination by which one is admitted to a certain priesthood, but a solemn public confirmation of the vocation that one has already received to a certain office. Dr. Rudelbach, however, rejects that decision of the ecumenical council and, strangely enough, since there is otherwise so little to support his view, immediately gives the following meaning: "Beyond all doubt, it is that the Roman Church later, especially throughout the Middle Ages, did not adhere to it, but ordained thousands of people year after year, without the ordained having a specific office, and only by appropriate provisions (finally most extensively by the decrees of the Tridentine (!)Concil) ensured that those thus ordained could both find a sphere of activity and have a necessary livelihood".

"If we now, Dr. Rudelbach continues, take a look back at the Old Lutheran theory of vocation and ordination, it must first be admitted that it clearly expresses the meaning of Luther and the Schmalkaldic Articles. An important concession! But who would think that Dr. R. would now nevertheless declare himself against a doctrine which, as he himself says, is absolutely in accordance with the confessions of our church, which he also invokes? But, alas, he now writes the following: "In the first appendix to the Schmalk. Art. is, admittedly in passing and without proper archaeological guarantee" (i.e. without it being possible to prove it from ancient history), "it is remarked: ""that when in the ancient Church the people elected the priests and bishops, the bishop of the

same or of a nearby one joined in and confirmed the elected one by the laying on of hands; the ordination was therefore **nothing other than** such a confirmation and affirmation."" But apart from all this, the result of our investigation so far must turn out to be the following. First: that our older dogmatists, as a rule and at least in one direction, mostly from a "well-founded polemical interest against the Roman Catholics in several pieces" (thus not in all?). Then (if one asks us about the type of representation which we consider to be solely scriptural and perfectly ecclesiastical \*)):

\*) The reader sees that now in Germany under the "ecclesiastical" is not understood, the sense of our orthodox

that the ordination, as the separation and determination to the teaching office in general, is the one that comes forth, the vocation, on the other hand, as the destination (indication), to a certain circle of office, is the second one. "Thus, Dr. R. has clearly stated that the doctrine of the Roman Church concerning the creation of a state of certain spiritual persons or priests through ordination, from which those to be called are to be taken, is also his, only with the difference that Dr. R. does not want to be ordained to sacrifice for the living and cake.

Then Rudelbach's essay goes on to say: "Alongside Luther's conception, another type developed in the church, which in many ways appropriated that which we alone can consider to be the proper representation" \*\*). How weak Dr. Rudelbach's evidence is for the fact that in the Lutheran Church another way of teaching about ordination has formed besides Luther's, we will pass over here. The evidence hardly resembles other works of this great theologian, it rests on such weak foundations. The honest man himself must admit that in a Lutheran ordination, according to almost all liturgies, the specific parish is always mentioned by name, to the administration of which the person to be ordained has been called, and therefore the ordination is always presented as a confirmation of the profession.

How far Dr. Rudelbach has already strayed from the doctrine of our church is most clearly evident from the fact that he declares the well-known semi-papist doctrine of the Episcopal Church on the nature of ordination to be absolutely his own! He writes: "The Anglican (Episcopal) Church, we believe, has the clearest understanding of the nature of ordination and has established the liturgical church prarrs related to it. As we know, she does not ordain on the condition of a certain office" (a certain parish), "but to the church office itself. Bishops are ordained to the episcopal office, presbyters to the presbyteral office, deacons to the diaconate. The English Church not only had the courage to reject the provision of the Chalcedonian Council as a mere human custom, but had insight and efficiency enough to defend this step and its whole concept of the nature of ordination. This is, among others, stated by Richard Hooker" (a learned Episcopalian preacher who died in 1600) "in what is still and rightly considered the most important of his works.

The church is not a church of human beings, but a church of abstraction, which is still to be found (still more orthodox), but which is already living in error according to the thoughts of the present theologians.

D. R. d. L.

Here it must not be forgotten that Dr. Rudelbach has been honest enough to admit that Luther's teaching in this matter is also that of our symbols.

D. R. d. L.

The first classical authority for church constitutional questions is the work "*the laws of ecclesiastical policy*". And since the whole belongs to the most excellent things that have been said about the basic concept of ordination, I have no hesitation in repeating the essentials of his argumentation. From the beginning, Hooker lays great emphasis on the fact that the entire parochial relationship and the concept of the "parish" (a delimited parish for which someone is called and ordained) "has absolutely no place in the Apostolic Age, whereby the error of those who assert that a church servant must by all means be bound to a certain parish is immediately met. ""The presbyters, he says, and deacons are not ordained to a certain parish office, but to functions"" (i.e., to be able to perform certain official acts) " "ordained."" Just as Hooker, by this latter provision, gives a hint as to how he conceives of the ""character"" of ordination, he now goes on to summarize the whole thing in the following main points. ""It is, he says, of the greatest importance, 1. to distinguish exactly between the nature of the church office and the use, the exercise of it; \*) 2. To recognize that the one true and proper act of ordination is to clothe persons with the power which makes them ministers of the church, by the consecration of such person to the service of God in holy works for their lifetime, whether they exercise this power or not; †) 3. That the conferring of a parish office upon such persons, in which they exercise their"" (already obtained by ordination) ""ecclesiastical office, only the employment of the"" (already previously made by ordination) ""ministers of God.""

In the appendix, Dr. Rudelbach also mentions in regard to the Swedish church that in certain periods of time, as soon as they had completed their theological studies, many were ordained absolutely, i.e. without regard to a given vocation. However, it is also reported by the writer himself that this resulted in great evils. Thus, the professor and provost Nicolaus Bothniensis of Upsala declared at the famous

\*) Hereby, the Episcopalian straightforwardly opposes the doctrine of the Lutheran Church of the office of preaching as an office of service, as a *ministerium*. Cf. the testimonies to the fourth thesis of the second part of "The Voice of Our Church. D. R. d. L.

†) By this sentence, as by the already above mentioned doctrine adopted by Dr. Rudelbach, that the ordination precedes the vocation and that only by the ordination a group of consecrated persons must be created and from this group alone persons must be taken and appointed to the certain offices, the whole doctrine of the papists of a priestly state, into which one must first be admitted, in order to be able to attain a parish office afterwards, is taken up again. Which faithful Lutheran is not shocked that even Rudelbach's consistency could lead to such a result?

D. R. d. L.



Upsala Council in 1593: "The abuses had now risen so high that the annoying saying was heard in everyone's mouth: "If one strikes a bush, nine priests immediately crawl out!

As deplorable as it is that Dr. Rudelbach himself has publicly announced that he no longer wants to be counted among the theologians. Rudelbach himself has publicly announced that he no longer wants to be counted among the theologians who profess the entire doctrine laid down in the confessions of our church without reservation and restriction, God is to be praised that this great man, from whom perhaps all the more eminent theologians of our church have learned, has preserved his ever-proven rectitude and sincerity, and has therefore disdained to pervert the meaning of our symbols by dishonest arts of interpretation, to insert his views into them, and thus only to cause ever greater confusion.

### Correction.

In the 20. In the 20th number, in a submission that we unfortunately! in the rush of business had not reviewed beforehand, it is stated that prayer is one of the means of grace. This is quite contrary to all ecclesiastical usage. Means of grace are only those means by which either God offers, hands over and seals His grace to us, and that is only the Word and the holy Sacraments, or those by which we appropriate this grace, and that is only faith. Our theologians also speak of means of salvation in a broader sense, but then they understand by them death, resurrection, and the end of the world, as such means, namely, by which man is introduced into full salvation, or as conditions without which entrance into glory is not possible. Prayer, therefore, cannot be called a means of grace in either of these senses.

### Reverberate

a. to the Synodal Casser

by Mr. Past. Werfelmann --- Kt 00  
Of whose parish in Auglaize Co. O. -2 56  
from the congregation of the Rev. Detzer in Fulton  
Eo. O. -----2 75

b. To the Synod Mission Cup:

from the congregation of Mr. Past, Fick in Bremen Mo. 25 van der Gemeinde zu St. Louis ---- 14 50

'o the Landankau' for the Lutheran Indians in Michigan:

by an unknown person in the hies Dr.Einigke. Church  
displayed -----200

From the congregation of the Hm. Past. Link to NeuBiele-  
seld, St. Louis Co. mo. -- .1235  
vou N. N. by Mr. Pap. Albach ---300

by Mr. Gottfr. Züngler through Mr. Past. Et-feldt 1 00 by Mr. Conrad Eckert at St. Louis-- **1** 50

by Mr. Ed. Bertramdas . ---4 00  
by Hm. Adolf Hermann " --- **1** 00

of Dr. A. Hapne! in Baltimore by Mr.  
Prof, Biewend - . °--- 10 00

c. for the maintenance of the Loncordia College of Mr. Past. Werfelmann and his congregation in  
Auglaize Co, O. ----- t 44

cl. for poor st ndent s and pupils at Concordia Collegeand Seminary: by Hm. Past. Hattstädt in Monroe, Mich. - **84**

# 176

## request its community ----- 16

Leides for Sind. Minor.

of the Young Men's Association in the parish of the Rev.

Diehlmann in Buffalo, for Sind. Paul Beyer 6 00 **from** Mr. Friedr. Grricke in Ehester, Ills. - 1 50  
from the widow Schramm in St. Louis - - 2 00 from the congregation of Mr. Past. Müller at the Man-  
chestrr street for stud. paul beyer -6 68

on the Immanuels congregation of the Hr. Past. Schu

man in Hamilton Co. yes. ---4 00

v om Nahverein in the southern district of the municipality to

St. Louis from May 1852 to the end of April '54

6 skirts, 11 pairs of yards, 11 vests, 2 pairs of Un- terhvsrn, 48 dress shirts, 6 wool shirts, 6 neckerchiefs, 6 handkerchiefs. 4 towels, 4 pillowcases, 6 sheets, and 3  
koulls "ux (except for a few dozen shirts for the Indian children delivered to the previous Synod in Cleveland) to which were added by various Vercineglic-  
of which were given to us as gifts:

4 pieces and several Jar Cotton fabric to shirts, 4 Aard canvas to shirts, **fabrics** to

Vests, 3 pairs of pants, 2 pairs of underpants,

4 bed sheets and 4 towels"; ferrer

2 P yarn, lint and sewing needles, 4 woolen shirts, 4 pairs of stockings, 6 neck and 6 handkerchiefs, and in baare money:

\$68 00 of which H880 remained in inventory.

v. to the C oncordia collrgebaur

F. W. Barthel, Cassirer.

## Paid

the 7th and 8th year Mr. D. Dobler.

the 9th year Mr. Past. Hattstädt (6 Er.).

the 10th year of HH.J. Albrecht, Wilh. Bäcker, Brauer, I. Brirl, E. H. Burmann, Carl Brauer, H. L. Dietz, Past. Dvpken, M. Fritz, A. Hofmaun, Past. Hatt- städt (6 Er.),  
I. Jmwalbe, I. H. Künker, Fr. Louis, Mich. Leim'nger (2 Er.), H- G. Mayer, Past. E. Mayer, Past. Oberwahrenbrock, I. Ruppel, C. Schwab, C. Salzner, P. Sander, C.  
F. Tormöle, H. G. Treibe, I. Thiemeyer, L. Waldschmidt, I. Weckesser, G. Waltjen.

the 11th year of the HH. Friedr. Fink, Fr. Jasper to No. 19, Georg Rösler to No. 16.

## Quittun".

For the purchase of our church we have received the following support funds:

Through Mr. Pastor Röbbelen from the

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Through Mr. Past. Stubnatzy from the

Common to Thornton Station, Cook

Co, Zlls -8 .00

namely by Mr. CH.H.K 1,00; v.

d. HH. W. H., St., K., St., p. 50

Cts., v. M. 25 Cts.; yield from

from a collecte K4,06; from a missionary rifle 19 Cts.

By Mr. Past. Volkert v. d. Gem.

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From the Milwaukee Congregation, Wisc. - 12.00 By Mr. Past. Dr. Sihler from the

Gem. to Fort Wayne - 46.05

We express our heartfelt thanks to the generous donors for these abundant contributions and ask God to reward them  
abundantly, both spiritually and physically.

Sheboygan, June 7, 1854.

On behalf of the local community:

O. Eisfeldt, Past.

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St. Louis, June 15, 1854.

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**Printed by M. Niedner & Co,**

Northwest corner of Third and Pine Streets.

# Year 10, St. Louis, Mon. July 5, 1854, No. 23.

(Sent in by P. A. Hoyer.)

## From the rhythmic chanting in the Christian Church.

The members of our synod will all have been instructed by the preachers as well as by essays in the Lucheraner about the rhythmic way of singing our church songs. Some members of the congregation have already become fond of this way, in many congregations a hymn is sung rhythmically from time to time, and the prospect is certainly there that the slowly dragging way of singing, which has penetrated into the church with the unbelief of the newer times, will soon be abolished in all our churches. God grant, soon! However, many, very many members of the congregation are still not at all comfortable with the rhythmic church singing; they may like it quite well when they sing in the church itself, but now they come out and meet neighbor N. N., a member of the congregations that still come from the past, a member of the congregations who still sing the Rationalist hymn from the "Community Hymnal", e.g. at the Reformation feast: "Religion, given by God", etc.; this acquaintance or relative seizes them, shouts, screams: do you still go to the "Old Lutherans", even now that they have introduced something new with the singing? Can you not yet see that they are not Lutherans at all, that they are just fooling you?

to bring about their innovations through you? Do you want it to be different from other reasonable people?— Many a member of our synod has heard such and similar speeches and has become afraid and anxious about the rhythmic singing and that with it something completely new will be introduced into the church. One thing at least is certain, most of those who object to it do so because they are afraid of people's gossip and are suspicious of anything that looks new. Now, of course, you should carefully examine everything new before you accept it - certainly; but rhythmic singing is nothing new in the Christian church, but just the old; Christians sang rhythmically in the old church before the Roman Catholicism invaded, they sang rhythmically in the church at the time of the Reformation. With God's help, I want to tell you something about it.

About the way our Lord Christ sang the hymn with His disciples the night He was betrayed (Matth. 26, 30), or how Paul and Silas praised God in the prison at Philippi (Acts 16, 25.), we have not received any special information, but we know quite well how the Christians sang afterwards in the first centuries. The Christians, who had been Jews in the past, brought out of the churches of In the synagogue services or in the Jewish schools, a certain way of singing the psalms was used, which was then imitated and further developed in the Christian congregation. They were not melodies as we have them now; only later were some Greek melodies sanctified for the service of God: the Christians sang the psalms and songs similar to how the collects and antiphons are sung now, so that they kept the same tone in the course of the individual verses or sentences and only at the end of them or in sections in the middle either lowered or raised the voice, but generally laid more emphasis on the expression of the words than on the tone or sound. Already in their singing, a main thing was the rhythm; indeed, if we did not know this, we would have to assume it, since they spoke their songs more than they sang them, but when speaking, these and those words or syllables are always recited more slowly, others, on the other hand, more quickly; this way of singing rhythmically is therefore as old as the Christian church itself and, if you follow it, you do not introduce any innovation. However, it reached a twofold development in the ancient church. In the Orient, the part of Christendom that was ruled primarily from Constantinople, the many false teachers and sects that arose there soon came to bring their false teachings to the people through song; thus the Gnostic Bardesa

nes in Edesse and the Arians. They put their teachings into songs, used the secular Greek melodies for them and also invented new ones themselves and performed them at their services, especially also at parades, which they held at night through the streets of the cities. It was natural that the orthodox congregations tried to do the same, which is why Ephraem the Syrian, for example, composed many beautiful hymns for the Bardesanes, and Chrysostom, the bishop of Constantinople, also had such processions organized, during which magnificent hymns were sung in lively, enchanting melodies. However, this competition led to disputes, which led to a ban by the authorities against all processions of this kind, and in order to avoid the external Arian appearance, the orthodox communities of the Orient banned all such melodies from their churches. From then on, only the traditional singing of psalms, which, however, is never without rhythm, applied in the Oriental church, now called Greek.

In the Occident, the part of Christendom in which the Latin language was primarily spoken, people continued what they were doing in the Orient. Soon after the year 350, Hilarius of Poitiers, Ambrose of Milan, Augustine of Hippo, Sedulius of Ireland, Ennodius of Pavia, and other pious Christians gave the Church a number of delicious hymns, Ambrose, for example: *Nun komm der Heiden Heiland* (No. 36), Sedulius: *Was fearst du Feind Herodes sehr* (No. HO), an unknown: *O Lamb of God innocent* (no. 86). They left the previous psalm and hymn form, which had required neither a certain number of syllables to a verse line, nor a certain number of lines to a verse; a certain measure of syllables made them the line, a certain measure of lines the verse, and there remained the previous regular alternation of long and furze syllables or the verse measure, the rhythm of the words. It was natural that a certain melody was also necessary for such precisely completed verses, that the songs became known to the congregation only with the melody at the same time, but that also these melodies could be as little without rhythm as the verses themselves. Ambrose set such melodies. He had only 4 keys for it, namely D, E, F, G, and therefore could not command a wide circle of tones, also his rhythm was limited to the alternation of long and short tones, but these small tonal means were enough for him, since he desired the highest simplicity for church chants; thus the melody to: *Nun komm der Heiden Heiland*, which if not invented by Ambrosius, is nevertheless set by him, seems almost too simple to us. Soon these songs and melodies resounded in the western churches, which the congregation (not a choir) sang with pleasure and to great edification. Augustine heard them first in the church to

Milan and confessed afterwards: How I wept over your hymns and songs, O God, when I was powerfully moved by the voice of your sweetly singing congregation; these voices flowed into my ears and your truth was poured into my heart; then the feeling of devotion was kindled in me and the tears ran down and I felt so good.

Notice well, the congregational singing was rhythmic and, as long as the congregation sang, it was no different. However, about 150 years after Ambrosius, the Roman Catholicism came through and it does not like the congregational singing in the church. In the Roman Church, the priesthood is considered the real congregation, and with it, for example, the crowd of monks and nuns, so what do the poor laymen, the people, need to sing much; also, the Romans teach that in the mass the priest sacrifices the Lord Christ for the good of all those who are present, even those who are absent and even those who have died, so what should be demanded of the people but to be present and watch? Pope Gregory, called the Great, a strict monk, filled with those Roman Catholic thoughts and also accustomed to the Oriental monastic singing, put an end to the singing of the congregation by taking away all rythm of the church singing, thus letting it proceed slowly in loud tones of equal length and in unison, quite similar to the way church melodies have been arranged in the newer rationalistic time and are still mostly sung now. The priests and the choirs of singers, who were also counted among the priesthood and trained accordingly, performed these songs in separate places in the church (called choirs), the congregation, separated from them, usually standing lower than the choir, had to listen and in all humility rejoice that they were still allowed to be present. For each chant, psalm, etc., Gregory and his imitators set unchanging fixed melodies, marked them above the words of the chant with all kinds of strokes or ticks (called ninths) and thus made it completely impossible for the congregation to think about singing along, since in this way a ten-year practice hardly brought the choir students to proficiency in singing. Choral singing was the name given to this Gregorian chant, which held sway in the church throughout the Middle Ages until the Reformation.

You can imagine that the Christian community, especially among the Germans, who like to sing anyway, was not satisfied with being so excluded from the church singing, even not being able to understand it, which was recited continuously only in the Latin language. Now the priests allowed her to sing "Kyrie Eleison" (Lord have mercy!) during the service, not more, but so much. As often as it was possible, the congregation raised their voices and sang Kyrie Eleison, not infrequently 300 times in one service, until finally

only Kyrieles or Kyrieleis or even only an incomprehensible jubilant cry could be heard. That these beautiful words became incomprehensible in this way displeased many brave Christians, and so they gradually added German songs to them, which then closed with Kyrie Eleison; because of the Eleison, they were called Leisen and soon all German sacred songs were designated with

this word. At the main services, masses, etc., the people were not allowed to sing such hymns, but they sang them all the more on feast days, supplications, pilgrimages. Around 1150, for example, the first verse of the Easter hymn No. 98 was written; around 1250, the people sang the first verse of No. 136 at Pentecost. Great and severe tribulations, plague and years of famine around 1350 filled the hearts with fear and trembling before the wrath of God and the Last Judgment, so that large crowds of penitents wandered around Germany, called flagellants or flagellants, because they publicly scourged and mangled themselves. All this drove to singing,

and so at that time, for example, they sang the song of a knight:

O mighty God, all our troubles We, Lord, command in the commandment, Laz us the day with grace überscheinen.

Yes, that the priesthood in this time often had to allow the congregation German singing in the churches, testifies a stanza from the then much sung Easter hymn: Du lange guot, des jares tiurste quarte in sröuden groz lat ir iuch hiute hören, lat klingen hellen süezen klan, ir lein (Laien) in kirchen, ir Pfaffen in [den koeren, zum widergelt si iur gesam'.

Now we begin: Christ is risen from the bands of death.

It was the consciousness of the priesthood of all Christians that gave vent to this striving to sing along with the service. Therefore, when Johannes Huss in Bohemia around 1416 restored this priestly dignity to Christianity in general, it could not fail that, where his teaching was valid, the entire congregations sang their songs in the churches and songs arose upon songs. The church assembly at Costnitz (Constance on Lake Constance), which burned the Hussite, issued a ban against the singing of the congregation, the church and the emperor went against the Hussites and burned the churches in Bohemia, but the Hussites sang their songs in their camps and during their battles, and when this terrible war was over, they had more spiritual songs than before. The Taborites who remained of them, plus some Waldensians, gathered in congregations under the name of the Bohemian and Moravian Brethren, henceforth sang those songs with each other at their regular services and also added some, so that in 1504 their bishop Lucas was able to have 400 of them printed, the first hymnal of an occidental people. No. 314. 100. 205 in our hymnal, for example, come from the Bohemian Brethren, and the melody "Vater unser im Himmelreich" (Our Father in the Kingdom of Heaven) is probably

often sung by the Hussites in their battles against emperors and bishops.

Just by this old melody "Our Father in the Kingdom of Heaven" you can quite see how the people sang the spiritual songs at that time. After all, the choirs in the churches could slowly sing one syllable as long as the other, the people did not do that. Try that folk melody - if you sing one syllable as long as the other, it works as if you hit a board, which is why even in the rationalistic times, when people wanted to sing like the priests and choirs in the Roman church, that way was declared barbaric and quite unsingable; if, on the other hand, you sing like reading, each syllable emphasizes itself and sounds long or short, it is one of the most wonderful ways there is. The melodies originated at that time with the words of the song, not by the standard calculation of a musician, therefore they were also sung after the rhythm of the words. Even the Catholic priests and monks could not resist the demand of the people; some of them translated the old Latin church songs, made new ones often in the strangest mixed language from German and Latin words together (e.g. In äuloi Mbilu, Nun singet und seid froh) or put spiritual songs under secular folk tunes. Shortly before the Reformation, it was as if the priests themselves wanted to strengthen the people in the Roman heresy through this favorite tendency to sing songs; there was no end of songs to the Virgin Mary, even to St. Anne, as whom Jesus' grandmother was. In 1517, when the blessed Reformation began, the Christian German people were not only prepared to eagerly embrace the truthful teachings of God's Word, but also to receive as a spiritual priesthood its just share in the divine service, real congregational singing at all services.

Dr. Martin Luther preached again in full purity and clarity the doctrine of righteousness through faith alone in Jesus Christ alone and thus reinstated the Christian congregation in their royal priesthood; what they had long desired, namely to sing along at all services, now had to be granted to them as their right. Therefore, in the years 1523 - 1526, he wrote three writings on the German Mass and the order of the divine service, and in them he determined that at all divine services the congregation should sing German hymns where the choir had previously sung Latin ones, while he limited the choral songs and antiphons to their proper measure and purified them of all papist additions. Now the sacred songs had to be taken care of. There were already quite a number of them, but only the songs of the Bohemian and Moravian brothers were pure from the papist heresy, the others were mostly mixed with it and therefore needed reworking like those needed translation.

Dr. Luther did this with many songs: No. 17, 36, 134, 183 belong to these; others he wrote himself following an already existing verse like No. 21, or after a Bible verse like Isa. 6, No. 147, Lucae 2, No. 41 and 65, and others he wrote freely, like No. 243, 42, 159. Printed on individual slips of paper with the notes of the melody, these songs, the most witty and lovely since the Psalms, flew out into all German lands and were soon sung in houses and workshops, in markets, alleys and fields, so that the Romans complained: "The people are singing their way into the new doctrine (the Gospel). Although few of the people could read, and therefore had to learn the songs by heart by reciting them, as we Hertz teach children all sorts of sayings, the citizens in the cities soon knew these songs by heart and brought them into the churches. When, for example, Oldekop and Lampe began to preach the pure gospel in Braunschweig in 1527, the Roman-minded city council sent for a famous Roman preacher, Dr. Sprengel, called Sprütze, to refute the evangelicals. When he preached a long sermon against the pure doctrine on the 22nd Sunday after Trinity and concluded with the words: "This proves that every man can be saved by his good works," a citizen named Nischau shouted: Pfaffe du leugst! and intoned No. 166: Ach Gott vom Himmel sieh darein. The whole congregation joined in the singing, but Dr. Sprengel climbed down from the pulpit in shame and no longer preached in Brunswick. Luther and his friend Walther collected the songs into a hymnal, which contained 8 songs; in the following year a second edition had to be printed, increased with 8 other songs, and in 1528 a larger hymnal of 56 songs was published, since some friends of Luther such as Dr. Justus Jonas, Paul Speratus, Paul Eber and others wrote excellent songs, which was a singing and ringing in German lands; the devil certainly covered his ears.

The notes of the melodies were immediately printed with the songs. Dr. Luther said: the notes make the text come alive. He himself was a capable musician, played the flute and the lute masterfully, and therefore took great pleasure in providing the Christian people with melodies and songs. In 1524, when he was so busy with the songs, he invited his good friends, Konrad Rupf from Altenburg and Johann Walther from Torgau, to his home and kept them with him as his table friends until they had agreed with each other "on the tone and manner" and had set the necessary number of melodies for the church songs. Luther called this assembly the cantorey in the house. There the already existing

The spiritual melodies were examined and what had become perverted and tasteless through long use was removed; beautiful melodies to secular folk songs were taken up and set in ecclesiastical tone, and the melodies, which Luther, Lazarus Spengler and others had invented for their songs, were put into specific notation; the poets at that time often composed the melody immediately with the words, and Dr. Luther in particular had already invented the melody at that time: Nun freut euch, lieben Christen g'mein, as he sang in 1530: Ein feste Burg ist unser Gott. What the "cantorey in the house" worked on, the melodies, printed with the songs, came to the people through the wandering singers, through the current students, who had to sing them in the streets, and even through the city tinkers, who blew them two or three times a day from the tower in the cities, as is still the custom today in many old



German cities. The melodies were first collected in 1524 by Johann Walther in his "Wittenbergisch deutsch geistlich Gesangbüchlein, und in dem Buche: Neue deutsche geistliche Gesänge, published in 1544 by Georg Rhaw, the same who performed a twelve-part mass at the disputation in Leipzig, but later converted to the Lutheran Church and became a printer in Wittenberg. These were the first two Lutheran chorale books, works that laid the foundation for a completely new type of sacred singing, created by combining the sacred key with the rhythm of the folk song.

These melodies were all sung rhythmically. Dr. Luther did not disdain what was at all beautiful among the old Gregorian chants, which run in even tact, but these he assigned to the choir, which he by no means abolished; he even liked that the choirs, which consisted of students, performed their chants in Latin. He did not expect the congregation to sing in even tact, and hardly anyone ever thought of it; the congregation sang their songs rhythmically. Even the organ, which at that time was still rather difficult to strike and therefore not very suitable for rapid playing, was not allowed to accompany the congregational singing, so as not to disturb its free movement; the choir had to lead and accompany the melody sung by the congregation with polyphonic singing. The musical notation that we have now was being developed at that time, especially the designation of the scale of the notes, that is, that they were divided into whole, half, quarter, eighth, and so on. The German Franco of Cologne around 1200 and after him Walther Odington of Evesham had invented this way of immediately noting how long or how short the notes were to be sung, but only the Reformation and among the men of the Reformation, especially Dr. Luther, brought this, like so many other inventions, into proper use in the church and through the practice thus brought about to greater perfection.

comingness. Paul calls out to the Christian community: "All is yours, so the noble art of music also had to enter into the service of the Christian community at that time, and it really stood its ground.

Hardly any work has ever been continued as efficiently as Dr. Luther's and his good co-workers' work on sacred songs, especially on sacred music. It would be going too far if I wanted to tell here how the great and delicious treasure of songs came into being in the soldering and 17th centuries, among which Dr. Luther's songs shine like pearls, surrounded by the others as if by golden and silver wreaths; there is also not enough space to show how song after song found its melody, as lovely as it is to follow the work of these old glorious composers, who put themselves with such heartfelt joy into the service of God and His holy church. Johann Eccart, who died in 1611 as Capellmeister in Berlin and who, among other things, composed the melody "Von Gott will ich nicht lassen" (I will not let go of God), especially developed Luther's and Walther's principles of making church singing a proper congregational singing before all other tonmeisters; It was he, in particular, who placed the melody firmly in the upper voice, whereas until then it had been carried by the middle voice, the so-called tenor, and was therefore often completely lost to the congregation in the confusion of the various voices, but it was also he who then added to the melody the beautiful harmonies which are still marked in good chorale books and, although not often sung with the voices, are nevertheless played by the organ. You have already read about Johann Krüger, who sang many beautiful songs in praise of God, in the Lutheran; other masters may be mentioned in due time. For our present purpose, it is sufficient to know that until 1648, the rhythm of church melodies was something essential. The type of melodic composition and its setting may have changed, especially under the influence of the oratorio music coming over from Italy, and therefore, for example, Johann Krüger's may have been quite different from Johann Eccart's, as long as the congregation really sang as a Christian congregation, especially as long as they knew most of the songs by heart and considered it wrong to sing from the books like sextons and schoolmasters, the rhythmic movement of the singing was self-evident. But when after 1648 the faithful fathers and mothers, who during the Thirty Years' War had kept the faith under murder and fire and had not ceased to plead and sing, gradually died, and now the generation that had grown up among the ruins of the schools, churches and houses during that war came to rule in the community as well as in the state, when the German princes and lords, after the atrocious example of Louis the Fourteenth of France, sought their honor in shameful debauchery and sought to pacify themselves by singing and singing.

When the Germans began to despise their own noble language and to regard French or a wretched mixed language as a sign of good education, and when now more and more a class of the so-called educated arose which despised the bourgeois and peasant, the people's courage to sing cheerfully in church also died. The songs, which were sung over and over again by the faithful, and which-such is the power of faith-still remained free of the ugly mixed language and the tasteless broad character of the time, gradually ceased to be real congregational songs, but rather became pious expressions of the heart sung by individual believers for the edification of individual believers in the closet. Thus not only the songs of the Pietists and Herrnhuters, but also in many cases those of the church singers; how few church songs are to be found, for example, among the spiritual songs of the pious Benjamin Schmolle. Now that the congregation as a whole sang so little more from the heart and with air, and soon forgot the songs to such an extent that, to the great annoyance of the old fathers and mothers, number boards had to be introduced in the churches, the foreign Italian art form of music, which in any case had long since exerted an influence, was able to gain more and more dominance in the German church. Not only did the performance of church music in the manner of the Italian oratorios become more and more frequent, but the choir was more and more given a place in the service separate from the congregation, and the congregation came into the position of listeners, but also the melodies for the congregational songs themselves were formed according to this art form. Thus the melodies, which are called sacred arias, were introduced, especially by Johann Rudolph Ahle from Mühlhausen, who died there as mayor in 1673. If you look at the melody invented by him for: Dearest Jesus, we are here, you will immediately find that there is hardly any rhythm in it: as beautiful and lovely as many of his melodies are, he, and especially his son Johann Georg Ahle, no longer sing out of the congregation, but to the congregation. This aria style was so appropriate to the state of the Christian congregations at that time that the old melodies were soon set according to it, and Carl Briegel, the editor of the church hymnal for Darmstadt from 1687, modeled the melodies listed in it completely after his aria style, but added melodies without any rhythm. The Pietists and Herrnhuters still preserve a bouncing beat, but it was no longer the old ecclesiastical rhythm, but an expression of the feeling moving in the songs, not of the ecclesiastical consciousness. A quite extraordinary amount of sweet melodies, among them: Macht hoch die Thor, die Thür macht weit, Lobe den Herrn o meine Seele, emerged from the Pietist school, certainly, but ver If you compare such a melody as "Ein Lämmlein geht und trägt die Schuld" (A little lamb walks and bears the guilt) with the melody "Gelobet seist du, Jesu Christ" (Praise be to you, Jesus Christ), you will immediately notice the difference, that the first is touching and sweet, shaking and powerful, while the other is a confession of the faith of the congregation and carries away to its own confession. Even the greatest musician of the Lutheran Church, Johann Sebastian Bach, the most important organist who ever

existed, no longer composed his melodies from the congregation but to it, so that only one of his melodies has remained in church use: O Gott, du frommer Gott, while his "Große Passionsmusik" is one of the most magnificent sacred concerts. The harmony received the highest development through him and his students, but the fact that everywhere, already around 1700, the intermediate harmonies between the rows of verses could be performed by the organists, proves that the singing in the church at that time was no longer really congregational singing; then, the last remnant of rhythm soon ceased.

You have seen that since 1648 the Christian congregation, which according to its nature should not only teach itself but also confess itself, had become a community that I could call a large children's school, where confession ceased and only the fact that it was taught remained. As long as the pure doctrine was still in use and preachers as well as some members of the congregation taught it, this one-sided position of the congregation, which had arisen from the ignorance of the people stemming from the Thirty Years' War, could not have been harmful, even if it hindered really lively congregational singing and many other expressions of life by the congregation. Around 1750, however, more and more people entered the preaching ministry who had learned through Pietism to place more importance on the work than on faith, and who were guided by the so-called philosophy or worldly wisdom that prevailed at that time. Rationalism, which knows nothing of Christ or of the Christian community, turned the churches into large children's schoolrooms, where the preachers, in addition to admonitions and instructions on all kinds of virtues, also presented useful teachings on housekeeping, agriculture, and feeding the stables. Even the dry songs of Gottsched's school of poetry were not suitable; after the preacher had taught them, the congregation was supposed to teach themselves by singing. Therefore, descriptions of all kinds of virtues were put into rhyme and the congregation sang, for example: For work, not for idleness I am destined on earth. Of course, slow speech is part of the instruction; since one also wanted to instruct with the songs in all kinds of useful things, they had to go very slowly and then one explained (the sound artist)

Knecht, for example) this slowness for solemnity. All old and newer melodies therefore either had to put up with being deprived of their rhythm, or, if that was not possible, they had to be changed (e.g. with the melody of: Salvation has come to us) and generally let them creep along in loud half notes with trilling interludes between the individual verse lines; or if a melody did not want to submit to such violence, as especially the old quite Lutheran ones, then it was declared unsingable (e.g. Es woll uns Gott genädig sein). What was often begun around 1700 was completed around 1800, the church melodies had become pedagogical chorales, the rhythm forgotten.

If you look back at the presentation you have just finished, you will have to recognize this as a result of it, that in the Christian congregation rhythmic singing has always taken place when the faith of the Word of God was alive in their hearts and urged them to confess it with their mouths, that, on the other hand, the non-rhythmic singing of old was the priestly and choral singing and testified to the bondage of the Christian community to men and human statutes and was later regarded as a means of making all kinds of useful teachings palatable to the community. Therefore, do not be surprised if in our Lutheran congregations the melodies are sung in an ever faster tempo; thank God, the Word of God is preached in all our congregations and has, if often not much, nevertheless some fruit everywhere; so it is natural that the congregations sing again because they feel like confessing, and then it no longer works in the slow way. But the rhythmic movement will not be absent, the more the congregations come to confess; or then no one should complain about innovations, where the good and efficient old just comes in again, because the good and efficient old teaching of the Word of God ignites the hearts to faith anew. I have been asked several times whether Layritz, who has delivered a chorale book in three volumes in the rhythmic setting of the melodies, found this setting indicated in the old chorale books and has now reproduced it exactly. He found the rhythmic movement indicated in all chorale books except for the above-mentioned Darmstädter Gesangbuch published in 1687, in which only little consideration is still given to the rhythm; whether he reproduced the old rhythm exactly, I can only answer in so far as he himself indicates: he notes in some songs that he has changed. He has also set several songs of the latest time, e.g. 369 in the 3rd part, from the advised tact into the rhythmic one, and has made others partly from already existing motives, partly invented them himself. The fact that he had to make changes here and there was probably necessitated by the fact that the melodies were na-

In the 16th century, the 12 old church keys were a prerequisite, a tonal structure that was very different from the one in which we are now taught and instructed. In any case, he has done much to show us the glory of the old congregational singing and to give us instruction in rhythmic singing as soon as the congregational life among us pushes us towards it. May God our most praised Savior teach us to do the word of the apostle Paul Ephesians 5:19 and 20 ever more diligently and joyfully.

## **On the history of the Lutheran conference held in Leipzig on Aug. 2 of last year.**

We cannot refrain from informing our readers about a letter received from Germany, in which two theologians and a doctor of law (not Dr. Marbach), who signed the letter together, give us some details about the last Leipzig Conference. The signatories of the letter were present at the Conference, but were not among those who publicly protested against the resolutions of the Conference concerning the American dispute. The letter, therefore, has first of all the purpose of justifying itself for omitting a public protest; at the same time, however, it also serves to give us a deeper insight into the proceedings at the conference. Since the letter is a private letter and the writers have not given us explicit permission to publish their written confession with their names, we do not consider ourselves authorized to mention the names at this time.

Among other things, the letter says: "Mr. \* \* is concerned that a testimony about the negotiations of the Leipzig Conference of August 2 of last year be made known to you, even by those who did not publicly protest against it. This is done by me, because he asked me to do so; I could hardly refuse, since it is a testimony. For the time being, I place it on my part; however, I will communicate it to my closest friends, and if my words meet their sense, they will confess to it by their signature.

If what has been judged by the aforementioned conference concerning your North American church dispute were the overall expression of the Lutheran Church in Germany, then it would have to be accused of at least a general error. Let me, however, simply report the course of those negotiations in order to show that

neither was the vote of the Conference also the vote of Lutheran Germany; nor did all the members of the Conference who did not formally protest also vote; nor, finally, did all the members of the Conference who did not formally protest also vote; nor, finally, did all the members of the Conference who did not formally protest also vote.

those who have agreed have done so because of a false doctrine of church and ministry.

May God protect me from incorrectness and injustice on both sides!

## **The voice of the Conference was not the voice of Lutheran Germany at all.**

According to the invitation, the conference was not to have a general, independent character, but was rather to be a meeting following the mission festival. Therefore, the number of members was smaller than before. From Bavaria only 2 pastors were present, the mission deputies Diezel and Heller. Brömel from Lauenburg-the prospective successor to Catenhusen-who had long advocated the pure doctrine of justification and the church, had already departed the next day when your ecclesiastical matters came up; he declared his opposition to the proceedings of the conference in an essay "Die unsichtbare Kirche" (Rudolb. Guer. 1854, II).- In Breslau, where Grabau and v. Rohr went from Leipzig, their sentences were affirmed in *general* by a pastoral conference, but in *specie* they themselves were meant in such a way that they later found it good to remonstrate against them (as if they had accepted that reproach) under the pretext of a misunderstanding (Preuß - luth. Kirchenblatt von Ehlers 1853, 19 x. 236 sq. ok. 1854, 1, p. 16).- Finally, I can say with certainty that Harleß does not at all agree with the Leipzig Conference, whose former president he was, on this point; as he has also expressed it in the preface to his latest writing "Kirche und Amt".

Here I have given only a cursory overview. Nevertheless, it can be seen that the Leipzig Conference cannot be regarded as the mouth of the whole Lutheran Church in Germany, if only by its external representation; especially since dissent was raised by those who were absent (and indeed by those who were st<sup>h</sup>loi einai Gal. 2, 9.).

### **II.**

Not only outside, but also within the Conference there was opposition to the North American question. **Not all members who did not formally protest therefore voted; they simply abstained from the vote.**

I myself am among them and do not know what to make of it until this hour. On the last day of the conference, Münchmeyer presented the questions to which those from Buffalo wanted an answer, after he had briefly communicated the preliminary discussion he had held with them. He explained that the questions were "intentionally" kept quite general. It did not seem "advisable to go into the personal circumstances here.

to go into the matter. What we refused yesterday (in the preliminary meeting), namely to be judges in this matter, this honored assembly will also not want to take upon itself. On the contrary, I believe that we must leave the disposition of our answer to the specific American circumstances entirely to the brothers who are asking the question, and must absolutely forbid any insinuation that we have declared ourselves for one or the other of the contending parties on account of our answer. We only want to consider the objective questions and are thus able and obliged to give an answer to them. The President, Prof. Philippi, and the other members of the preliminary meeting confirmed the minutes.

Right at the beginning of the trial, Past. Niedner from Langenchursdorf "felt compelled in his conscience to reproach" those from Buffalo for their unchristian proceedings against the Missourians in general, and then withdrew from all participation. This should not be recorded in the protocols. After that, especially the Meklenburg and Bavarian pastors voiced their concerns about the wording of the three theses. However, the committee repeatedly pointed out that they should only be answered as doctrinal questions in *genera* (in general).

How should I and my peers take a stand on this? We had to say to ourselves that the conference was about to break the *audiatur et altera pars* (the other part must also be heard). On the other hand, the leaders of the conference assured us that this was not a matter of *pars* and *pars* (*parthei* and *parthei*), but a general proposition of church discipline, such as could be exemplified in the following way: Because the Meklenburg and Hanoverian churches are in dispute about the right doctrine of the ministry, may the one therefore without further ado accept into church fellowship adulterers who have been excommunicated by the other in accordance with Scripture? And to this, of course, every Christian must answer in the negative, provided that "without further ado" is synonymous with "without their having repented." Nevertheless, the oblique, convoluted questioning made me strongly doubt whether the Conference Committee was interpreting correctly in the sense of the questioners. I therefore asked the Rev. Diezel to request that either simple questions be asked instead of the convoluted ones, or at least that an unambiguous explanation be demanded beforehand as to what was meant by "the church doing wrong" (Question 1), "excommunicated in the order of Christ," "immediately and as long as" (Question 2), "counter-altars" (Question 3). But in the confusion nothing more came of it than the renewed explanation of the committee. Against my better knowledge and conscience, I was not able to consider this to be the correct interpretation, corresponding to Grabau's meaning; nevertheless, I did not dare to interpret all the statements of the committee.

I had no choice but to abstain from any vote under such circumstances. Under such circumstances, I had no choice but to abstain from any vote. And this is what happened to several of my friends.

If it had been an obvious denial of the confessions, we were obliged to publicly explain the reason for our abstention. The case at hand was not of this kind, which is why we refrained from taking this further step. If, however, we are specifically called upon to testify, we will gladly do so, as we have done herewith.

### III.

I will now hardly need to justify my third assertion in particular, which is:

## **that many members agreed with the general verdict of the conference not because of a false teaching of church and ministry.**

For I have already told in the foregoing how one tried almost by force to interpret Grabau's opinion in a good, harmless way. How it came about that the individuals in this unbiased confidence, as if Grabau's opinion was absolutely simple and free of ulterior motives, could not have been mistaken at all, I do not know to explain. But this I know for sure, that men like Prof. Philippi stand up for the pure doctrine of our church with all their might; according to his writings I cannot possibly judge otherwise. And yet the three questions posed by the people of Buffalo would perhaps not have been discussed and answered at the conference if he had not supported them. He does not seem to have thought, as Harleß did (preface to "Kirche und Amt"), that it is "not merely a matter of principles, but also of the way in which they are to be applied in individual cases. But could this have escaped Prof. Philippi's attention, as it did not escape the attention of other conference members, who had been less professionally aware of the controversy of the German Lutheran Church in North America?

Hereby I least of all intend to conceal that false doctrine exists among us concerning the article of the "church" and the pieces connected with it. Unfortunately, this is very widespread, and has also been asserted at this conference (Prot. p. 66, 70, 50.) But I merely wanted to testify to you - and before the Judgement Seat of Christ I could not do otherwise - that in Germany, as far as my eyes can see, the pure doctrine is known alongside the false doctrine and against the false doctrine. That it is so is a misery; but a misery which does not give us the right to abandon the sick body of the native church, but the courage to try both the sharp and mild

medicine of the divine word to heal it.

As long as the Lord receives only this word of His, it does not behoove us to know in advance whether the disease is for death or for life. V

However, praise God! it is so that the false teaching itself has the feeling that it is unjustified on the ground of our church. If you demand proof, I refer, for example, to Ehler's preuß.-luth. Kirchenblatt 1853 No. 18, x. 24 sy., compared with No. 24, x. 289 sg. Similarly, up to this hour we are in correspondence with our younger friends who serve the Prussian Lutheran Church and are willingly heard when we assert the confessional writings. If, on the other hand, our church has only just awakened from the deathly sleep of unbelief, no one should be excused for the fact that it is still taking many staggering steps; but he can understand it. But those who are awakened from sleep are not only shaken, but also have patience with them until their eyes become bright. Mr. \* \* \* gives me the testimony that my talent is not based on Calixtine Irenics; but I will remember one thing until death: Mercy is also against me.

We have testified to our position on the Leipzig Conference. Let us add a word about the missive sent to your church in the name of the conference by Münchmeyer, Kaniz and Besser. In the same we hold

that it might be feared that within your synodal association a doctrine might prevail which derives the ecclesiastical office from the spiritual priesthood;-for this is expressly rejected as false in your book (Kirche und Amt p. 15);

for erroneous that in the confessional writings of our church the right doctrine of church and office is only germinal, but not definite and removed from any ambiguity;-for a Reformation which for the sake of the souls' salvation renounced obedience to the tyranny of the papacy, bishopric and priesthood, must have had a clear recognition of the right doctrine of church and office;

for unconfessional (admittedly due to that error) that equal toleration is demanded for the counter doctrine in these articles, as long as a new final decision is not made by the entire church about this;

for pure doctrine cannot be without the *reprobamus secus docentes* (we reject those who teach differently).

### **The "Correction."**

In the tenth number of the current issue of our paper we have communicated the Christian decision of the Lutherans in and around Breslau concerning our dispute with the tired synod in Buffalo, as published by Father Ehlers himself in the Prussian Lutheran Church Gazette.

was surrounded by wreaths of flowers. After the pastor opened the church door in the name of the Triune God, he and the congregation entered the church singing the hymn: "I will come with thanksgiving 2c". Our women had beautifully decorated the same with wreaths of flowers and the altar and pulpit with sammet rc. After finishing the third verse, the pastor read Solomon's prayer and the congregation responded by singing, "Jehovah, Jehovah, to your name be honor power and glory 2c amen." The service was held for the first time pretty much entirely according to Löhe's Agende. The first church dedication service was Exodus 20:24, according to which the pastor praised the glorious gift of God at the entrance, and hereupon according to Exodus 12:14. "You shall have this day in remembrance," in the concluding remarks: Why we should, may and may rejoice today, namely 1, because of the place, the house of God, which God has given us out of undeserved grace for His remembrance and for the glorification of His name; 2, because of the promise, through which this house becomes a house of blessing, because Jehovah wants to come to us and bless us in Word and Sacraments (the small power Rev. 3, 8, if we keep his word and sacrament pure).

In the afternoon, after the sermon, confession and Holy Communion were celebrated and then a child was baptized. Baptism. The Lord crowned our festive joy also by the fact that on this feast day three families joined our congregation, among them an old man who, before the assembled congregation, renounced the Roman Catholic faith and solemnly pledged his allegiance to our Lutheran confession and now participated with us in the holy sacrament of the true body and blood of Jesus Christ. Finally, the pastor gave thanks for the victory that God has given through Jesus Christ, and after a brief but earnest exhortation to persevere in the pure confession of our Lutheran church, he concluded with the petition 1 Cor. 15:58. and the whole congregation joined in: "Now give thanks, all of you, to God 2c.". Praise be to the Lord, who has helped until now; he will also help in the future, and will raise up generous donors who will help us to build up our little church to the full.

On behalf of the congregation the leaders: August Sievers Adam Leffie.

was published. After this decision, PP. Grabau and von Rohr were advised to enter into a colloquium with the Synod of Missouri, even without the Synod's prior letter to the so-called Red preachers. The correctness of this report, given in Germany by the brothers themselves, was not only disputed by Father Grabau in his Informatorium, but he also wrote to Germany and demanded a retraction. As a result, in the January number of the Preußisches Kirchenblatt, the following statement was made by the editor under the heading "Berichtigung" ("Correction"):

In No. 19, p. 236 ff., concerning a pastoral conference held in Breslau to discuss with Pastors Grabau and von Rohr the dispute between the Lutheran synods of Buffalo and Missouri , it is stated that the reorganization of the Lutheran synods of Buffalo and Missouri is to be considered as a "matter of urgency".

The pastors Grabau and von Rohr objected to this communication, "that they had been given the advice that, after recognizing their injustice, they should allow such greater mitigation on the part of the Missouri Synod, namely, that they should only demand the absence of the opposition preachers in the colloquium: After recognizing their injustice, the Synod of Missouri should have allowed such a greater mitigation to occur, namely, to demand only the absence of the opposition preachers in the Colloquium, that they still had reservations about this and, as far as this point was concerned, had only put up with the advice of the Neu-Ruppin Conference, namely: the temporary suspension of fellowship with the excommunicated and their preachers."In communicating the above correction, I note that one of our pastors who attended that conference remembers as little as I do that pastors Grabau and von Rohr protested against the advice given to them, or that their silence was taken for an agreement on their part to our proposal. Since no minutes were kept of the proceedings of the conference, the matter must be left to itself."(!) D. H.

(Submitted.)

### **Church consecration.**

On the second Sunday of Easter, the church of the German Evangelical Lutheran congregation of Zion was opened. Augsb. Confession here at Staunton, Mac. Co, Ills, was dedicated to the service of the Triune God.

The extremely beautiful spring morning attracted a large number of guests, friends and also enemies from near and far; only the expected neighboring pastors were absent, which disturbed our festive joy, and because of which our Mr. Pastor Besel was forced to take over all the work of this day alone. The procession went at mid-morning from a neighboring house over to the church, the gate of which was closed with a

The congregation was able to purchase a former Presbyterian church 50 feet long and 20 feet wide that had been offered to it. This building was consecrated for our use on the Sunday of Shabbat, with a large number of visitors, also from other sister congregations. It was a day of joy and thanksgiving to God.

But God has blessed even further. Until now, I had served several other rural congregations in addition to the one here, so that preaching could only take place every other Sunday in each of these places. This spring, however, by God's grace, one of these



congregations in TownHerman, 10 miles northwest of here, has become able and willing to form its own parish. And at the suggestion of the presidium of our synod, it appointed the candidate of the holy preaching ministry, Mr. Johann Nicolai. Mr. Johann Nicolaus Beyer, who studied theology at the seminary in Fort Wayne, as its preacher and pastor. He was then ordained on Ascension Day by order of the President by Pastor Lochner, assisted by the undersigned, in the midst of his congregation and inducted into his office.

May the gracious God, who has blessed us so abundantly up to now, also continue to rule over us with His grace, both over the congregation in Town Herman and Sheboygan and their preachers.

Sheboygan Wisc. June 7, 1854.

O. Eisfeldt, Die Adresse des lieben Bruders ist:

Her-. HH.

Asrr-ar'rH A-'or-e

## Receipt and thanks.

Sincerely thanking I certify to have received to my support in the seminar here:

From several friends through Mr.

Past. Fröhlinger in Fort-Wayne \$15 28 By Mr. Past. Kolb in AdamsCo.,

Znd., from his parish a Collecte raised on Easter 7 00 FromFr. Gallmcyer, AdamsCo., Znd. 0 50 "

Mr. Mayland

---i00

,,, I. Gänssbauer, Sagi-

naw, Mich. --100

,,, Grübel, Marien Tnshp.,

Allen Co-, Ind. --246

" Fr. Thime, Noble Co., Ind. 0 50 " to the honored women's association in

Fort-Wayne, two shirts.

May the faithful God, according to His promise, repay the lenient givers abundantly.

M. Engelbert.

For the young man Heinrich Koch from here, who wants to dedicate himself to the holy preaching ministry and is therefore to be prepared at Concordia College in St. Louis, I received 16.50 ct. from the local Young Men's Association on his departure and handed it over. God bless this rich gift and let this young man be formed into a capable worker in the vineyard of the Lord.

Ernst M. Bürger.

Town Hamburg near Buffalo, June 12, 1854;

## Ecclesiastical message.

The dear reader has already learned in an earlier number of the "Lutheran" that God has also begun to build the walls of his Zion in northern Wisconsin, and that he has been pleased to use the undersigned as a weak instrument for this construction. However, in the year since the preaching ministry has been established here, He has blessed us beyond our request and understanding by strengthening the local congregation, which began the Lord's work so small and weak, so far inwardly and outwardly that already in the course of the outcast winter it has been under-

# 184

For my maintenance at the seminary I received from my l. Friends in St. Louis in February d. Z §1200  
and for my journey here from the Young Men's Association at Fort-Wayne 5 00

In acknowledging this, I express my heartfelt thanks to the kind donors. In general, I thank again all my friends, also in and around Fort-Wayne, for all the abundant gifts of love they have given me during my stay there and on my departure. May God bless them abundantly. Joh. Nie. Beyer,

so far sophomore of the seminary.

Town Herman, dee June 26, 1854.

With heartfelt thanks, I hereby certify to have received the following gifts of love for my support in the Fort Wayne Seminary:  
From Fort Wayne from Fr. Dr. Sihler, Fr. Kühn, Fr. Föhlinger, Friedr. Brandt, Wilh, Paul, Christian Piepenbrink, Friedr. Stellhorn, Julius Gotsch, Christian Buhlmahn, Wilh. Wesel, Wilh. Meyer and from the virgins Maria Dörfler and Catharina

Betzler §74 .87

From St. Louis by Mr. Joh. Kalbfleisch and his wife4 ,00

from Mr. HeinrichKalbfleisch1 ,00

" " Woods1 ,50

" " Mustard 1,00

"Jgfr. Christians Rühl... 1,50

From Collinsville, Ill, by theYoung Men's Club 8.00

from Mr. Heinr. Reitz and his wife 4,35 "" Veal "" 5,75

"" Fisher "" 3.65

by Messrs. P. Straßen, Mittenzwei, Albrecht, Bechthold G 0.50

ProbesMrGluge, Rothe, Heinicke00.25

"2 unnamed 40 cts. and from Mr. Billner 10 cts.

Further contributing to my synod journey were:

Mr. Joh. veal 5,00

" Heinr. veal 5,00

"Mustard & Wood 0 1,00

May the faithful and merciful God richly repay these gifts of love to the lenient givers.

Cicero P. O. Hamilton Co, Ind. in June '54.

I. L. Daib.

§5.00 received for poor students at Fort Wayne Seminary from the congregation of Fr. Volkert zu Schaumburg, Cook Co, Ills.

F r. W. Föhlinger.

## Announcement

It is hereby brought to the general knowledge of the congregations of the Lutheran Synod of **Miss.** Ohio, etc., that the electoral college of this synod has proposed in its majority **the** three pastors Hoyer, Fleischmann and Schick as candidates for the newly established position of director at the college in St. Louis. The congregations are asked to exercise their right to add a fourth candidate to the three mentioned, if it should seem necessary to them, within 6 weeks from today.

St. Louis, 5 July 1854, Ferdinand Sievers, Secretair pro tswpore.

## Books and pamphlets to be had at the undersigned at the buried prices.

Htrschb ergerBibles, very beautiful and durable - "bound, each §3,75

V oll permanent Bibles, Dr. Hopfs che edition, large octavo, with large print and fine printing paper, well bound in leather, each § 0,90

V ollst ändigeBib ein, Frankfurt er Ausgabe, groß Octav, jede0 ,75.

desgl. small octavo, each -0,60

desgl. desgl. Philadelphia Aus-

gift, each - 0,60

New Testaments, Dr. Hopfs che Edition,

large octavo, very strongly bound in leather, each - - 0.30 repentant wills, mostly with the

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Without psalter - 0,15

In gilt - 0,30 New Testaments,Phil adelphiaer edition, each ---0 ,25

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The dozen - 8,00 The hundred >62,50 The same in smaller format, the piece ---- - 0,50 The dozen - 5,25 The hundred -

40,00 (From both formats are also copies, elegantly bound, in gold edge, for the price of \$1,25 to \$1,75 the piece, available).

Johann Hübner's Biblical Histories. New

York edition, the piece - 0,25

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Dr. Martin Luther's Large Catechism, each -0.15

Whose small catechism, both printed unchanged, the piece -0.10

the dozen -1,00

Saying book to the small catechism Lutheri,

the piece - 0,15 the dozen - 1,50

First, Second, Third, Fourth, Fifth, and Seventh SynodalReports of the German Lutheran Synod of Missouri, Ohio," a. states, each0 ,10

Sermon preached on Easter Day 1851. at St. Louis, Mo. by Prof. C. F. W.Walther, each - 0.05

His sermon on 1 Thess. 4,1 - 7: The exhortation of the holy apostle to become more and more complete. Apostle to become more and more complete, every

-0.05  
 Whose sermon on 1 John 2:19: Why cannot and should not the belief that the true church is actually invisible and scattered over the whole world tempt us to leave the orthodox visible church, every -0.05  
 Dr. Martin Luther's interpretation of the 90th Psalm. Psalms, brocaded and trimmed the piece - - 0,15 the dozen - 1,50  
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 The pastoral appeal of the Rev. Grabau zu Buffalo v. J. 1840, handed over to the public as a p r o t e s t a t i o n against assertion of hierarchical principles within the Lutheran Church, the piece - 0,15 The dozen - 1^0  
 The voice of our church in the question of church and ministry, brochirt, each - 1,00  
 The Martyrs of the Lutheran Church, edited by H. Fick, first volume, beautifully bound, each " 1,00  
 Timothy, a gift for the confirmirt" youth, adapted from Hiller, the piece0 ,30 The dozen - 3,00  
 TheConcordienbook, New-lorkrr edition, each - 1,00  
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 gift, each - 3,00  
 Whose table speeches byGerlach, each -0.30 Porta, Pastorale Lutheri, each0 .90  
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 Johann ArndtS wahres Christenthum, four books with the Paravies-Gärtlein, unchanged reprint, each - 1/25  
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 Liturgy of Lutheran Worship Services by Hommel,  
 TheLiturgy of a Complete House Divine Service of Layriz,  
 Layriz, Ch oralbuch, dritte Abtheilung, -Gedenkblatt an die Konfirmation mitSprücheu, von Müller, je50Stuck  
 Stöbrs Geschichten und Erzählungen, einBand, brochirt  
 Newest People's Library by Redenbacher, second volume,  
 Der Kuchenmichel, a tale for children, by Stöber,  
 Gotthelf und Anna, eine Geschichte für Kinder, - - Altes und Neues, zur Beförderung eines fruchtbaren Studiums der Theologie, von E. G. W. Keyl, erstes Heft,  
 Further:  
 28 Co "confirmations with Bible verses and song verses, possibly with biblical pictures and marginal drawings; lithographed and published by Leopold Gast,  
 24 baptismal certificates with Bible verses together with illustrations and marginal drawings; lithographed and  
 out against guest & brother-1 ,00  
 Note: Previously, 16 pieces of these baptismal certificates cost ß>.00, but since they have found emr wider distribution than could be expected, the publishers have  
 currently organized this price reduction.  
 Melodies of German church hymns according to Dr.  
 Friedrich Layritz with the attachment -0.35  
 The appendix alone - 0.15  
 Also  
 'st of the following works antiquarian each 1 Exem-  
 plar available:  
 Oalorrii äibla itlustr-ata, - -  
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 Tukäer"" feckrvtrt", or the seventh theological treasure chest, from the seven Jena parts of the German writings of Dr. Martin Luther, prepared by Erasmus Grüber in  
 1665.  
 Lr-rtorcco ecclesiaLtrca, or collected news of the latest church histories, 175v. 55 vols. together.  
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- 7,00

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-1,00

-2M

Should one or the other of the aforementioned books, especially the antiquarian works, have been expressly ordered, please notify us as soon as possible, otherwise these books might be sold elsewhere.  
St. Louis, June 15, 1854.

**Otto Ernst,**

Perry St., between 7th & 8th, across from the Phoenix Mill.

vst, your okkev. krok. 0. k'. W.IVEbek 8t. Louis, Lto.

**Printed at M. Riedner Lk Co, northwest corner of Third and Pine streets.**

## **Year 10, St. Louis, Monday, July 28, 1854, No. 24 and 25.**

Nevertheless, it is factually wrong and reproaches us accordingly, although our entire practice in the conduct against the Synod of Buffalo is in the most exact connection with our doctrine; then, however, it is no less complaining to us that the honorable conference reached such a conclusion without having heard our responsibility; for the presence of Mr. Missionary Baierlein, formerly a member of our synodal association, was for the time being only coincidental and, in addition, he was here partly through the isolation of his residence and partly through the peculiarity of his special professional circumstances. Then he was more or less removed from the overview of the context of this trade, partly by the isolation of his residence, partly by the peculiarity of his special professional circumstances, and finally he had made a hasty sympathy with Mr. Winkler in Detroit at the synod in Milwaukee in 1851. Winkler in Detroit, a member of the Buffalo Synod, he was even tempted to put our Synod on trial and to accuse it of unjust conduct, which he, however, after his individual points of complaint, on the basis of the available documents, proved to him to be unfounded. had been proven, were taken back again.

Summa, the honorable conference will see from this that we can hardly consider Mr. Missionary Baierlein, opposite the two delegates of the Synod of Buffalo, as our representative, although it would have to surprise us,

### **Reply**

**to the request made by the Leipzig Conference to the Synod of Missouri, Ohio, et al. St.  
issued admonition. \*)**

Grace, mercy, peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and in love! Amen.

Venerable, dear brothers in the Lord!

Your fraternal letter of Oct. 21, 1853, came into our hands correctly and we did not misjudge the sincere goodwill and the heartfelt sympathy for the fate of our dear church in this country that is expressed in it; it was also dear and valuable to us to learn from it that the brothers over there are supporting our local struggle with the Buffalo Synod, respectively Fr. Grabau, their loving attention, as it is then the love and the sense of Christ is according to when it is written: "such a limb  
If a man suffers, all his limbs suffer with him.

Nevertheless, we cannot but feel it as no small complaint that although the Honorable Conference declares that "no decision in our doctrinal disputes here has been reached, we have not yet reached a decision on the matter.

The exhortation has been communicated to you in No. 10 of this volume of the "Lutheran".

D. R. d.L.

if, as it seems, he had been so silent and had not known how to say anything in our defense, since he has expressly declared here against several brothers that he is in complete agreement with us in doctrine and practice.

Accordingly, from a legal point of view, we could well decide to reject as unfounded your decision that we are factually wrong against the Synod of Buffalo in the relevant points of complaint, and leave it to the Conference to decide whether it desires a more detailed report from us.

However, so that it does not appear as if we were humanly offended by this, or as if we wanted to assert the legal point of view against the punishing brothers, we want, for the sake of love, but at the same time for the sake of truth and justice, to do everything, even without being asked, to put the first brothers in a position, after they have heard both parts, to pass a just judgment.

The deputies of the Synod of Buffalo thus complained to you that we "would readily receive the sinners excommunicated by them in the order of Christ, and would be willing to receive them until the present doctrinal controversy should one day be ended; that we had sent red preachers into their congregations and parishes, and erected counter-altars there. (Cf. the 2nd question of PP. Grabau and v. Rohr at the Leipzig Conference. ) On this

Now we have a threefold response to do:

For the time being, we cannot concede that Father Grabau bans "in the order of Christ"; for he expresses it as a principle guiding his practice that the congregation owes obedience to the servant of the church in all things that do not run counter to God's word (see the pastoral letter of Father Grabau 2c p. 55). Grabau's pastoral letter 2c p. 14 and 55); furthermore: the laity are to be included in the synods only as "listeners" and "questioning witnesses", but not as those who are allowed to "judge" the doctrine (see Fr. Grabau's 2nd synodal letter p. 141. 142. and pastoral letter p. 18..19.); finally: the congregation does not have to "declare" that a sinner is worthy of banishment and has nothing to "judge" or "decide" according to God's word (2. Syn. Letter p. 16 .and 28.).

But this anti-evangelical statute - for it cannot be called an evangelical principle - must be decisively rejected; for since Christ has given the last and highest judgment to the congregation, i.e. to the assembly of teachers and listeners, the latter - whether as an assembly of individual adult congregation members capable of judgment or as such representatives to whom they have delegated authority to exercise it - cannot possibly be allowed to become mere judges. Since Christ has given the last and highest judgment to the congregation, i.e. to the assembly of teachers and hearers, the latter - whether as an assembly of individual adult congregation members capable of judgment, or as such representatives to whom they have delegated their authority to exercise it - may not possibly be reduced to mere mute witnesses or even to such hearers to whom the sentence of excommunication passed by the pastor would only be communicated for due observance; Rather, each of the above-mentioned members of the congregation has the right and the power, as soon as a case of church discipline according to Christ's order comes before the congregation, to decide and judge in the congregation's assembly, after being duly informed of the entire course of events and facts, according to God's Word, that the person punished and admonished in vain is worthy of the ban, which then, however, the pastor alone must execute. Where, therefore, the hearers or their representatives are fundamentally denied and robbed of their rights founded in God's Word by an undue encroachment upon the office of preaching, it cannot be said that the ban is acted "in the order of Christ," but must rather be asserted that it is done contrary to the order of Christ. We consider it superfluous to provide more precise proof of this from the symbolic books, since we have to answer mostly to Lutheran preachers, who, as such, are obliged to recognize them in their context and to acknowledge them as conclusive; and it would indeed be nothing less than Lutheran practice, with the setting aside of the symbols .u against the already won context of the evangelical doctrine, to start again from the beginning to prove from the Scriptures, or even under the rule of special favorite thoughts on well parheigängerisch these and those exegetical crosses. and to undertake cross-drawing through the Scriptures.

It is therefore certain and certain that it is the good evangelical right and duty of every member of a local congregation to participate in judging whether another member of the congregation can continue to remain in the association, since every individual is involved in it in a neighborly way; and by law there may be no doubt or offense in the mind and conscience of any member as to whether the guilty party is rightfully, i.e. according to God's word and order, to be regarded not as a brother, but as a heathen and a tax collector. i.e. according to God's word and order, he is no longer to be regarded as a brother, but as a heathen and a tax collector, i.e. he is to be put out of the congregation by a common sentence, in which all judge as through one mouth. Of course, the case must be absolutely clear and obvious, and the punished person must be convicted of his guilt in his own mind and conscience, so that in his refusal to repent his evil will and the arrogance of his heart become obvious to all; for cases that are unclear, confused, and doubtful in themselves cannot result in banishment. If, however, it should happen that in those cases in which the guilty person is found to be an obvious and stiff-necked sinner, these and those members, against better judgment, stand by him out of carnal partisanship in order to prevent the rightful banishment, then these should be intervened against with church discipline, and if they do not repent, they should finally be expelled from the congregation.

This disorderly banishment of Father Grabau is all the more dangerous and pernicious when viewed in connection with his above-mentioned assertion that the "church children" owe obedience to their "spiritual fathers" according to the 3rd and 4th commandments even in such matters that do not contain the teachings of the divine Word, but do not contain anything contrary to Scripture. commandment also in such matters that do not contain the teaching of the divine word, but also nothing against the Scriptures, for which Fr. Grabau usually uses Hebr. 13,17, in contradiction to the orthodox understanding of this passage, as Apol. Art. XIV s. f. For this assertion is quite inadmissible and contrary to the evangelical doctrine of Christian freedom in matters of means, the arrangement of which is due neither to the pastor for himself nor to the audience alone, but to both in joint cooperation, as it may serve the peace and prosperity of the congregation.

Moreover, it becomes clear what pernicious consequences the practical application of that statute must entail; For supposing that the pastor does not combine with confessional firmness sufficient humility and wisdom, evangelical mildness and gentleness, patience and long-suffering, -that he is perhaps, according to his nature, wrathful and obstinate and stubborn, - let us not mention the half-unconscious imperiousness - how much harm and heartache must then necessarily result from that assertion, to the not

inconsiderable damage of his own and other souls!

How much useless trouble of conscience, indeed what pernicious cords of conscience are easily placed around the necks of these and those members of the congregation who dare to have a different opinion than their pastor in these and those middle matters, as for example in matters of religion, which are not exactly a direct expression of the confession, or in matters of church and school building and the like, or who would even be able to prove that his advice, for example in matters concerning external church affairs, is not appropriate to the circumstances of the congregation and who, on the other hand, are able to make other and better suggestions, even though in all deference and modesty. or who would even be able to prove that his advice, e.g. in matters concerning the external church affairs, is not appropriate to the circumstances of the congregation and who, on the other hand, would be able to make other and better suggestions, although in all reverence and modesty! - —

How is it possible here - with that false statute of the obligation of the parishioners to obey their pastor, also in middle matters, especially with the above-mentioned temperamental bad habits, which hardly allow a happy practical inconsistency - how is it possible here otherwise than that already those modest objections, doubts and misgivings about the appropriateness or practical feasibility of the pastor's advice are soon made a sin of disobedience against the 4th commandment. This can easily lead to excommunication if the allegedly guilty person(s) refuse(s) - as they cannot do otherwise - to confess and apologize against their better knowledge and conscience, their deviating opinions and suggestions and the like as a sin of disobedience, and to apologize against the pastor who, as a result of his false, unevangelical doctrine of the authority of the preaching office and (in the best case) with an erroneous conscience, desires such repentance and apology! - —

Now would this be a ban "in" or not rather against the order of Christ, if it also had the outward legal form? Wouldn't the pastor, if he did not execute such a ban out of lack of knowledge and thus out of an erroneous conscience, actually make himself a target before God, but the banished person, if he were otherwise a believer, would certainly remain in the actual church of Christ, i.e. in the congregation of believers, despite such a shameful act of violence, although he is separated from the local congregation?

But that banishments of the kind mentioned above are the result of the false doctrine of the authority of the preaching office and in explicit contradiction with Apol. Art. XIV "Item, it stretches also the *Jurisdictio* not on sin against their new laws, but only on such sin, which are against God's commandment; because the gospel does not direct them (the bishops) a regiment apart from the gospel, that is clear and certain,-" in the Buffalo resp. Grabau church regiment not few have occurred, is beyond all doubt, since we have printed several proofs in our "Lutheran", without Mr. P. Grabau having delivered a detailed and only at all satisfying refutation.

And just these cases make it sufficiently clear how acceptable and appropriate our proposal of a colloquium with Mr. Grabau is, with which the Lutheran brethren of Breslau also agree, even without this orientation of ours; for there might be quite a few cases of banishment which have occurred precisely - and this is still the best assumption - as a result of Mr. Grabau's false doctrine of the authority of the preaching ministry and especially his unevangelical interpretation of Ebr. 13, 17. Grabau's false doctrine of the authority of the preaching ministry and especially his unevangelical interpretation of Ebr. 13:17-cases which he, in consequence of his doctrine, considers just, but we, in consequence of our doctrine, which in fact and truth is that of our church, consider unjust. How could we therefore become one in judging such cases before a comparison in doctrine has taken place?

As for the "immediate" acceptance of "excommunicated sinners" and their absolution by our pastors (which is mentioned in the second question of Father Grabau), it is permissible to give the Honorable Conference a brief historical overview of the events and our procedure, in order to obtain from it, God willing, an unbiased judgment as to whether this "immediate" is as stated.

At first, before the Missouri Synod came into being, the Saxon preachers who had emigrated to Missouri in 1838 sent a number of Lutherans in the state of Wisconsin, who had previously been served provisionally by Pastor Kindermann, a preacher at their request, among whom not only was none banned, but whom Pastor Kindermann himself had first referred to the aforementioned preachers in Missouri, when they could still receive a orthodox preacher from them. Later, when it turned out that the Saxons could not agree with the doctrine contained in a so-called pastoral letter issued by Pastor Grabau, especially concerning ordination and the power of preachers, Pastor Kindermann was, however, opposed to those Lutherans wanting to be supplied by the aforementioned; neither those, however, who had been convinced of the scriptural validity of the doctrine of the Saxon pastors, found any reason in the present aversion of Pastor Kindermann to them. Kindermann's disinclination toward them, nor the Saxons, at their urgent request, to recommend and send such a candidate. This happened in the late fall of 1844.- Only from the year 1847, when the Synod of Missouri 2c. convened, have Lutherans been received from time to time by us, and indeed now by the whole Synod, who had previously belonged to congregations of the Synod of Buffalo, and among whom were also a number of those on whom the ban had already been imposed. But they were never received "immediately". Rather, we have done everything we thought we could do in good conscience in order to

to prevent a rift that might result from this, and which could hardly be healed. Only Pastor Grabau frustrated every attempt to reach agreement on doctrine and on practical matters. As mentioned above, he had written a so-called "pastoral letter", which he had issued in 1840 in order to settle the disputes that had arisen in his congregations and which he had also sent to the Saxon preachers for evaluation. These had then also sent him their verdict on the same. But since the Saxon preachers had shortly before, by God's grace, come to the realization of the false, semi-papist Lutheranism, to which they had allowed themselves to be seduced by the well-known Pastor Stephan from Dresden, they were, however, more shocked than would otherwise have been the case, to find in the "pastoral letter" quite the same dangerous principles again, which had led them to the brink of spiritual and physical ruin. As fraternal, therefore, as was the attitude with which they had written that judgment on the "pastoral letter" (in July 1843), so decisive, however, was the testimony which they had given in it against the false teaching they had found, out of the urge of their conscience. This had so enraged Father Grabau that he had sent an anti-critique to the Saxon preachers, in which he, without, for example, recanting his dry and round assertion in the pastoral letter that the sacraments only become powerful and effective through the ministry, and other gross errors, whose scriptural and symbolic illegitimacy the Saxon pastors had shown him. pastors He had not only attached 17 errors to them without any proof, but had also declared to them, among other things: "Finally, I assure you that I cannot recognize you as such Lutheran pastors who still seriously adhere to God's Word and to the symbols of the church. (1844.) In June of 1845, Pastors Grabau, von Rohr, Kindermann and Krause held their first synod and, in spite of the wish expressed in their own congregations that the Saxons be invited to settle the conflict that had arisen, had already informed them that they could not invite them under the present circumstances. Still the Saxons had now against pastor Grabau

and those who agreed with him did not publish a word, but diligently negotiated the matter privately, when Pastor Grabau first brought the matter out into the open and publicly denounced the Saxons in his first synodal letter as false teachers with obvious distortion of the pure doctrine presented by them. The same did not refrain from written

to justify his actions. However, since the exchange of letters had not led to any favorable results, they, the Saxon pastors, invited Pastor Grabau to a meeting in 1846.

Mr. Grabau did not come, excusing himself with the circumstances, but with the promise to hold a conference with the Saxon pastors in the spring of 1847 at the latest. This time also passed and Fr. Grabau did not make any arrangements for a meeting. Yes, although already in January 1847 the pastor and the leaders of the congregation belonging to the Buffalo Synod in Kirchhayn in the state of Wisconsin urgently asked pastor Grabau in the name of the congregation to hold a synod for the purpose of "settling the disputes pending between the Missourian preachers and them" (of the Grabauian Fraction), this was nevertheless rejected by Fr. At



this time, a number of Lutherans, former members of Pastor Krause's congregations, approached the Saxon preachers with a request for an expert opinion on certain highly serious accusations made by their former pastor concerning his teaching and his life. Since in April 1847 the forming Synod of Missouri was to hold its first sessions in Chicago on Lake Michigan, the matter was postponed until then and Messrs. PP. Grabau and Krause were invited to come there and confer with the Saxons about the pending disputes, with a report of what those Lutherans had presented to the Saxon preachers. The former, however, did not appear this time either.

On the contrary, when the Synod of Buffalo, led by them, met for the second time in July 1848, they publicly declared: "that Father Grabau was not authorized to travel in such a manner and on such an invitation," allegedly because not all of his fellow ministers had been invited, so that the negotiations should have taken place without witnesses (!), and because finally the so-called "Red preachers" had not yet been called back. This was beyond all doubt only an empty dishonest prevarication, since it was self-evident that if the two other preachers, von Rohr and Kindermann, had come along, the Saxon preachers would have regarded this only as a favorable reception of their invitation and as a friendly accommodation; it must have been obvious to them themselves that they had not demanded the presence of all four pastors only in order not to be immodest. As far as the "Rottenprediger" (preachers of the Reds) were concerned, they were understood to include Pastor Geyer and a certain Klügel. The former, however, as noted, had come to Wisconsin through the mediation of the Saxon preachers in order to serve Lutherans, whom Father Kindermann had previously served provisionally and from whom he had therefore received a "new" preacher for further service.

Vocation had demanded; alone this mission

had, as shown, been done in nothing less than a Rottirenian manner, but only later by the

The Saxons had been received and interpreted in this way by their opponents. As for the aforementioned Klügel, he had gone to Milwaukee in Wisconsin on his own initiative, had previously kept to the Saxons, but even before his departure to Milwaukee he had renounced the local church association, whose Rotterianism was therefore of no concern to the Saxons, even less so, since Klügel had been seriously warned by the Saxons to accept the office among the displeased Lutherans of Milwaukee.

By the way, Pastor Grabau, when he assured us that he would confer with us, did not set either one or the other condition, for the sake of whose non-fulfillment he could not have come. In spite of the fact that Father Grabau already at that time did not want to answer our letters addressed to him, nor did he want to accept an invitation to confer with us (the former had already been declared by Father G. in 1845, see pastoral letter p. 90) and with those of his part he now made it impossible for us to hear them about those who had separated from them, so from then on we have not accepted into our association any soul who had formerly belonged to a congregation of the Synod of Buffalo, nor have we recommended persons to entire such communities for appointment at their request, nor have we invited them to join us.

After we had been clearly convinced by reliable written and oral testimonies (of which the former were partly the own manuscripts of our opponents) that those who separated were in the most perfect right, in that they had separated themselves either because of conscience, because they could no longer confess the false doctrine of their former pastors and could no longer participate in other unjust, hierarchical practices, and because they had already fruitlessly appealed to their own church court and been rejected, or because they themselves had been banished against Christ's order and unjustly by their former pastors and had been repelled from the enjoyment of the means of grace. They could no longer participate in other unrighteous hierarchical practices and because they had already unsuccessfully appealed to their own ecclesiastical court and been rejected, or because they themselves had been banished against Christ's order and unrighteously by their previous pastors and had been repelled from the enjoyment of the means of grace. Far from the Synod of Missouri being quick to seize the opportunity to break its opponents by accepting those who had separated from them, it was only aware of the heavy responsibility it would incur if the spiritually tyrannized souls were to refuse the requested help out of fear of men and of the people.

The new version of the book, which is available in German only, is a good example of this. In doing so, it proceeded in the most conscientious manner. It has repeatedly had to devote almost the greater part of its sessions to investigating the legitimacy or illegitimacy of the separation of those who have turned to it. For days and even weeks, it has sometimes held investigations, and several times, for the sake of members of our Synod who were not present and who were either

In the following year's sessions, the investigation of the matter was resumed with repeated exact comparison of all the acts available to us and with repeated hearing of all the witnesses available to us, because the synod had become doubtful and restless about its proceedings due to Pastor Grabau's truly furious attacks on the opponents. In the end, however, the brothers who had been made restless always had to

that the synod could not have acted otherwise. How gladly would the Synod have withdrawn from all these matters and closed itself against those who had been frightened away by Grabau's and his harshness! But how did it want to burden itself with the sighs and tears of the many obviously honest souls who turned to it in their distress of conscience? How gladly would it have discussed the matter with Pastor Grabau and his party in a Christian and brotherly manner; but they were absolutely incapable of doing so, unless our synod had repented beforehand and condemned all the steps it had taken in favor of those separated from Father Grabau as deliberate, godless idiocy! Nevertheless, our synod made repeated attempts to pacify Father Grabau and to move him to a brotherly discussion. This happened again in July 1852, when our synod was assembled in Fort Wayne. There, on the basis of

The answer was the same as before; Pastor Grabau rejected the conversation again: we should first repent, call back all "Rottenprediger" (preachers of the Rotten) and hand over the banned ones to him. Yes, a month later (Aug. 11, 1852) Pastor Grabau wrote the following to our secretary: "If the Synod of Missouri wants to offer peace talks, it may do so in an orderly manner to our Church Ministry.

If you send it to the Ministry and at the same time in a suitably authenticated form, the Ministry will give the Christian answer to it. The previous private correspondence between Pastor Grabau and Pastor Habel" (our secretary at that time) "is declared by the Church Ministry on the part of the Missouri Synod to be only a shameful private offer. - So then our Synod repeated its request to the entire Synod of Buffalo in the following

years. The success, however, was the same; now the whole Buffalo Synod rejected the Colloquium, in spite of the fact that it had been pointed out to it that it was openly

bar between us is not both about these practical cases and about difference in doctrine, about

of which we naturally judge these cases differently than the Buffalo Synod, that we could therefore only be convinced of the latter in a discussion of the fiefdom, a. o. of the ban, church, church order, preaching power 2c, at her, the Buffalo Synod, an

To have committed injustice. When again last fall a congregation, which had separated from Pastor Winkler, now preacher of the Buffalo Synod, (even before the latter's affiliation with that synod) for the sake of his conscience-incriminating practice, hired a preacher from our

The latter asked Pastor Winkler "to investigate the matter together with him in the presence of both parties. Pastor Winkler, however, refused - our opponents showed again and again that they shunned the light, that in the whole affair they only

They were anxious to save their own honor, and that they would rather let the whole local church bleed to death than take even one step toward peace that would not be a triumph on their side at the same time.

Thirdly, it is by no means a simple "doctrinal dispute" between us, i.e. a simple difference in the doctrine of church and ministry 2c., which has also come to light among the Lutherans of our dear fatherland! Far be it from us, as has been shown, to have regarded a mere doctrinal difference as separating the church, or to have taken it as a pretext for condemning those who are separating from our opponents, or even as a pretext for condemning them.

It was rather the Buffalo Synod that placed this emphasis on the existing doctrinal difference and, for its sake, initiated and enforced a separation of the church.- Already ten years ago, as already mentioned above, when a mission of so-called "Red preachers" was still to be considered, Father Grabau, after the Saxon preachers had presented to him their convictions concerning the doctrine of church and ministry, declared in his anti-criticism not only that he could not agree with them and considered their doctrine to be erroneous, but also the following: that they still had "an un-Lutheran direction (pastoralism). In his anti-criticism, Father Grabau not only stated that he could not agree with them and considered their teaching to be erroneous, but also the following: that they still had "an un-Lutheran direction" (pastoral letter, p. 51); that they "turned Christian freedom into ecclesiastical unboundedness" (p. 55); that they "almost completely destroyed the congregation" (p. 55). ); that they "put the congregation almost above God and His Word, under the pretext that Christians must make a distinction between right and wrong doctrine, and that they sinfully wanted to misuse Luther's writings for this purpose". (p. 56.) All on the basis of wanton distortions by them of purely evangelical principles. Yes, finally Pastor Grabau wrote in that anti-criticism: "My warmest wish would be that you would come to your senses about your doings. Finally, I assure you that I do not recognize you for such Lutheran pastors.

sann, who still seriously adhere to God's Word and to the symbols of the church.... You will have to answer for the damage you are doing with your criticism" (of the "Shepherd's Letter") "if you do not confess your errors again in righteous repentance. God help us that we can publicly and joyfully resist your false, unchurched spirit, if you do not repent, by virtue of our holy office. We will then, as it seems, have to repeat in the public struggle against you much that we have already fought through against the unchurched unchurched liberalism in Prussia." (p. 56.) Thus, we repeat, Mr. Pastor Grabau saw our doctrinal difference and so he wrote already ten years ago under the express written confirmation of the pastors associated with him; already on July 12, 1844, before a so-called Rottenprediger had been sent out by us, which only later, when Mr. Pastor Grabau's false teaching had become apparent, was confirmed by the-

was described as the basic cause of all discord! As much as we wanted to treat the doctrinal difference as something that could not separate us, which therefore could not become a cause to accept those who separate themselves from the other community, Mr. P. Grabau and his followers did not want to regard it that way, but declared our doctrine to be an apostasy from God's Word.

and the ecclesiastical confession, called us to repentance and threatened us with public testimony against us! In response to a new letter of justification from the Saxon preachers regarding this matter, Father Grabau did not dignify them with an answer, until at last the whole Buffalo Synod (then consisting of four pastors), having now also publicly declared the Saxons to be false teachers in their printed first synodal report

had, the same a short dictatorial up-

The Saxons sent a demand for revocation in June 1845. However, after the Saxons had twice asked Father Grabau and once Father Krause for a

The second synodal report of the Buffalo Synod, dated 1848, appeared in which already on the title "Löber, Walther 2c." are named as "the Missourian protectors of the reds". Yes, it now says, among other things: "Accordingly, the present synod unanimously judges that the preachers Walther,

Löber and their comrades live in false doctrine, about the holy office of preaching and the profession for it, about the church and the office of the keys, church regiment and spiritual priesthood,

and that **from** these false doctrines and errors public sins and outrages have arisen "and are still arising, from which they do not desist in spite of all the explanations and admonitions given to them by us for the last 5 years; therefore we must further declare that they are proud sinners who are willing to be brave.

We must therefore consider them to be wanton false teachers and public sins and, according to God's word, we should avoid them until they repent, do penance and honestly seek reconciliation with us. (p. 17. 18.) Hereby the Buffalo Synod not only condemned the Saxon preachers mentioned by name, one of whom was then president of the Missouri Synod, for their alleged "false doctrine and the godly doctrine that flowed from it.

and their comrades," the entire Missouri Synod, which is also called "Ahab's Synod," "the Chicago Evil Fellowship Collegium," "the Abomination Synod," especially because of its judgment of the then pastor Krause; who, however, not only himself had the charged to him, in particular

The second report of the Buffalo Synod also says of the Missouri Synod: "Thus says the Lord God concerning these rejuvenated Stephanists, Zeph. In the aforementioned second report of the Buffalo Synod, it is further said of the Missouri Synod: "But thus saith the Lord God concerning these rejuvenated Stephanists Zeph. 3:3: Their judges are wolves in the evening, who leave nothing until the morning. Their prophets are reckless and scornful." (p. 35.) Further, "We think to this that it is very good if all unrepentant remain in this One Ahab Synod, so that their lying

The result is that the Christian forces and their tyrannical unity are becoming more and more evident. (! p. 146.) "According to 1 Pet. 4,15. and Joh. 10,1. Bürger, Ernst, Keyl 2c. are no Christian preachers, but only heads of the mob in Satan's service." (p. 149.) "In this temple of Babylon, it resounds

and roars: No obedience in external church matters, for it does not belong to blessedness! .. The Lord rebuke you, Satan! We do not want such mischievous freedom." (p. 157.)- In July of the year 1851, the organ of the Buffalo Synod, the "Informatorium," finally came out, in which now Mr. Pastor Grabau and his have quite actually raged and raged against the Missouri Synod. In it

it does not only say: "According to this, Prof. Walther and those who follow him are certainly **heretics**" (p. 2. Jahrg. p. 23.), but it also gives the aforementioned and the members of the Missouri Synod all conceivable names of abuse. Yes, when Pastor Grabau was asked whether he could not at least think that what he considered a shameful, wantonly godless protection of the Reds could

have been done out of an erroneous conscience, he answered already in the first year of his "Informatorium: **"Indeed, one would only have to assume such an erroneous conscience in the devil himself.**" (p. 38.)- We think

that this sufficiently shows what is to be judged from the fact that Fr. Grabau complained in Germany that the doctrinal difference, which could have been settled in fraternal unity, was wilfully regarded and treated by us as separating the Church; while we in particular offered everything to settle the matter fraternally, Fr. Grabau and his followers always regarded and treated us as heretics during our dispute, and thus forced and compelled us to accept those who were in favor of us. We believe, however, that in such a case, Father Grabau and his followers always regarded and treated us as heretics during our dispute and thus forced us to accept those whose consciences could not bear such eternal condemnation, blasphemy and scolding, and who therefore sought the undiminished enjoyment of the means of grace from us, whom we, if Father Grabau had not blasphemously condemned our pure Protestant-Lutheran doctrine and had allowed fraternal and ecclesiastical fellowship despite the doctrinal difference, would have seriously rejected as their pastors, even if, according to our conviction, they were gravely mistaken. We also think that with such ungodly public exercise of the ban it is already sufficiently proven to us how frivolous, how unjustly as Pontifical Mr. Pastor Grabau handles those church punishments, which a poor sinner should exercise only with trembling hands.

As a special question, Pastors Grabau and von Rohr presented the following to the brethren in Germany: "Whether, in the case of this dispute, one synod has the right to erect counter-altars in the parishes and parishes of the other? We believe that we have already justified ourselves against the accusation made against us with the above. However, we take the liberty of reminding ourselves of the following.

First of all, we have never, not even remotely, taken a step to steal even one soul from the Buffalo Synod; all those who have been supplied by us with God's Word have turned to us without being asked for help in their spiritual need, and only the love of Christ and of the souls bought by Him has been able to ask us,

to take upon ourselves the unspeakable disgrace and hardship which always followed such an acceptance and which we foresaw. On the other hand, we have only accepted such whole communities who could no longer bear in their conscience to share in the false doctrine and unjust practice which not only went on in their former community, but was also to be forced upon them. For woe to him who let "Missourian" principles be heard! As a Judas among the disciples, he was immediately sworn to the heaviest punishment, the most terrible ban. What were we to do with these poor souls, many of whom were obviously righteous, God-fearing, born-again Christians and children of God, and nothing less than worthy of the ban, and who recognized our teachings as the right evangelical teachings, when they asked us to accept them for the sake of God and their blessedness? For reasons of conscience, they could not remain with the Buffalo Synod, and the Buffalo Synod itself did not tolerate the doctrine which they had recognized for God's eternal Word, but declared it to be ungodly heresy, fanaticism, and unionism: if no Lutheran ministry took care of them, it was foreseeable that they would either get into all kinds of separatist disorders, or fall into despair, or become a prey of the local fanatics or unbelievers. In addition, it was presented to the Buffalo Synod how the cracks that had arisen could soon be healed and everything could be brought back into the old order, if they, the Buffalo Synod, would only enter into a peaceful religious discussion and at least cease to condemn our doctrine. If the latter believed itself offended by us in its parochial rights, we kept to the apostolic decision: "From our power, which the Lord has given us, to amend, and not to corrupt." 2 Cor. 10, 8.

Finally, we are allowed to explain to you the eternal points of your fraternal letter:

If the first brother refuses to give a decision in our doctrinal dispute with the Synod of Buffalo, we are heartily sorry; for we would gladly submit to such a decision if it convicted us of error by the Word of God and according to the testimonies of our ecclesiastical symbols. But we ourselves, as we are sure, in obedience to the Holy Scriptures and in harmony with our ecclesiastical confessional writings, have had our doctrine, i.e. the voice of the church on church and ministry, as is well known to the honorable conference, printed in the presence of our two deputies in Germany two years ago; and certainly every unbiased person will be convinced that we are in error.

Readers will find that and how we have therein vindicated the divine institution and dignity of the office of preaching. We have vindicated the divine institution and dignity of the office of preaching and regard it as the actual source that will remain until the last day, from which every local indirect calling of this and that servant of the church flows, so that we are far from the undue enthusiastic extension of the general priesthood of all true Christians, according to which every Christian, as such, has an office and calling to the ministry, or as if this office and ministry were only necessary "for the sake of common order". Nevertheless, we maintain just as decisively on the other hand that every Christian as such, thus also every relative majority in smaller or larger assemblies, be it 3 or 3000, as those who are already kings and priests before God, also has the basic evangelical right and power to administer the holy office of preaching, even if no one may make use of this right in a public assembly, unless he or she is not allowed to do so. The same is true of the basic evangelical right and power of Haber, although no one may make use of this right in public assembly, unless his other fellow Christians give up their same right and entrust it to the public administration of an orthodox, doctrinal and blameless brother from among them or from somewhere else, so that the person thus appointed is as much the servant of the Lord as of the church; for by virtue of the command and according to the order of the householder, the housewife and spouse, as co-owner of all spiritual and heavenly goods and gifts, offices and powers, has appointed the householder to his service and office.

Accordingly, we avoid the papist as much as the enthusiastic deviation from the *graben Richtschnur der heilsamen Lehre*; on the other hand, Father Graban may show where he ever specifically and expressly retracted the assertion made in his so-called "Hirtenbriefe" of 1840 that only through the ministry the holy sacraments are powerful and effective, which you rightly call "sloping towards Romanism", although he later tacitly dropped this and that. This is, in brief, the doctrine of our church, which we have further testified to in the above-mentioned testimony "the voice of our church in the question of church and ministry"; and one might reasonably expect and presuppose from a Lutheran conference consisting mostly of theologians that it is not in any limbo in this doctrine, but is well-founded and skillful enough to decide in the doctrinal dispute pending between us and the Buffalo Synod, respectively Father Grabau.

2. if you further say "that the center of the church and of the ecclesiastical office and what is connected with it are without doubt those which our symbols, even if they contain the basis for their execution correctly and completely, nevertheless have not led up to the full theological elaboration and conclusion, and that this last one is rather the task of our days," we would very much like to be told where the gaps and deficiencies or the skewed and one-sided views in the detailed dogmatic doctrinal edifices of our orthodox doctrinal fathers, e.g., Joh. For our part, we have not yet been able to discover them, nor have we found any historical and dogmatic connection to the already existing development of the doctrine in more recent writings that deal more closely or further with these two doctrinal articles; For instead of holding steadfastly to the *quia* in the recognition of the ecclesiastical symbols and not abandoning their derivation for the recognition of the salutary doctrine from and in the holy Scriptures, instead of having first organically appropriated the precious, noble treasure of doctrine of our Church and, God willing,

with the enlightened eyes of

When we try to look at the Scriptures through the eyes of our anointed orthodox doctrinal fathers, it seems to us that these brothers are only looking at the church and its outward appearance in Scripture through the colored glasses of particular favorite thoughts and private opinions. And what a wonder if they then think they find the same in Scripture; and although they think they are making new exegetical discoveries, it can easily happen to them that they get into novelistic aberrations which the enlightened doctrinal fathers of our church have long since recognized and overcome. For we are convinced that the questions of church and ministry, what both are and how they are connected, are no longer open, but already in the 16th and 17th centuries their thorough answering and explanation. In fact, these were two cardinal questions around which the great doctrinal battles of the Reformation were largely fought, and which Luther had already driven through in many ways, through the twofold oppositions of the papists and the enthusiasts, and which he had already victoriously asserted as the pure doctrine of the Scriptures.

If, however, these two doctrines have not yet experienced their full theological development, as one likes to express it in Germany, for example, the doctrines of justification and of the sacraments, two things would do Ruth good. First of all, that the existing deficiency be shown where it really is, and if it could really be proven, that the already existing dogmatic development be taken up again historically and organically at the same time, and with the subversion of modern individualism and subjectivism, which also applies to theology, that it be taken up again.

The Lutheran Church is the only place in the world where the theological field is the source of so many pathological outgrowths, where what is still undeveloped is really unraveled and not entangled. Such a step backward would indeed be the progress we need; and in general it is important for us Lutherans, God willing, to regain such a cohesion and unity around the sacred confession of the church as it was in our fathers who lived and wove in it, because it was precisely the voice of the church, its spiritual mother, and the answer to the voice of the heavenly bridegroom in his gracious gospel;- It is necessary to rally with the contending and victorious heroes of the Reformation era around the banner of the same confession in a united phalanx and to fight the same good fight of faith for the jewel of pure doctrine against old and new, external and internal enemies; for only in such standing together, fighting together and suffering together, as united by One Spirit, through One Baptism and in One Faith under One Lord into One Body, can the Church of the future be built.

If, however, we began to become cool and alien to our ecclesiastical symbols and to show them a certain outward reverence only from a distance, as it were (instead of clinging to them with heart and conscience precisely because of the *quia*), because their sober sharpness and wholesome discipline declares itself against this and that which is amicably connected with our favorite thoughts, it would of course be quite natural. If we were to lose sight of the healthy summary view of the essence of the church the longer it goes on, and even take offense at its cruciform form and fall into a certain aesthetic enthusiasm for this and that beautiful appearance of the visible church, which is by no means as intimately connected with its essence and its health as we think, and possibly even endangers both, when we first begin, in a human way, to realize our favorite ecclesiastical thoughts.

3 You, dear brethren, further say: "Therefore the divergent opinions concerning these questions, of which, although only one is the scriptural and symbolic one, yet both one and the other can interpret individual sayings of the Scriptures and symbols for themselves, neither one nor the other is expressly rejected, as long as the church has not yet spoken, both should find room next to each other in this church". Here we must honestly confess that we either do not understand what has been said, or find a strange contradiction in it; for if, for example, Father Grabau's doctrine of church and ministry is scriptural and symbolic, how can his proofs from Scripture and his testimonies from the symbols speak at the same time for our doctrine, where we are just shying away from "his"?

For such evidential power of Scripture and such testimony of the symbols can only refer to our consensus, as far as it exists, but not to our dissent. But that, for example, these and those passages of the symbols seem to speak decidedly for our opponents, others for us, just as if both doctrines, even in their opposition to the church, could exist and find room next to each other as well-liked, that is just an illusion and comes only from the fact that our confessional writings and already the Augsburg Confession, despite their mild apologetic attitude, fight a twofold opposition, namely that of the papists and the enthusiasts at the same time, and strengthen the pure evangelical doctrine against both. Therefore, it seems, for example, as if articles 5 and 14, which are directed against the enthusiasts, speak for Father Grabau and not for us (while they also express our doctrine), whereas article 8, "What the Church is," which testifies against the papists, is obviously the basis of our doctrine, which Father Grabau also admits, but which cancels this basis through some of his assertions.

If now finally the I. If the brothers think that both doctrines should remain quiet within the church and wait until "the church has spoken," this is not clear and plausible to us either; For if, as is said, "only one of these doctrines is the scriptural and symbolic one," then the church has already spoken, and it is only by means of the symbols that it can be proved which doctrine is the most faithful to the confession, and we, as Lutherans, cannot conceive of the church speaking otherwise; for even if representatives of all the Lutheran congregations on the whole face of the earth were to meet in one place, if it were possible, in order to hold council and consider which of these two doctrines is the most faithful. If representatives of all Lutheran congregations throughout the world were to meet in one place, if possible, to hold a council and to consider which of these two doctrines, of which "only one is the scriptural and symbolic one," is real and true, such a Lutheran council could not speak and judge otherwise than that either the doctrine of the Synod of Buffalo or that of Father Grabau or ours is in accordance with the old and new teaching of the church in its symbols. To reach such a decision, however, we do not think that such an ecumenical Lutheran council is necessary, but any Lutheran who is qualified to do so, whether he is an actual theologian or not, could, for example, provide objective proof of the confessional conformity of one or the other doctrine by means of a paper; and which Lutheran national church or its entirety would therefore stand up to profess it? Yes, if it did not sound glorious, and if it did not have an evil appearance, we would like to say that in that testimony of ours, "The Voice of Our Church in the Doctrine of Church and Ministry 2c." we have already provided that proof that our doctrine, partly in each individual piece, partly in the context, rests on the foundation of the Holy Scriptures, and that our church doctrine is based on the Holy Scriptures. Scripture, and is in accordance with our ecclesiastical symbols; and although the form of this proof of ours corresponds to the present

Even though our theological products may not be to our taste, we are divinely certain that we have testified to the old and eternally new truth of the divine Word. Nevertheless, if any Lutheran Christian, even if he is only a so-called layman, could prove to us from Scripture and according to our symbols an essential error, we would just as gladly and willingly recant. If any Lutheran Christian could prove to us from Scripture and according to our symbols that there is a substantial error, we would just as gladly and willingly recant, as we would remain steadfastly firm and insist on our doctrine as that of the orthodox church, even though a plenary assembly of all Lutheran consistories and other church authorities of the whole world without the proper Scriptural foundation and symbolic testimony, i.e. against the context of the Lutheran doctrine, would want to suppress and reject it by its powerful prestige.

In general, we cannot but declare against the expression: "the church has not yet spoken" in the strongest and most definite way and reject it as contrary to Scripture and symbol, i.e. as un-Lutheran; for the church of God, as the pillar and foundation of truth, has from the beginning never been in abeyance and in uncertainty about any article of the Christian faith for the salvation of souls, and has always spoken from God's word; and as the same sun now shows us, the church of God has never been in abeyance and in uncertainty about any article of the Christian faith for the salvation of souls.

If we look at the faith and confession of the female seed that shone over Adam and Eve in Paradise, then their faith and confession of the female seed by virtue of the divine promise is essentially no different and less than what we testify of Christ in our ecclesiastical confession. And as it has pleased God, especially at times of great apostasy from the one and pure doctrine, as, for example, towards the

the fundamental heresies of Arianism and of the papacy the church by the mouth of a-

The individual, awakened by His grace through St. John the Baptist.

If we are to let the Holy Spirit speak through enlightened witnesses from His Word alone, as through Athanasius and Luther, then we certainly do not need any new speaking of the church and no special church meetings, where, as in the pending doctrinal dispute, the church has already spoken clearly enough from God's Word through the mouth of Luther and his co-witnesses and



witnesses.

Thus Luther also says: "That they now say they want to wait until it is decided by the Christian church, let the devil wait; I will not wait so long, for the Christian church has already decided everything". (Opp. Hall. Ivtn. VII.

We are now permitted to note the following points against the Honorable Conference. One concerns those 2 passages from Luther's works that are cited in the epistle of the Honorable Conference against us. After the above historical orientation, however, the Lutheran brethren will now see for themselves, without more precise proof, that they have no application to us; for we have not, either in enthusiastic indifference or out of evil counsel and will, reached into another's office and, in a good American but bad Lutheran way, interfered with the Synod of Buffalo, but we have, for the sake of our conscience, only taken on those who, as a result of the Grabauian doctrine and the subsequent

The brothers, who were either already under an unjust ban, or had to be aware of it, and now sought help, consolation and care from us, since they did not find a hearing with the church courts of their synod, which itself had already banished us in printed matter, i.e. publicly, as proven above, called us heretics and did not want to negotiate with us, neither orally nor in writing. Therefore, we also hope that the first brethren, after the above historical orientation, will now realize how they judged too hastily, as if there was a ban among us by our conduct against Mr. P. Grabau, in that they immediately, without having heard us before, regard us as similar to Achan [Joshua 7]. This is something that we, with ecclesiastical Lutheran prudence and justice, are not quite able to put together, and of which we were not immediately reproved by other brethren, such as the Prussian Lutherans in Breslau.

In fact, we are surprised how a whole conference, consisting almost only of theologians, could justifiably impose the example of Achan on us, since, first, we did not, like Achan, sin against a clear and recognized command of God, that is, against our better knowledge and conscience, and therefore certainly no one who enters or remains in fellowship with us makes himself partially liable for our sins; On the other hand, the case with Achan also belongs to the ceremonial-legal area, since Israel was supposed to be a holy people before the other nations, that it was separated from the other nations by a certain outward holiness through circumcision and other divine laws and ordinances. In the NT, however, such an order no longer applies, since the sanctification of a Christian consists only in faith and the indwelling of the Holy Spirit. Here, by sinning against the conscience, whether secretly or openly, one would cast out faith in Christ and the Holy Spirit. But only he is guilty of this sin who, if it were obvious, would knowingly participate in it and imitate it, or would not punish it, and by such silence already has fellowship in a certain sense with the unfruitful works of darkness.

The other is this, that the Honorable Conference, in order to attain, God willing, an unpartisan standpoint, should adhere as closely as possible to the entire historical course of this dispute, but not allow itself to be voted against us and for Pastor Grabau by the last correspondence between the two synods in June 1653, which Mr. P. Grabau submitted to the Conference at Leipzig; for we unfortunately cannot help thinking that the overall moderate tone - for although Mr. P. Grabau, as you write, "willingly accepted" your punishment, yet soon after his return, without any irritation or inducement from outside, he castigated Mr. Prof. Walther of Jesuitism as venomously and bitterly as ever before - of those letters to us was adopted only in order to give the impression later on to the brethren in Germany, who did not know the more exact context of our controversy and how it was conducted, that he was always The name "the Lutheran Church emigrated from Prussia" [instead of "Gemeine"], which was, however, offensive, was abandoned shortly before the departure of the two delegates to Germany, and the name "Synod of Buffalo" was adopted in its place.

The third point is that, according to Grabau's oral and written accounts and communications about us, it could easily give the impression to the dear brethren over there that we, on ecclesiastical ground, give way to the local civil conditions and, since here, as the Conference writes, "the bridle of the Christian state is absolutely lacking," do not practice church discipline at all, or at least very laxly, and do not apply the ban at all. This, however, is, thank God, by no means the case, and we feel compelled to state at the outset that we have never yet missed "the bridle of the Christian state" for the exercise of church discipline that is pleasing to God and in accordance with Christ's order, and for the defense against democratic desires and encroachments on the rights of the holy office of preaching; For we have always found God's Word, when properly applied, strong enough to produce, even through our weak mouths, the right knowledge of the doctrine also of church discipline and of the building, and accordingly to report the consciences and to provoke the will of the congregation to obedience to the same. At the same time, some individuals were temporarily or permanently reluctant, and in the latter case they usually left the congregation themselves, after all pastoral love and faithfulness in teaching, exhorting, pleading, begging and warning had been directed at them in vain.

It is true - and cannot be otherwise, according to the situation of things, and has hardly ever been otherwise in the church - that, depending on the Christian and ecclesiastical standpoint of the individual congregations according to knowledge, faith, experience and spiritual life, church discipline is also acted upon in a broader and narrower sense and, for example, some things are punished more severely in more supported and older congregations (and may even draw a ban there). Some things are punished more severely in more supported and older congregations (and may even result in excommunication there), which in still younger and even less Christian and ecclesiastically developed congregations are reprimanded less severely, and may even be overlooked at first, when even coarser blocks are cleared away; Nevertheless, it is just as true that church discipline is nowhere lacking in our congregations, indeed that there may be only very few newer congregations in which, unfortunately, individual cases of banishment have not already occurred, and that, without the congregations dissolving because of this, church discipline is acted upon more seriously and emphatically, without claiming credit, than, as far as we know, in all Lutheran regional churches of Germany, although these have "the bridle of the Christian state", but admittedly also its stumbling block. Heretics, drunkards, fornicators, adulterers, usurers, etc. are not tolerated in our congregations, and, as I said, God's word, even through our unworthy mouth, in appropriate application to the individual cases, judges everything in the best way, without the involvement of all human means, such as the secular arm of the sovereign church regiment, parish scares and building threats, based on wrong interpretation of the Scriptures and the like.

Thus none of us, according to the custom of the country, allows himself to be called by the congregation temporarily or indefinitely, in the form of a human legal contract; and such Lutherans or neglected congregations, who, after sufficient instruction and report on the doctrine of the ordinary calling from God's Word, do not want to issue this calling, are also not accepted by us. In the same way, the registration for confession is introduced in our synodal congregations without exception and is carefully used in an evangelical and fatherly manner as an excellent opportunity for church pastoral care. In newer and rougher congregations, however, where the people are initially still resistant to this salutary ecclesiastical order and do not yet want to register personally with their pastor, they can be accepted - although very much against the strict observance of the pastor's dignity, but hopefully as evangelical co-workers of the Holy Spirit - in the love and patience of Christ, they will not let the effort go to waste, especially in the beginning of their ministry, to visit the people who want to go to Holy Communion individually on the scattered farms beforehand, in order to investigate the state of their Christian knowledge and other state of soul and, according to their spiritual need, to instruct, to punish, to comfort, etc., etc. However, anyone who refuses to engage in such conversation will not be admitted to Holy Communion. Unfortunately, however, not only personal stubbornness is usually to blame for such refusal, but also the deplorable neglect and ecclesiastical weaning, in which, to our regret, the Lutheran regional churches from so many congregations send their church children over to us; for often we hear the speech: "We are not accustomed to such questions from Germany; our pastors did not ask us anything when we wanted to go to Holy Communion; we only had to give our names to the sexton," and the like. Thus we local pastors have to atone in many ways for the guilt of our mother church, in which, of course, we also have a part, and we do it gladly, neither envying her for her parochial honors, goods and dignities, nor for "the bridle of the Christian state", but in the meantime, as the sad but always cheerful, as the poor but who make many rich, as those who have nothing and yet have everything, we strive to establish and build up our dear congregations on the basis of pure doctrine and in a practice that is in keeping with the good confession; For the essence of truly Lutheran congregations is not to be found in this or that form of so-called

apostolic or old Lutheran church ordinances, liturgical services, confessional chanting and pietistic-legal holiness, but in the life and weaving of justifying faith, after prior repentance toward God and with subsequent righteous godliness in speech, action and suffering, in which faith also proves to be alive and active toward men; For this faith alone is the true Christian and lu

Without it, all the conformity to form of Lutheran church skeletons and mechanical gears has no value.

And praise be to God! In several of the older congregations, which already existed before the formation of our synod, but also in younger ones, that longed-for and joyful community of love between shepherds and flocks already visibly exists through the evangelical work of seeking shepherd love and caring shepherd loyalty, blessed by the Lord, where no part fearfully and suspiciously guards and protects its rights against the other, but on the contrary, each part respects and preserves those of the other; where in fact - and not merely on paper - the parishioners honor and love their teachers and caretakers as spiritual fathers, and these in turn mean and care for each and every one of Christ's sheep and flocks entrusted to their care and pasture with all faithfulness, so that even in the harmonious cooperation of shepherds and flocks there is a real parish life, and in organic division and connection through the love of Christ, each member strives according to its kind and measure to claim the "common benefit" in the narrower and broader sense; And even though there is no lack of hypocrites and cold-hearted Christians in such congregations, by God's grace they do not yet have the upper hand and are not able to substantially change the form of these congregations and transform them into Laodicean ones.

Finally, we pray to our dear brothers that we seek peace from the bottom of our hearts and would be delighted if we could agree with our opponents on faithful Lutheran-minded, discerning and experienced men of our common dear mother church in Germany, who would not shy away from sacrifice for the sake of God's glory and the peace of many souls, who, for the sake of God's glory and the peace of many souls, would not shy away from the sacrifice and would willingly undertake to come over and, according to God's Word and the symbols of our church - to both of which, but to these alone, we promise unconditional obedience - to investigate our disputes on the spot and, by God's grace and assistance, to settle them in the desired peace; and it shall not be up to us to take the appropriate steps for this.

The gracious and merciful God be with you!

On behalf of the Synod signed Bro. Wyneken, Pres. F. W. Husmann, Secr.

St. Louis, in the State of Missouri, July 1, 1854.

### Reply

## of the German Lutheran Synod of Missouri, Ohio, and elsewhere, in response to the letter addressed to them by a venerable pastoral conference held at Fürth in Bavaria on September 20. I. pastoral conference assembled. \*)

Grace and peace from God "our" Father and the Lord Jesus Christ!

Published in the "Lutheraner" No. 12 of the present volume.

Venerable brothers beloved in the Lord!

In taking the liberty of sending you our detailed responsibility against the Leipzig Conference, so that you too may be able to properly overlook our dispute with the Buffalo Synod, we cannot help but add a few special remarks, after having first expressed our heartfelt thanks for the brotherly love which unmistakably guided you in the writing of your letter to us.

Now these comments are as follows:

1) If you write that you were in agreement with the two delegates of the Synod of Buffalo on the 4 points "formulated by them" immediately, we must reasonably doubt this agreement on the part of those two delegates, since Grabau, after his return, has openly denied them, and has attacked Prof. Walther, without any charming inducement from his side, just as biting and venomously and has accused him of Jesuitism as ever before. 4 from the heart, and, as you think, "sincerely and humbly" admitted "that sins may have been committed in Buffalo in the exercise of the penitentiary," it would hardly have been possible for him to have made that vehement and bitter outburst; Rather, he would have taken some kind of approximate steps against us with the synod he led and finally consented to our repeatedly repeated request for a colloquium, in order to gain from it, God willing, a comparison in doctrine, without which a correct assessment of the individual cases of banishment is impossible.

(2) We must firmly reject as an unjust judgment that, as you assert, we too "have treated the present points of controversy in such a harsh, bitter and passionate tone, to the annoyance of the Church, and have reason to recognize, confess and henceforth avoid such sin. This judgment, however, is, as I have said, quite unfounded, and we must assert that either the venerable Conferenz did not read our mutual disputes, or that they were not in any way justified. We must claim that either the honorable Conference has not read our mutual pamphlets, or that it judges us from a favorable opinion against the Buffalo Synod because of agreement with its doctrine, or from an unfavorable opinion against us; For we appeal to the judgment of any unbiased Lutherans as to whether our pamphlets do not always have a factual attitude, although those of our opponents do not deny that vehement, personally irritated tone, which clearly enough indicates that they care more about their own honor than the honor of God, the majesty and glory of the cause, namely of pure doctrine, than of the work of the great God; And although error can be mildly asserted and defended, it hardly seems possible that truth should fight in such a vituperative and vile manner, for which we find no precedent either in Scripture or in the church. We can find no example of this either in Scripture or in the church.

Although the l. brethren in your Conference regard and treat the question of office as an open one and wish the same from us, we cannot possibly fulfill this wish, since, as we have demonstrated in more detail in our answer to the Leipzig Conference, this question has **already** been closed; for precisely

The doctrinal battles of the Reformation were especially concerned with these two questions of church and ministry, and the testimony of evangelical truth to these two doctrines is already clearly enough laid down in principle in our symbols, the guidance of which we need only follow if we wish to deal with this article in more detail, as the detailed doctrinal edifices of our older orthodox doctrinal fathers also do.

Therefore, we must also strongly disapprove and declare it un-Lutheran to abandon the *quia* of our commitment to the Symboles and, with secret suspicion of their scriptural testimony, to lean towards the *quatenus* and, with and in such a sense, then to conduct so-called free exegetical research in the Holy Scriptures anew. These are associated with no less danger than that of first inserting these and those particular favorite thoughts and private opinions of the shape of the church against the context of the evangelical doctrine into these and those individual passages of Scripture and then, of course, finding out from them as new discoveries.

4. when you finally desire us, with you "to understand our good confessions according to the guidance of Scripture," then we, as Lutherans, cannot consent to such a request, as we are surprised that you, as Lutherans, address the same to us; for as such we already have the pure understanding and the unadulterated interpretation of the divine Word in our ecclesiastical confession; and only if we had to deal with non-Lutherans who expressed doubts and misgivings about the Scriptural nature of our confession, or if somewhere in our symbols (which is not the case) an interpretation were unclear, then we would have to look back to the Scriptures themselves and prove to the other party from them the Scriptural nature of our confession.

Lutherans, however, as such, do not have to interpret their symbols according to Scripture, but Scripture according to its symbols and to hold firmly and unwaveringly to the *quia*; For if we were to abandon the *quia* even anywhere where our symbols are clearly and irrefutably believed, taught, and confessed, and if we were to lean toward the *quatenus* anywhere, we would thereby also abandon our character as Lutherans and place ourselves pretty much in the ranks of the rationalists who insist on the *quatenus*, which form of recognition, however, is to be applied to the decisions of the Tridentine Council or the Dortmund Synod and the like, but not to our confession.

God grant us grace to first sit childlike at the feet of the lower fathers, who truly had a much greater measure of enlightenment of the Holy Spirit about the teaching of the gospel than we do, and to learn from them, to penetrate into the context of their teaching, before we begin to teach others and to twist individual scriptural passages against this context to fit any existing favorite fantasies of the true Lutheranism and ecclesiasticism; For in this way we can easily become inwardly insane from the simplicity in Christ, and in the propagation of such supposed

The first part of the book is a book about the history of the human mind.

Finally, dear brothers, we sincerely ask you not to take this answer of ours, which might in places offend this or that one of you, for bad, nor to despise it, since it flowed at the same time from heartfelt and sincere love for you, and we always bear in grateful remembrance how many and various benefits and brotherly assistance have flowed to us through your love and especially through the mediation of our dear Father Löhe.

Ah! Would that the gracious and merciful God would bring back the beautiful time when we had the same reason and in the same way the same glorious goal in mind and pursued it and stood together in one mind and spirit, as one heart and one soul, and at the same time each sought only what was the other's; would that it would return, the noble and glorious time, when we also worked in particular with the beloved Father Löhe (as can still be seen in the notebooks of his students at that time and in the booklets given to them).

The same is true of the church confession. We are convinced that we have unanimously and unwaveringly stood firm on the same basis of the ecclesiastical confession in all articles of the salutary doctrine and have childlike obeyed the voice of our spiritual mother, the church, in the same way. May the loving and faithful God help us to do this for the sake of Jesus Christ. Amen.

St. Louis, Mo. on July 1, 1854.

On behalf of the Synod signed Bro. Wyneken, Pres. F. W. Husmann, Secr.

Some ventured onto the water and learned the ship's art. Many supported themselves with or without agriculture through useful craftsmen. In general, what they had left beautiful in the homeland, they found again, with the exception of their sky-high mountains; for Lithauen is a very fertile land, crisscrossed by rivers and lakes.

Yes, they found even more, they found here abundantly what they had to painfully miss at home, the abundant pasture on the meadows of the divine word. Soon there were churches and schoolhouses in various places, in which faithful and zealous workers of Christ pastured the souls. Their first preachers, whose

We have already learned about the increase in the number of these later. Among their school teachers, one in particular stood out. It was Andreas Gapp, who had once suffered so much in the persecution (See Luth. Nro. 10.) and in his present office shone ahead young and old with exemplary example. And how faithfully all these opportunities were used. Even old people let themselves be instructed in reading by the more experienced ones in the hours of leisure. That there was no lack of diligent church attendance and heartfelt love and sincere obedience to their preachers is to be expected.

Yes, they also traveled to them outside of Sundays to get spiritual nourishment. Thus, among others, the preacher Brauer had a lovely experience. In Salzburg

They had spent the holy night with singing, reading and praying. Christmas Eve with singing, reading and praying. On Christmas Eve 1732, a large number of people came to the parish house with the request for edification. This request was gladly granted. Full of thanks they left the rectory in the morning and the pastor later declared: "he was so happy in the circle of these people and with their joyful and cheerful fear of God that he would remember this Christmas Eve all his life and he gladly gave them permission to come again the next Christmas Eve, wills Gort.

They were not only eager hearers of the Word, but also eager doers of it.

They proved themselves as diligent, thrifty landlords, as faithful, grateful subjects, as living members of Christ, purified and proven through many tribulations. They offered in their

Faith virtue, and in virtue modesty, and in modesty temperance, and in temperance godliness, and in godliness brotherly love, and in brotherly love universal love. They gladly lent to one another, even to strangers, without pledge, interest or prescription, trusting only in the given word—a trait that should, of course, make many of our usurious Christians in America blush. Lawsuits were rare among them; if disputes arose, they were settled by the fathers of the family in the patriarchal manner. They gladly shared, even the poorest still poorer, and when parents died off, who were still underage, they were able to help them.

(Submitted.)

## The emigration of the Lutheran Salzburgers in the years 1731, '32 u. '33. (Conclusion.)

On June 21, the first Salzburgers destined for Lithuania arrived in Gumbinnen, where the preachers went to meet them with the school, singing the hymn: "The Lord is my faithful shepherd." One

Many of them were already given houses and farms in the city and the necessary property for them; the others were distributed in the countryside, given places to walk in the areas depopulated by the plague, provided them not only with the necessary building materials, but also with money, gave them years of exemption from taxes, and gave them all kinds of support. Yes, in 1734 the king

sent his legation councilor von Plöth to Salzburg to arrange for the surrender of the emigrants' property, which was still available but mostly leased to others, and he finally succeeded in obtaining at least 500,000 gulden, which were then gradually distributed among the emigrants.

So now began a joyful rain and movement. The friends of blood and soul settled together and founded a new town, many villages and hamlets. Soon wide seed fields were green, and numerous herds, the Salzburg old lust, grazed on the drifts. If they left children behind, friends and neighbors took them in and raised them with parental love and tenderness, and they were no strangers to love of enemies. They did not think of their persecutors in the fatherland with a word, unless one expressly desired news about those events. But then they praised God, who saved them, more than they complained about their persecutors. Once they came to talk about the archbishop. One of them looked up to heaven and said: "Oh, if only the dear Lord God would still enlighten our archbishop and bring him to the right path. Oh, we often pray for him, and I will continue to pray diligently for him, that he may come to the knowledge of the truth. In the same way, in suffering they showed Christian joy of faith and patience; their meaning was: a Christian must be a joyful person and stand firm in suffering and be joyful in faith, because the Lord helps! In short, their fear of God was undisguised and sincere; that is why they did not talk much about conversion and denial, but always considered themselves beginners in Christianity, although they had learned to practice denial more than others and brought forth fruits of the Spirit. That there was no lack of chaff among the wheat is self-evident; but it is undeniable that at that time the majority did honor to the pure doctrine and the name "Salzburgers" had a good sound with friend and foe.

For all that is praised here about the Salzburgers, I could take from our booklet several beautiful I can still bring this example as proof. But I will now put it aside and only tell the reader what has come to my knowledge about those Salzburgers who moved to America and therefore also formed the first beginnings of the Lutheran Church in this part of the world.

But how wonderfully God had arranged it, to even prepare a place of refuge for the poor and exiled members of Christ over the sea of the world! On June 9, 1732 - that is, in the very year in which the inhabitants and finally the miners left Salzburg (S. Luth. Nro. 19.) - a decree was issued by King George II of England, by which of his possessions in America the present state of Georgia was designated as an asylum for the poor of the British Empire and for the expelled Protestants of foreign countries. The direction of the colonization was entrusted for 20 years to a board of directors, of which the most active and zealous member was General James Oglethorpe, a man not only distinguished for bravery, strength of will, wisdom and experience, but who also believed with all his heart. The same embarked in November 1732 with 120 settlers and founded a town of the same name not far from the mouth of the Savannah. With his prudence, his eater, his sacrifice, the newly established colony visibly flourished; in addition, Oglethorpe lived from the beginning.

[195] on friendly terms with the Indians, in which he did not fail to win them for the gospel. Oh, if only we had always behaved in this way toward our red brethren, more of them would have been won for the gospel!

As a result of the good news about the flourishing of the colony in Georgia, the "Society for the Planting of the Gospel Abroad", which was founded in England, issued an invitation to the expelled Salzburger to resettle in Georgia through the mediation of the aforementioned Pastor Urlsperger. Free passage, provision with the necessary means for the first beginning, land for them and their children, freedom from taxes for 10 years and, after the expiration of this period, payment of the land price and the advances made by an annual moderate annuity - these were the noble offers made to them and faithfully kept afterwards. It can be imagined that this invitation was received with joy by those Salzburger who had not moved to Lithuania with their brothers, but had settled mainly in Swabia and in the southern German imperial cities and had to live more meagerly than those in Lithuania. So it happened that in 1733 a group of 90 pilgrims was formed, which under the leadership of two courageous and godly preachers, I. M. Boltzius and G. C. Gronau, both pupils of the Halle orphanage, was to ship to Georgia. Invigorated by a sermon preached to them, abundantly supplied with Bibles, catechisms, hymnals and other edifying writings, and with three wagons, one of which carried their few belongings and each of the other two carried the old, infirm and children, they set out on their pilgrimage on the Reformation feast of 1733.

Their next destination was Frankfurt am Main, into which they entered in pairs and with singing. After a short rest among their fellow believers there, they embarked on the Main to reach Rotterdam and from there to England. And as they floated along between the beautiful banks of the Main and Rhine, how their mouths overflowed with praise and thanksgiving to Him who had prepared a home for them, the outcasts from their homeland, even on the other side of the world.

When they arrived in Rotterdam on November 27, they met their two preachers, Boltzius and Gronau. The joy and gratitude was great. Without much delay they hurried with them across the channel to Dover, where they arrived on the 3rd of December. The guests arrived safely in November and were visited by several members of the above-mentioned board of directors.

Among the preparations for the sea voyage came the holy Christmas. Christmas approached - the first and at the same time the last one they celebrated with their new preachers in the old world. But then, in January 1734, they were to set out to sea. Oh not without horror of nature they saw the day of departure approaching. Trembling before the unknown dangers of the ocean and moved by many painful feelings of farewell, they went on board, but soon the faith strengthened by an enthusiastic sermon of one of their preachers won. All fear and stupidity were gone for the entire voyage, even though they had a long, stormy journey in the unfavorable winter season. Once, on February 18, when such a storm raged that all sails had to be retracted and the ocean waves threatened to swallow the little ship, songs of praise rang out from their lips amidst the howling of the storm and the roar of the sea. I do not need to assure the reader that during the whole sea voyage they said: "Thy word be my food until I go to heaven". Yes, while many of our present-day emigrants throw the last remnants of reverence for God and His Word and attachment to their church overboard already on the ship, in order to land in the new world as godless people in the true sense of the word, it was rather the sincere wish of the Salzburger to enter the new homeland as true, righteous worshippers of God and God-blessed people. Therefore, when they were able to gather for the common evening service in calmer weather, they did not refrain from exhorting each other to carry out a proper reformation of the heart while still at sea and to get rid of all foreign gods that might still be in it (Genesis 35:2-4) and to sink them into the depths of the sea.

After spending 104 days on the high seas, they finally landed in Charleston, South Carolina, in March 1734. As soon as they stepped ashore, they fell to their knees and so that they and their descendants would not forget what is written in Psalm 107:23-32, they decided to celebrate the day of their landing every year. At the news of their arrival, Oglethorpe immediately welcomed them and led them by water to Savannah, which they reached after five days.

They rested there only a few days and then set out for Effingham County. To encourage them by his example in the so arduous and dangerous hike through the untraveled wilderness and to give them advice and help in the choice of their place of residence, the brave Oglethorpe himself accompanied them. Indians were their guides through the thicket, fallen trees the bridges, on which they crossed swamps and

They had to spend many a night under the open sky, camped around a fire. Finally they found a suitable place to settle; on the Savannah River, 25 miles from the city of Savannah, they set up their dwellings and called this their first place of residence, which later blossomed into a city and remained the main place of the Salzburger, Ebenezer, i.e. "Up to here the Lord has helped us. (1 Sam. 7,12).

But if nowadays the first settlement in the wilderness for German emigrants is connected with great hardships and privations of all kinds, how much more was it then, how much more for our Salzburger, who were not used to the hot, slackening climate of the southern states. "Their beginning was hard. The soil was mostly barren, they had few horses and cattle, they did not know how to make grist or saw mills, and they had no boat to fetch food on the river. If the government's vehicle brought them nothing, then the men had to carry the bread on their shoulders up from the city of Savannah through swamp and forest in the sunburn. Then the diseases came and laid them low; fortunately Halle's Orphanage had given them some of its famous medicines."

But trusting in the Lord, they endured all these trials of the early days and the Lord did not let them be tempted about their fortune. Collections were organized in Germany and England to help them, and the English government did not lack significant financial support and paid their preachers until 1773. The noble Oglethorpe, however, took special care of them. Since they could not support themselves in the first two years, he went to them and through his help with advice and action, a different situation soon arose. The preachers gratefully remembered this man in their reports sent to Germany and praised him in them for taking care of the Salzburger to the best of his ability, for having a great love for the children of God, and for accomplishing in one year what others could not accomplish in ten. Under the blessing of God and the advice of such a man and their own untiring diligence, our settlers were able to enjoy such success in the third year that, for example, their silk production, the first in America, already yielded 10,000 pounds of raw silk; and they had the same luck with indigo, which they also first undertook to build.

I would now like to tell the reader more about the main thing, about their church system; but for this I lack just one main writing,



Ullsperger's "Reisediarium."

I therefore give what I have from other credible news, their congregational constitution seemed to have been pretty much ours. From the congregation they elected a number of the most pious and experienced men as leaders, with whom the pastor governed the congregation. Only one voice rules over their conduct. Thus, among others, the well-known co-founder of the Methodist community, George Whitefield, who visited them, praises how industrious they are, what intimate brotherly love unites them among themselves, what wholesome ecclesiastical institutions exist among them, how they avoid all occurring discord by the preacher and his leaders among themselves, and how especially the pastor Boltzius takes care of the education of the youth with admirable zeal. A proof of how much they were respected by the members of other denominations because of their sincere Christianity is the zeal with which Whitefield arrested them for the establishment of an orphanage in Ebenezer, with which later an educational institution and a planting school for preachers were to be connected. After he had finally collected a considerable sum of money in England and America through his own efforts and with much sacrifice, he bought 500 acres of undeveloped land for this purpose and laid the foundation stone himself in 1740, giving the house the name "Bethesda". However, this institution, which was gradually expanded with great effort, had a very sad fate. Only two years after its inauguration, it was in danger of falling into the hands of the hostile Spaniards, along with the entire province, and it was largely destroyed in the American War of Liberation.

But the new settlers were not lacking in hatred and persecution, the complete absence of which would have filled us with misgivings because of their loyalty to their confession or their way of life. Among other things, they earned bad thanks from some of the settlers by steadfastly refusing any importation of liquor in their places, in order to avoid any temptation to drink, although the good consequences of their steadfastness were palpable, despite the fact that, according to the report of a member of the aforementioned Royal Directorate, in those areas of Georgia where the importation of liquor was permitted, there was far less health and physical strength to be found in general. They incurred even more hatred by steadfastly and zealously opposing the later and gradual introduction of the

The introduction of slavery in Georgia and proved by deed that even under those hot skies the Europeans could begin to cultivate land without Negroes.

could come right. They protested at the longest against it and even then could still be

not all reassured when they were given the assurance that the Negro slaves would be educated and treated as Christians. Only when a sought-after expert opinion from Germany told them: "If you take slaves in faith and with the intention of leading them to Christ, this act will not be a sin, but may bring you blessings" - those who were still filled with remorse stopped swimming against the current.

This first Salzburg settlement in Georgia, however, received in the following years one increase after the other of their fellow believers and sufferers, not to mention those Lutherans from other German regions, who also settled among them afterwards. Under the leadership of Baron von Reck, who belonged to them, rendered great services to their settlement, and described their facilities in Urlsperger's "Reisediarium" in more detail, three other trains of Salzburgers arrived in Georgia in the years 1735, 1736, and 1741. Of the former, a beautiful train has been reported in No. 14. p. 55 of the 3rd volume of this journal, about which the reader should look up. Of the latter, however, it should be mentioned here that 50 of them went through Stuttgart, where a farewell sermon was preached to them by M. Conrad Rieger, known for his devotional writings, in an immensely popular assembly. It was the third Sunday after Trinity. On the basis of the beautiful Gospel of the Lost Sheep and Pennies, he sought "in a common, confidential conversation" to give his listeners something for a blessed remembrance of Jesus and of the souls of his listeners. And after he had done this in his original, heartfelt way, he turned once again to the present Salzburgers in particular and said: "Take with you to Georgia what I have given you from your souls. The Lord Jesus is your right commissary, who receives you into his supervision, care and account. He says: all souls are mine, Ezech. 18, 4. You are all equally dear to him. He wants to keep you all safe for salvation. Oh, you too, run with faithfulness and care to keep this priceless treasure! What good would it do you if your bodies came to Ebenezer in good health and your souls were damaged? What good would it do you if you brought a little good into it and lost your souls? Nothing! You make half the number of those counted in the Gospel. You are counted as fifty heads. The Lord let you all be good sheep, but keep yourselves that not one of your number be lost. O beautiful multitude, if fifty truly converted

People joined that larger herd! Bring nothing of your sins and naughtiness across the sea into the new world! Clean yourselves on the way and wash yourselves as lambs coming out of the flood. Let there be no mangy thing among you to infect the good people there, but let many edifying things be seen in you for the glory of Jesus Christ and his church. Walk therefore worthily of the gospel of our Lord Jesus Christ, and know that you are people on whom many thousand eyes are fixed. Your unfaithfulness, coldness, hypocrisy would give greater offense than that of others; it would be doubly disgraceful if you were to deceive our good hope and turn our present blessings into sighs. Let your two teachers there be especially commanded. They are shepherds after the heart of Jesus and feed the flock that is commanded to them with all faithfulness and love. Know them in the Lord; have heart; and well trust

in them, follow their voice, and please them with your obedience under their burdensome ministry. Finally, pray for us, we will pray for you. And so I commend you to God, and to the word of his grace, which is mighty to strengthen you, and to give you an inheritance with all them that are sanctified through the name of the Lord Jesus.

With this I will also conclude this story. But if you ask the 1st reader about the descendants of these brave fighters for the jewel of pure doctrine, whose story you have certainly not read without shame and encouragement: you may well find enough of their descendants according to the flesh in the old and new world, but in vain you will still look for the fathers' doctrine, spirit, faith, loyalty and fear of God in many of them. The pure doctrine and its glorious fruit can certainly be passed on to the children as an inheritance; however, it cannot be bequeathed like house and farm in a will, but descendants belong to it, who can ask and plead with Elisha at the departure of their believing parents that their spirit may be with them in twain (2 Kings 29,). Because the longer, the more the descendants of our Salzburgers forgot this-as is unfortunately usually the case-they lost the inheritance of their fathers and were swallowed up in part by the false union over there and in part by the sects or a false Lutheranism here. This is a warning sign for us and our children, whom God, out of His undeserved grace and mercy, has honored to continue building His orthodox church in the new world, for which once mainly those Salzburgers in Georgia were allowed to lay the foundation. Therefore, may the thought of their descendants remind us once again of our two seminaries, so that we may make their existence, prosperity and growth a general matter of the heart; for

By doing so, we can best prevent the priceless treasure of pure doctrine, which God has now given into our hands, from being given away again by our children when we have gone to our graves. But above all, may we emulate the fathers in the power of the Lord and make good use of the time of rest and peace in order to build up our most holy faith more and more through the Holy Spirit. Pray for us and the church for faithfulness and steadfastness and for the increase of the gifts of the Spirit, to keep us in the love of God and to unite us ever more firmly in brotherly love, waiting for the mercy of God and seeking eternal life in good works, free from the evil of the earth. For very soon God might want to put us to the test and see what kind of disciples of the Word we are, and who knows how soon, in the new world, conditions can be brought out in which we Lutherans will have to experience the same, if not more severe, things from our old hereditary enemy, the Roman whore, as those Salzburgers. Therefore

Prevailed, O golden rain, Us, thy dry inheritance and earth!

That we may be true to thee, And not respect fire and sword. As drunk in love, and sunk in thee!

Make your church rich in faith, so that the end is like the beginning!

M.

F. L.

## Death notice.

As richly blessed and refreshing as this year's meeting of our synod in St. Louis was by God's grace for all who were able to take part in it, God was pleased to put the members of it into deep mourning at the same time. Among those present was Pastor Otto Eißfeldt from Sheboygan in the state of Wisconsin. He had arrived in St. Louis fresh and healthy and had taken the most active part in all negotiations during the first six days of the meeting. The unusual and unbearable heat that prevailed here at that time seems to have had a particularly detrimental effect on the physical constitution of the aforementioned (he was very full-blooded). Already at the night meeting on Tuesday, June 27, he could participate only with difficulty. The following day he did not appear at all in the morning session, excusing his non-appearance with indisposition. By noon, the malaise had not taken on any alarming character, so he still considered it unnecessary to consult a doctor about it, as Schreiber had asked him to do. A few minutes later, however, the patient rose and suddenly left, declaring that he was going to see the doctor who lived a few steps from the house.

accompanied by a friend, left the room. The doctor declared the manifestations of illness to be harbingers of a hot fever, which he still hoped to be able to counteract, prescribed the appropriate medications, and asked the patient to remain in his, the doctor's, apartment until he had returned from a few visits to the sick. Before this happened, however, the feverish condition had increased more rapidly than expected, unconsciousness set in, and with it, the symptoms of a preparing plug and stroke. When Schreiber entered the doctor's apartment at the fourth hour of that afternoon, he was dismayed to find his brother already in this state. All applied means now proved completely unsuccessful and already half an hour later we had to see with tears how the Lord called His young servant from work to rest. The reader can imagine how shocking the news of the departure of the beloved brother was to the assembled brothers. On the following day, towards evening, the synod, together with a large number of local parishioners, escorted the mortal body of the deceased to its resting place on the common graveyard located near the college.

The deceased was a student of the Concordia College. For his admission to the same, resp. to the seminary, he submitted a brief outline of his life written in Latin according to local usage. From this we communicate the following:

"I was born in 1825, May 6, on land leased by my father from Count Stolberg Wernigerode, called Sophienhof. My parents took great pains to educate me to godliness and knowledge of the divine word. However, at that time they had not yet reached the level of Christian knowledge to see through the shameful teaching of our teachers; therefore it happened that we, although instructed in biblical history and in the doctrine of faith, still did not receive the wholesome food. I remained in my father's house until the age of twelve, when I was sent to the Lyceum in Hanover to receive a scientific education. However, when my parents saw that the seductions of the city were exerting a corrupting influence on me, they called me back to the parental home, where I now again enjoyed a year of instruction through a tutor. In the fall of 1840, my dear parents sent me to the Pädagogium in Ilfeld to be prepared for academic theological studies. Here I remained for 4 years and 6 months, and although I received the certificate of maturity to enter the university, I had no contact with the impressions I had received in my youth.

At the same time, I lost the desire to study theology. It was therefore quite desirable for me to get a job as a railroad officer, in which position I remained for 1 year and 6 months. My father died, and my dear mother accepted the position of a headmistress at an institution for the sick and poor in Hanover, to which I now also turned to study mechanics and architecture at the polytechnic institute. I cannot praise God enough that He led me to this place, where I was torn out of the corrupt ways of the world partly by the contact with a believing Christian, partly by the sermons of the famous and excellent pastor Dr. Petri, and brought not only to the insight into my spiritual misery, but also to the living knowledge of my Savior and of salvation in Him. After I later held the position of

an auditor in Clausthal for a year, the urge to enter the profession to which I was originally destined, namely to become a preacher of the saving Gospel, awoke in me again. Dr. Petri encouraged me in this and provided me with the means to emigrate to America, accompanied by my dear mother, where three of my brothers had already gone, and to prepare myself here for the service of the church. In accordance with the instructions I received, I first went to Fort Wayne, where I happily arrived in September of 1849 through God's help and entered the seminary there. However, it seemed more appropriate to my honored teachers, Dr. Sihler and Prof. Biewend, that I complete my theological studies at Concordia College, which is why, sharing their conviction, I have now turned here.

So far the own words of the blessed. On April 16, 1850, he arrived here, accompanied by his trusted friend, Georg Volck, later pastor in New Orleans, who had already preceded him into blessed eternity, and remained with him in the institution until Easter 1853; with his friend a model of a godly student. He then received a call as pastor of the Lutheran congregation in Scheboygan, Wisconsin (with two branches), in the midst of which he was ordained on Trinity Day, May 22 of last year, the same day on which his friend Volck was ordained to the holy ministry in New Orleans. Volck was consecrated to the holy preaching ministry. He carried out his arduous ministry with great fidelity and exceptional zeal. The wonderful gifts with which the blessed man was endowed let us hope for a great blessing for our church here from his work. But the Lord, whose ways are not our ways and whose thoughts are not our thoughts, had decided otherwise. To Him be praise and glory forever and ever. Amen

### The Atheist.

When an atheist (God-denier) in a numerous company of ladies had dredged up his principles for a long time in vain, he finally, in order to compensate himself at least somewhat for his lost effort, made what he thought was a witty, satirical remark: "Pardon my error, ladies, I did not mean, however, that in a house in which intellect competes with the sense for beauty, I alone would have the honor of not believing in a God." "You are by no means alone," replied the woman of the house, "my horse, my dog, my cat share this honor with you; only these poor cattle are so good-natured as not to boast about it."

### Christian Liberty.

Dear, let it not be small things, forbidding where God does not forbid, breaking Christian freedom, which Christ has tasted blood, loading the conscience with sins, where there is none. He who does and is allowed to do such things is also allowed to do all evil; indeed, by doing so he already denies everything that God teaches and does, along with his Christ.

### Luther.

### Evil Kings.

The Greek historian Cedrenus tells us that when the godless emperor Phocas had come to rule Constantinople, a certain monk quarreled in his heart with God because of it. He thought to himself: How could God have given such a shameful man to the Christians as Lord! But as this was going on in his heart, he suddenly heard a voice calling out to him: "No one worse could have been found. The sins of the inhabitants of Constantinople have so deserved it."

### Habit, heredity.

Our Lord Jesus Christ said in the Gospel: "I am the truth," John 14:6, and not: "I am the habit; therefore let the habit give way to the truth."

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### Ecclesiastical message.

#### Dear Mr. Praeses!

After Rev. H. Bauer had to leave his former congregation for the sake of the Confession, and he had received a regular appointment from St. Paul's Parish u. A. C. near Rome, Perry County, Ind., my former branch, he was assigned to his new office on the eighth of June last, according to the order of the Vice-President, Dr. W. Sihler.

May our Lord Jesus Christ grant him much wisdom, courage and perseverance as his shepherd, and may His word be given one victory after another, so that His blessed name may be glorified in many souls.

Wishing this draws with perfect respect

#### Fr. Eppling.

The address of the l. brother is:

Aev. Z7. Satur?-

Svnre, Se--7-z/ Oo., Hr.

Frankenchal d. June 11, 1854.

### Receipt and thanks.

With heartfelt thanks to God and the generous donors, I hereby certify that I have received \$3.29 from the congregation of Rev. Husmann for my support in the local seminary.

May the merciful God reward these givers abundantly.

**Fort Wayne d. June 16, 1854.**

**Heinrich Jox.**

With heartfelt thanks to God and the benevolent donors, I certify that I have received \$10.00 from members of his congregation through Pastor Seidel in Neudettelsau O. for my support in the seminary here.

May the good God also reward the givers spiritually and physically for this gift of love.

Fort Wayne d. June 16, 1854.

H. Grötzel.

With heartfelt thanks, I hereby certify that I have received K16.75 from the Detroit Young Men's Association and K9.15 from Rev. Schaller there at weddings K9,15 for my support.

Conc. College, June 7, 1854.

E. Schultz.

### Thanks to.

With heartfelt thanks, I hereby certify that I have again received \$12M from the worthy Young Men's Association of the First German Lutheran Church in Pittsburg.

C. F. Th. Grebel.

## Get

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 from the municipality of Altenburg, collected on Him  
 mels. Fixed . . . 1165  
 from her congregation of Mr. Past. Eirich in Ehester,  
 Ills, collected on the lten holy. Pentecost  
 Afternoon . . . 9 55  
 From the congregation of Mr. Pap. Selle, Will Eo.  
 ^lls. . . » . . -4 35  
 By Hm. Past. Wevel delivered . . . 5 20  
  
 neml.  
  
 \$2.21 Collection at Mr. I. M. Fischer'sWedding  
 1,50 Unbranded  
 50 from Hm. I. Möll  
 1.0l> " " Gerh. Heinr. Böhme iun.  
 from the congregation of Mr. Past. Scholz m Minden,  
 Washington Co. Ills. . . 382  
 " onLübler . . . -1 00  
 from the St. Paul's parish of Mr. Past. Besel  
 at Ridgely, Ills. . . 245  
 From the Lutheran G emeinschaft in Staunt on, Ills . 100  
 "on " congregation of the Hm. Past. Klinkenbera476  
 by Mr. Past. Klinkender" from some missionary  
 sreunden in s. Community . . . 3 "XI  
 by Mr. Past. Sauer and some mission friends  
 in s. Community . . . 9 0Ü  
 ron Gerh. Mönning . . . 1 00  
 " on Siesker . . . -3 85  
 by Heinr. Meyer u- Heim. Tailor L \$1,002 . . . 00  
 all members of the Sauerschen Gemeinde from some members of the Filial - Gemeinde des Hrn.  
 Past. Sauer in Rocksord, Ja. . . 2 35  
 "on Mr. Chr. Walter in New Orleans . . . 1 60  
 From the congregation of Hin. Past. Strrckfuß in Van  
 Value Co. O. . . 8 50  
  
 as:  
 Georg SLum, Friedr. Schum, Ludw. Schum, Lonr. Boels, Mich. Geister sen., Georg Pet.  
 Germann, Carl Phil. Germann L KIM.  
 JohannBrenner, Pancraz Schimmerer s. -50 C.  
 Lberh. carpenter - 37)-^ C., Elisab. Zrm- mermann 120^ C.  
 from the congregation of Mr. Past. Swan in Cleve  
 land, O. . . 26 68

"on der Gern, des Hm. Past. Lochner inMilwaukic 2 78 "anF L. .... 1 00  
 from the congregation of Mr. Past. Günther inCedar-  
 burg,WiSc. .... 2 35  
 "on some confirmands in Graston, Wis. . 40  
 Of the community on the Mequon River, Wis. . 5 86  
 "on " " dtSHrn. past. RichmannbriLan-  
 caster, 01216  
 "on Hrn. Past. Bergt .... 100  
 "on the parish of Mr. Past. John in Schwitzn-  
 land Lo. Yes. .... 1 08  
 from Albano, by Mr. Past. Brohm . 1 00  
 of Mr. Körner m New York, by the same 5 00 from the congregation in St. Louis . .. 14 45  
 at Kindtaufes collectirt by Mr. P. Rordmann t 43

761  
 j 40

"on dwGchullmdrnt of Mr. Roschke in Ge. Louis 5 00 Svmure: KÄHSS.

About this

To" Landankau' for the Lutheran Indian"" in Michigan:  
 ro" Mr. Siuckwisch in St. Louis. . 1 00  
 from the Gt" Jacobs parish of Mr. Pap. Nütze!  
 in Wittenberg, O. . 10 00  
 from the local youth club . 5 00  
 from the municipality of Mr. Past. Kübn in Eurlide,  
 O. .... 1000  
 from the congregation of Mr. Past. Schliepstek in Plai-  
 sank Ridge, Ills. - 7 40  
 from Mr. Henry Evers in Pittsburg . 100  
 from the Jünglrngs Verein zu Altenburg u. Frohna855  
 by Mr. Past. Lehman" in Cape Girardeau, Mo. 100  
 by the same of Rachbenannten . 425

as:

Kl,00 by Caspar Roth,  
 3,00 by Daniel Bohnhardt, Wilh. Vordemfelr, Ludw. Roth, Andr. Paar, Frau Körber, Fr.edr. Körber G 50 C.  
 25 Sam. Rrppert.  
 . Past. Fricke in Indian Ja. 12 25 neml.

K3.00 from an unnamed person,  
 3,00 " Friedr. Ostermeyer, Ernst H. Piel, Ehrist. Hunter, G \$1.00.  
 1,00 " Anton Bade, Wild. Piel A 50 C.  
 48 " Anton Bade,  
 25 " Gottlieb Kellermrier,  
 20 " Wilh. Fr. Röschner,  
 4.32 collected in misfionsflunden.

n. Past. Schürmaun near Indianapolis 7 00 alö:  
 H5,00 from the widow Elbracht, -... .  
 50 from Heinrich Eickhof i ""es with the express statement that this money should not be repaid.  
 IM " A- Ostermeyer, Willi). Meyer, H.Mül- ler, C. Völttning,

50 " Mrs. Asling in HuntersviUe.  
 "on Mr. Hermann Decker in Ehester, Ills. . 100  
 from the community of Altenburg, Perry Co. Mo. 2175  
 of Mr. Mich. Bock in Pachters, Mo. . 100  
 Pentecost Collecte of the congregation of Mr. Pap. Brewer  
 to Advison, Ills.. 35 50  
 From the congregation of the Hm. Past. Werfelmann in  
 Auglaize Co. O. .. 10 00  
 from the congregation of Mr. Past. Franüe in Lafayette  
 Co. Mo. .... 36 00  
 From the congregation of Hm. Pap. Kunz in New Pa-  
 lestina, Honrcock Co. yes. . 3 62  
 vrn Mr. Albert Krumphardt . 60  
 from " H. Nordmann, by Mr. Past.klinkenberg 1 1" by " F. W. Meyer, by the same . 1 00  
 from the Immanuel Church congregation in Benton Lo.  
 Mo. by Mr. Past. Johannes, Iste mission ..... 39 45

namely:

K4.00 by H. Harmszun.  
 3,W " H. HarmS 8 "n.  
 10.01" " Claus Mahnten, I. M. I., Claus Monsees, JohannTimckrn, Hcinr.Has- hagen, G \$2.00.  
 6.00 " Joyann Meyer, Johann Mabnkcñ, Heinr.Ärottyer, JoYmmEickhvf, ^1.50.  
 14.0"" " John. Johannes, Joh. Heinr. Mahnten, Joh. H. Eiütws, Lütze Grother, Hemr. Balke ses., Heinr. Ränken, WutweHeilers, Heinr. Ebeling,  
 Heinr. Grottyer, Christoph Heiflerberg, Peter Letzen, Claus Srellzes, Frievr. Leisen, Hermann Bottier, G \$1,0^.  
 50 " M. Brunjes,  
 25 " F.M.  
 1.70 Yield of two collections.  
 by Mr. Past. Johannes von einer Ungenannte" 25 by Mr. Gery. Vrvckschmidt in St. Louis . 2 50  
 by Mr. Past. Wege, 2te Sendung . 1150

namely:

H5.00 from an unnamed person.  
 50 „ Beryke,  
 6.00 " Dormann, Brackhorst and Peter Müller, G \$2.00.  
 from Hm. Pap. Sreinvach and its parish in  
 Liverpool, O. .... 13 00  
 from an unnamed person by Mr. Pap. Schumann 1 00 from Hm. Past. Javier u- degen Grmernde . 62 00  
 . Past. Bergt in Williams Co. O. 2 00 as:

KIM by himself,  
 25 " Sophie Neiden,  
 25 " Philippptue "  
 50 " Jacob Neibert.

From the Community of Hm Dr. Sihler in FortWaynr SO M of Hm. Johann Bunventy-I in Dayton, O. . . 50

from the St. John's parish of Mr. Past. Epp-  
 ling to Frankenlhal, Spencer Co. Yes. . . 10 00  
 Of its drrisaltigk. Community . . . 8 70

from F. E. P130  
 By Mr. Past. Habel m Madison, WiS. in Mis-  
 sious hours collected . . . 675  
 by Mr. Jacob Hederich in Larrolton, O. . . 100  
 of " Körner in NewYork by Mr. Past. Brohm5 . . . 00  
 of Mrs. S- by the same . . . »14)  
 of Mr. Adolf Hermann in Gt. Louis . . . 100

Stupid HB5H7.

c. for" maintenance of the Concordia-Col leger vo" Mr. Wendel Kau", by Mr. Past. Heid SO by the congregation of Mr. Past. Seidel,  
 Union C".

O. . . --4 00  
 from the congregation of Mr. Past. Closes in Plai-  
 sant Ridge, Ills to K5M nachrrägl. to quitt. 25 from the bell bag M.Gerseinde of Mr. Past. .  
 Brewer in Addison, Ills. . . 15 00

For the HH. Prof. at Concordia College . . . 3 00  
 From the congregation of the Hm. Past. Francke inLafayette  
 Co. Mo. . . 36 20

from the congregation of Mr. Past. Kunz in Hancock  
 Co. yes. . . " . . . 3 00

vn Hm. Past. Sievers u. dessen Gemeinde inFran- kenlup, Mich- .... 5 0-  
 From Altenburg Township, Perry Co. Mo. . . 23 M  
 from the St. Johannes parish of Minden, for the maintenance of the 2nd professorship . . . 5 63  
 of Mr. Johann William in Bergholz . . . 2 00  
 by some members of the congregation of Mr. Past.  
 Serious in Eden . . . -3 50  
 from Hm. Christ. Walter in New Orieam1 . . . 00  
 By Hm. Past. Keyl in Baltimore . . . -24 (X)

as:

rO,25Fg.  
 1,00 Bk. L. G 50 s.  
 75 LS.  
 1,50 Bk.  
 20.00 Baltimore Nähvrrein.  
 50 Bk. for Prof. Biewend.

From the congregation of the Rev. Swan in Cleveland, 023 11  
 of Mr. Past. Steinbach and his congregation in  
 Liverpool, O. . . 350  
 From the congregation of the Hm.Past. Sallmann in Elk-  
 grove Prairie, Cvok Co. ills. . . 525

! by Mr. Past. Bergt . . . 100  
 by " " Rordmann inWashingtouCity aaes. >4 44 ,6 24 Total: "169.62

6. for poor students and pupils in Loncordia College and Seminary:

by the Women's Association of the Lutheran Congregation of the Holy Trinity. Gemeinde zu Zancsville, O- . . . 5 00  
 by Hm. Theod. Stemmler that. by Hrn. Unge° collection on the Franke - Lorenzisthen Do'vpe!- wedding to Paiydors . . .

. . . 175  
 by Mr. Joachim Götsck . . . s00  
 from Hm. Johann Götsch sun . . . , so  
 by N. N. for Stud. Hügli . . . 10li  
 by H. Rordmann for Stud. HugoHanser . . . 10ö  
 from a member of the community inRrumelle . . . 100  
 By Hm. Past. Claus . . . 1 IX)  
 by "" Keyl v- Bk. . . - 51  
 from the virgins club n Chicao . . . 1S M  
 from the Young Men's Association there . . . H 00  
 Yield of a Collecte by Mr. Past. John1 . . . 90  
 by Mr. Past. Gtrecksuß for Stud. Paul Beyer1 . . . 00

by Mr. Past. Löber of the Jünglings Verein zu Altenburg u. Frohna, for theMen . . . 24 00  
 at Protzki's engagement collected by Hm. Past.

Brohm ..... 75  
 by "some" friends of the college student Barthling for the same by Mr. Pak. Brauer einges. 43 0- from the community of Addison, Ills.  
 for the college-

Pupil August Reinecke . . . 46 N  
 from N. R. for the same . . . 24 00

e. to the Loncordia-Lollegebaur of Hm. Past. Sievers u. dessen Gemeinde zuFran kenlust, Mich. . . .  
 5 OL

by Mr. Past. Berat . . . 1 0(  
 by Mr. Johann Bundenthal at Dayton, O. Sl St. Louis, July 13, 1854.

F. W. Barthel, Cassirer

## Paid

until July 11, 1854.

- d. 8. yr. d. HH. Kr. Allmeyer, Dörner, Past. Ltrich, Grotmann, L. Heibst^J. Hofmann, Luck, L. Müller, W. Rüst, Past. Schiebt (50 C.), Fr. Schulh, Hinr. Scheele, Past. Scholz, Phil. Willharm.
- d. 9. d. HH Fr. Almeyer, Chr. Bob", Phil. Bohn, Geo. Beierlein, A. Bergmann, H. Bruns, H. D. Bruns, C. Brandes, I. Barry, Mich. Benz, Engen, Pap. Eirich, Past. Ernst (10 Er.), Marth. Flatt, Jacob Flatt, Past. Francke, F. H. Frerking, schoolteacher Fischer(50L.), Grottmann, Garbisch, Hillmann, Har- mei.ing, Pak. Hattstädt, Mich. Hemmerich, G. Heilvonn, J. Hofmann, Gotlsr. Iahn, Jron, Chr. Kühl, Georg Müller, G. Pfeiffer, Paulus, Rodekohl, Wilh" Rüst, I. M- Reis, Past. Schiedt, Joh. SeubeN, W. Schulss, Heinr. Scheele, Louis StünA, L. Schamhorp, T. Stünkel, Pap. Scholz, Jacob Touisamt, H. Töpü, Weber, Wahl, F. Watters Wmdt, P. Wükenina.
- d. 10. yr. d. HH. E. LhrenS, H. Darrhiltng, Fr. Barth, ling^ü L.), H. Backer, W. Bock", Past. Berg", H. Beitzes, Csm. BeetS, K. Bergmann, BaUhag Vwu. Joh. Blenka. Gen H Boy", Böse, L. Brandes, Brackmann, Carl Brandt, Joh. Mich. Brunner, Past. Brauer, Joh. Brenner, H. D. BrunS, H.

.brackmann, W. Brmk, Joh, Brmcheu"

## 200

that, Äublitz, Büttner, W- Buchhelz, Fr. Lhrstianer, Past. Claus, Dassel, Hast. Daib (5 >C.), H. Drgver, Nicol. Deppert, C. F. Dieß, G. Dörner, Dörsmeier, Drechsler, Past. Dulitz, Carl Erb, Imman. Estel, Fr. Eickhof, PästEirich, Ernst>Paft. Ernst (HEr.), Andreas Eggler, Fr. Fischer, Wilhelm Firne, Fairley, Past. Friste, Heinr. FMng, Fn'ckenschmidt, M. Fischer, Feblbaum, schoolteacher Fischer (5o E.), Fnedlein, Geo. Gander, JacobGöglein> Joh. Oebhardt, Jul. Gotsch, Fr. Grav, Herm. Geerke, Geo. Pet. Grrmann, Carl Phil. Germann, GrotmanN, F. Gippptt, Götsch, Hinkelmann, H. Hcitt- mann, G. Holzinger, Hegwer, Hilgen- dorf, Heckendorf, Homeyer, Past. Hahn (50 T.), Jae. Haushalter, Mich. Hol- derbaum, Harttert, Ehr. Heinle, Past. Husmann (10 ex.), Mich. Hemmerich, G. Hcildronn, H. Hartmann, Jacöt Helferich, Geo. Hvfmann, I. Hofm nn, F. Holzgrese, Past. HollS, Gottsr. Jahn, Jrvn, Pass. Johannes (11 Er.), Past. Jünger (So C.), Christ. Külmert, Fr. **KMer**, Lchutel (50 C.), Heinr. Kau,- Äöster, Fr. Kollmann, H. **Krage**, Fr. Klüadrr, H. Kocke, Pa-r **KM** (6 Er.), Geo. Adam Kvlb, Past. Kunz, Past. Klinkenborg, Knvcke, Aull- mann, Jac. Keller, Krieke, E. Krieke, Dau. Keller, D. Kru se, John Krast, K. Kleinle, Christ. Lücke, Geo. Logier, Lübüng, M. Langobr, Lindenschmrdt, I. Link, Johann Lang, Abr. Mees, Geo. Müller, Mesnbring, Mayer, ManSre, M- Meyer, M. Mulzer, Müller, I. O. Meyer, Mühlcnbacher, F. Meyer, F. W. Meyer, Mribohm, H. Meier, F. Marquardt, Meier, Past. Clemens Miller, Mrlicher, Nordmann, Otterbacher (So C.), Andr. Paar, Wild. Pieper, ErnstPssng, Wild. Plagge, Wilh- Precht, F. Pebler, Past. Pvlack, Jsab. Rautenberger, W. Rabe, I. Reif, Past. Rauschert (2 Er.), Rap- präger, Caspar Roth, Past. R'ch. Ric- bei, Ludw. Ruft, Wilh. Rüst, Heinr. Rotermund, Rodekohl, Fr. R edger, Retzlaff, Runge, L. Rotermund, I. M. Rest, Roth, Past. Dauer (5 ex.), Schacht, Herm. Schaphorsi, Past. Schaller, Heinr. Scheele, Schneider, Past. Scholz, I. Schmidt, Leonhard" Schnell, Joh. Schneider, Joh. G. Schärer, Llisab. Schreiber, Past. Schiebt, Wendel Schars, Schunke (5o Er.), Past. Sievers (11 Er.), Georg Schum, Fr-Schum, tzudw.scvum, Fr. Schimmerer, Pancraz Scvimmerer, H. Schräger, Past. Stürren (12 ex.), Tiredel, H. Stünkel, Past. Streckesug, Louis Stünkel, H. Stünlei, C. Stün- fel, T. Stünkrl, Smflow, Past. Stein, hach, Fr. Stünkel, Will.". Stüürel, Christoph Tadge, C. Tadge, Leonh. Veit. Vomyolt, Past. Voltcrt (So E.), K. Walter, A. Wagner, Wendt, I. Weimann, Joh. Wilh. Wmnedrrgr, **G**. Willner, M. Wiestuger, I. Wie- fing", Windheim, WMByorst, Wmfcn- khtter, Behrenb Willen, Past. Jeumer, Eberhard Zimmermann, Zurövest; i n Cleveland: Past. Schwan, H. Käppel, D- Klüber, H. Walte, H. Schake, W. Schake, F. Tönsing, A. Welcher, F. Seiger, E. Schugler, A. Bohn, F. Kiehl, G. Gerstenberger, G. Huth, A. Ochse, L. Hölter, A. War- nicke, A. Better, H. Schönewald, E. H Both, I. H. Welcher, I. Conrad, W. Lotdmann, C. Schäfer, I. Theiß, F. u. C" Sey (G 50C.), P. Merz, H. Peters, M. Schmidt, C. Griefse, C. M "IS"> A. Berper, F. Haake, H. Hop- prnsack, H. Hellmann, H. Schmidt, H. Rolf, A- Leymann, Schlömann, Lau- vert, Oberock, Lascholt, H. Ahring, E. Lenschen, A. Kämpe, F. Rolf, M. Eggeck, F. Rick, M. Limrcu. IM- Bonnet, Chr. Busch, Anton Bade, Gert H. Boye, K. Bergmann Wilh. Brüggemai, n, Fr. Bartylmp (50 L.), Past. Bergt, Joh. Bunden-"Mr-TV Bierasch, Carl Erb, F. Fey, GMiO Past Flicke, Past.Fürdunger^ tWftmann, Jacob Helirrich, H. Huck, Past" JLDkn (20 ex.), Christ. 3Ler, M Müller, Lud". Meyer, Fr. Osittmever, Past. Oltmann, E. Otto Müh. Ptöl, Geo. Rasp, Herm. Rost, "er, Müh. Fr. Rösner, Rodekohl, W Reinke, Past. Seidel (8Ex.), Schunki (SO T.), Throb. Stemmler, Past Schürmann, Heinr. Sluckemeyrr, H Gtük^ C. Stünkel, **Heinr. Gerte** Past. Penalties, Past. Sauer, Leonh. Vogel, Past. Weyel, Carl Wischmeyer, Larl Wille, Andr. Wagner.

Paid  
diö to July 28, 1854.

- d. 9. Jayrg. d. HH. Martin Boße (50 C.), Jacob I. Kunz, I. Wöllmer.  
b. 10. yr.d. HH. Martin Boße, Gottfr. Bonn, I. Engelhaupt, Veit Hollenbacher, Daniel Heppler, Past. H. G. Holm, Ludwig Jung, Jacob Kunz, Jacob I. Kunz, G- Köryer, Prasuhn (50 C.), Leonhard Seiferlein, Past. Schuster, Past. Werfelmann.  
v. 11. Jahrg. d.HH.Ludwig Jung, Präsuhn (50L.), Hän- schild.

## Correction.

The receipt for Mr. Dan. Dobler in No. 22 is to be changed from year 7 and 8 to year 9 and 10.

## Books and pamphlets to have with the undersigned

around the buried prizes.

HirschLergerBibles, very already and durably bound, rede Z3,75  
V olffändige Bibles, Dr. Hopf edition, large octavo, with large print and its printing paper, well bound in leather, each -k 0.90  
Full permanent Bibles, Frankfurt he Aus  
gabe, large octavo, each - 0,75  
desgl. small octavo, each -0,60  
desgl. desgl. Philadelphia Aus  
gift, each -0.60  
New Testaments, Dr. Hopf edition, large octavo, very strongly bound in leather, each- - - 6,30  
New Testaments, mostly with the Psalter, Stuttgart, London and Hamburg editions, in ordinary binding with the Psalter, each - 0,20  
Without psalter - 0,15  
In gilt - 0.30 New Testaments, Phil adelphiaerAus-  
would be, each 0.25  
Kirchen-Gesangbuch für evang. luth. Gemeinde , published by the local evangelical Lutheran congregations U. A. Conf. in pressed leather volumes, the piece-  
-0,75  
The dozen - 8,00 The hundred -62,50 Dasselbes" kl einer" format, the piece ---- -0,50 r'i The dozen - 5,25 The hundred  
-40,00 (From both formats are also copies, elegantly bound, in gilt edges, for the PreiS from \$1,25 to Gl,75 the piece, stocked).  
Johann Hühner's Biblical Histories. New  
York edition, the piece -0.25  
the dozen -2,60  
Dr. Martin Luther's Great CatechiS- mirs- each---- 0.1b  
Whosekl one catechism, both printed unchanged, the piece- - 0,10  
the dozen - IXtO  
Book of sayings to the small catechism Lutheri,  
the piece - 0,15 the dozen - 1,50  
First, Second, Third, Fourth, Fifth, and Seventh Synodal- Report of the German Lutheran Synod of Missouri, Ohio, and other States, each---- - O,iO  
Sermon preached on Easter Day, 1851. at St. Louis, Mo. by Prof. L. F. W. Wal ther, each " 0/5.  
His sermon on 1 Thess. 4,1 - 7: The exhortation of the holy apostle to become more and more complete. Apostle to become more and more complete, every  
- -0.05  
T h e s e n sermon on 1 John 2:19 r Why can uüd shall utts the belief that the true church is ci- aentlich ünstchtbar and scattered over the whole world, not tempt to  
leave the orthodox visible church, any^..... - 0,05  
Dr. Martin Luther's interpretation of the 90th Psalm.  
shirt and trimmed" the piece---- - 0,t5 . the dozen - 1,50  
Whose letter of appointment of church servants to the council of Prague inBLymen of 1525, each -0.10  
The dozen - 1^0  
**Whose Tractate of the-^true Church, two pieces to---- ----**  
Conversations between two Lutherans about Methodism, each " - 0/15  
The pastoral letter of Rev. Grabau zu **Buffalo** v. J. 1840, der Ooeffentlich übergr- VMalSeinr Protestation gegenGeltenvma- **chuug hierarchisch"**

## Grundsätze innerhalb der lutherischen Kirche

therian church, the piece

The dozen -

The voice of our church in the question of Kirk and Amt, brochure, each - 1M  
 The Martyrs of the Lutheran Church, edited by H. Fick, first volume, beautifully bound, each - 1,80  
 Timothy, a gift for the confirmand  
 Youth, edited after Hiller, the piece - 0,1R

The dozen - 3M

The Concordien Book, New York Edition, each 1M  
 Dr. Martin Luther's home postil, each - 1.50 Dessen interpretation on John 14.15.16., each - W Dessen wedding gift, each VM  
 Erlanger Aus  
 gift, any- ---3M  
 Whose table rede n by Gerlach, any - OM Porta, Pastorall utheri, any 0 ,M  
 Veit Dietrich's Hauspostille, each - - -1.75  
 Keyl's catechism interpretation, each -1,A  
 Müllers Herzensspiegel, ---" -2,50 Konrad Rieger's little heart and hand postille,  
 brochure, any- - VM  
 Johann Arndt's True Christianity, Four Books with the little garden of paradise, unchanged imprint, each - 1,25  
 Delitzsch Communion Book, each -- tz 6,35  
 Stark's prayer book, each -0,40  
 Mueller's hours of refreshment, each - OM  
 Scrivers gold sermons, each - 0,60  
 Woltersdorf's Psalms, -0.75  
 Spencer's catechism statement, - 0,45  
 Löh's Agende, first part 2M  
 Whose seeds of prayer, - 0,30  
 Whose smoke offering for the sick and dying, -- 0.30 Whose Lhc stands prayers, 0.20  
 Whose of the female simplicity, 0.40  
 Whose Conrad, a story for confirmands, - 0,20 Usurers, the word of truth, 1,40  
 Graul's discernment gauges, -- 0,40  
 The christical doctrine of reconciliation and Redemption of Ar außold, -0.30

Furthermore r

28 Kvnsimation S-Scheine mit Bibel- svrücken und Liederverse", ingl. with biblical pictures and marginal zcichnungen; lithographed and published by Leopold Gap, - IM

Ä4 baptismal certificates with Bible verses together with similar pictures and marginal drawings; lithographed and published by Gast ü. Brother - IM

Note: Previously, 16 of these baptismal certificates cost Pt,OO, but since they have become more widespread than could be "expected, the publishers have currently arranged this price reduction.

Melodies of German church hymns according to Dr. Friedrich Layritz with the appendix V ,3S

The appendix alone - O,1ö

Also

We have 1 copy of each of the following works in stock:

Oakovü bibUa rüvratw, - - 6M  
 Schatzkästlem, aus des sieben Jenaischen Theilen der deutschen Schriften Dr. Martin Lirrherr, verfertigt durch Erasmus Grüber 1665. » 2,00  
 .4cta kiltorico eccierru^t^ca, oder gesammelte Nachrichten von den neusten Kirchen-Gefchichten, 1756. 55 vols. together-7. 00 or the seventh theolvglische  
 Scrivers Soul Treasure, two volumes, folio, -- 4M Dr. Martin Luther's Interpretation of the Epistle to  
 the Galatians, - IM  
 Johann Arndt's Gospel Postilla, - 2M

— > - >

If any of the above books, especially the antiquarian works, one or two others have been ordered, please let us know as soon as possible, otherwise these books might be sold elsewhere.  
 Lt. Louis, June 15, 1854.

**Otto Ernst, Perry Dtr, between 7th u. 8th, gkßeuüb" der Phimirmühle.**

st, eark of ksv. krok. 0.?. IV-^ValtLsc 8t. Douw, 51 o.

**Printed at M. Niedner Hk Go., RerdmV. Corner d" Third" and Ptzwpstraße.**

# Year 10, St. Louis, Mon. 15 Aug. 1854, No. 26.

(For the Lutheran Submitted.)

## The so-called Great Hanoverian Catechism, evaluated by Paths.

(Continued.)

From the holy. Holy Communion. First piece.

It is one of the most precious confessions of the Lutheran Church and a main feature by which it distinguishes itself from other parties in Christendom, when it teaches, in faith in the truthfulness and omnipotence of Christ, that in Holy Communion the true body and blood of Christ are eaten in and with and under the bread and wine. The true body and blood of Christ are eaten and drunk in, with and under the bread and wine in Holy Communion.

i.e. bread and wine are not changed, but they are made by the Lord Himself into means by which He gives to be enjoyed, not a sign or symbol or whatever else may be devised, but the same flesh and blood that was given for us on the cross.

The evasion of this confession on the part of the teachers in the Lutheran Church itself has always been considered a great infidelity, but in more recent times it has acquired a special significance in that it has become the formal and recognized emblem of the so-called Unrists.

What is a teacher doing, whose textbook is intended to be given to the children of the Lutheran Church as an elementary school book, if he uses such phrases from which an expert can find out the unrighteousness at first glance, while an uninformed person is to be made to believe that he has been well taught Lutheranism?

"this is my body-this is my

Blood-u. that assures Jesus"-

Thus the author lets himself be heard (Fr. 28, p. 156.) and these are the words beyond which an inexperienced person does not sift and accepts the author unseen for good Lutheran, because he thinks that the author wants to say,

The assurance of Jesus should apply (according to the sense of the author) to what we receive under bread and wine.

But that is just what the author omits, because he does not say:

What does Jesus assure that in the Holy Communion? What does Jesus assure that in the Lord's Supper is eaten and drunk among the bread and wine?

but so he speaks:

"What does Jesus assure all who eat and drink bread and wine in the Holy Communion? What does Jesus assure all who eat and drink bread and wine in Holy Communion?

that is Nun

1. a falsity. For Christ does not merely assure what he assures to the

The Lord's Supper guests, but everyone in general. It is

2. a circumvention of the main thing. For the main thing is the question whether we also receive something else under the bread and wine, while it is a matter that goes without saying that Christ's assurance that it will be as it wants to be, as it is to everyone, also applies to the guests at the Lord's Supper.

This main thing is now bypassed by directing the speech away from the thing and onto the persons (on which nothing matters here).

Therefore, even the word of Christ (this is my body-this is my blood) is deprived of its probative force, because the author does not present anything that is supposed to be proven.

So the sentence is empty for the question whether something else than bread and wine is also enjoyed.

This emptiness will be seen even more clearly if one considers that it is not to be demanded of the pupil that he should know how the word of Christ is to be understood-but of the teacher it must be demanded that he not only knows, but also teaches.

What does the Hannöv. Cat. of Christ's words: "this is my body -- this is my blood"?

So he teaches:

1. This word is an assurance

2. It concerns those who enjoy the Holy Communion. It concerns those who enjoy Holy Communion.

Dear reader, did you not know this before? Did you have to get this wisdom from a textbook? But what do you have, if you ask yourself Is it also true what the Small Catechism. Luth. says that the sacrament of the altar is the true body and blood of our Lord Jesus Christ, under which bread and wine we Christians are given to eat and drink?

There you will find either nothing, or something worse than nothing. For the words, which the author uses, are

3. a hidden indication of his true opinion.

Because he doesn't say:

What does Jesus assure all those who partake of Holy Communion, but he gives a circumscription of the communion guests, and what is it?

He calls them those who eat bread and drink wine in the Holy Communion. He calls them those who eat and drink bread and wine in the Lord's Supper.

What kind of answer follows when you ask: What do they eat and drink in Holy Communion? Holy Communion? None other than this:

Bread and wine.

And what follows from the fact that with no syllable it is implied that bread and wine will not be received?

Nothing different than this,

that it is almost vain bread and wine.

Did you suspect this, dear reader? Certainly not; and yet it is the undeniable result, if one does with the words of the author, as one must do with a suspicious drug. One separates the substances from each other and either nothing suspicious is found or - to use the very mildest expression - what should not be found in it.

But the words of the author offer even more. They are

4. a remedy for those who despise the Lord's Supper. For these can say: Christ has assured us nothing. Why not?-because we do not enjoy the Lord's Supper at all. And why should he have assured these nothing?-because the Hannöv. Cat. says: "Jesus assures all who eat bread and wine in the Holy Communion. Jesus assures all who eat and drink bread and wine in the Lord's Supper. This cannot include those who do not eat or drink either bread or wine in Holy Communion. Consequently, those who do not partake of the Lord's Supper are not bound by the assurance of Christ in their conscience.

5 The entire sentence of the author is summarized in the ambiguous words

"He assures"

This is now

a. one of those phrases so often recurring in Hannöv. Cat. so often recurring idioms, as e.g. the Scripture teaches, calls, attributes, adds, etc., whereby the confession is bypassed. If he did not want to circumvent it, he should have said:

What will happen after Christ's own

The first time you ate and drank bread and wine in the h. What is the meaning of the word "communion" in the Bible?

b. such a word, which agrees with the manner of the Unrighteous, who, in order to let the Lutheran confession die out and to make way for the Reformed doctrine, deliberately use the unconfessional words at the institution of Holy Communion.

"Christ says: this is etc."

c. the clear proof that the author cannot have, believe nor teach the Lutheran doctrine.

For this is an assurance that only he who is God can give. For a mere man cannot give his flesh and blood to eat and drink under bread and wine, even if he wanted to. Only he alone, who is true God and also true man in one person, can do so.

Whoever does not believe that Christ is God cannot believe that Christ can give his flesh and blood in Holy Communion. He who does not believe that Christ is God cannot believe that Christ can give his flesh and blood to eat and drink in the Lord's Supper.

The author nowhere confesses his belief in the divinity of Christ although he not only had the opportunity but also the obligation to do so. Why does he not do so, if he had really believed? A reason for justification for this reserved and thoroughly suspicious language of the author can never be brought up, but a reason for explanation can, and that is called: Unbelief.

What follows from this for Christ's word "this is my body-this is my blood"?

If Christ is not God, His assurance cannot be divine.

If Christ is not God, then either Christ spoke foolishly, or the teaching of the Lutheran church must be wrong. For this doctrine does not suffer from the doubtfulness of Christ's deity, just as little as from an undecided treatment of the words of Christ's testament.

3. if Christ is not God, no man is to be blamed who does what he wants with the words "is" "body" "that".



Thus, the door is opened not to one deviation, but to all possible deviations from the pure doctrine.

Is this the good Lutheran teaching that you, I. reader, thought you had received in the Hannövr. Cat. that you thought you had received?

Ab er-will we be objected to - what is it called right away in the following questions?

How does the apostle Paul explain himself?

2) What are we made part of in Holy Communion? The answer is "the body and blood" 2c.

There, all these accusations are laid down at once.

To this we reply:

Against the word of the Apostle Paul have

we do not object in the least. But if from this the orthodoxy of the author should be proven, then the question would have to be:

Who further testifies to the essential presence of the Body and Blood of Christ in Holy Communion? Holy Communion since the answer would fit

The apostle Paul when he speaks 1 Cor. 10, 16.

"The Blessed Chalice 2c."

But whether the author intended to use this saying as proof of the presence of the body and blood of Christ in Holy Communion is something we deny. We dispute whether the author intended to cite this saying as proof of the presence of the body and blood of Christ in Holy Communion.

1. because it does not rhyme with the unconfessed and faithless manner of the author in general.
2. because he knows how to explain the main thing so well in Fr. 23, where he mentions the words of institution.
3. because he lets follow the saying Pauli immediately - bardarauf,-obviously, in order to justify his empty, hollow, bald and shaale Abfertigung of the Einsetzungsworte (ifs would be possible.).
4. because the question of Paul's saying is not designed to reject or prevent false interpretations.
5. because the opponents of the Lutheran doctrine consider that saying to be their strongest weapon.

It may be asked, what else in the world could the author have wanted than to prove the presence of the body and blood of Christ in the Holy Communion. It may be asked what else the author could have wanted than to prove the presence of the body and blood of Christ in the Holy Communion, as if there had been no room for error. Not only about this, and what is to be replied to it from the Lutheran side, but also "in regard to the word theilh a ftig" which the author uses in the following question, our still obsolete Luther deprives us of further information. Whoever wants to inform himself, should read the supplement.

It is enough for us to note that if someone cites a proof, then he must want to prove something. If the right is not-and the author does not say so-then nothing else remains but something false. But if this remains, then what we have noted about Br. 28 is not only not invalidated, but confirmed even more.

(To be continued.)

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Conferenzarbeit des H. Barthling, eingesandt nach einem Beschluss der Chicago Konferenz.-.

### **Timetable for a German Lutheran parochial school.**

It is undoubtedly a very difficult task for the teacher to arrange his lessons, when the number of pupils is rather large and the ages of the same are different, in such a way that no children are preferred or neglected, but all are duly strained and

at the same time. This task is difficult because the number of subjects to be taught is large, the age and comprehension of the students is very different, and the teaching time is usually short. In addition, there are many circumstances here in America that make it even more difficult for the teacher to solve this question than it is in the old country, especially in the countryside, due to irregular school attendance, the constant arrival and departure of children of new immigrants or families moving further west, and so on. This question must therefore be of particular interest to the teacher, for if he fails to take the right tact in his school, he will have little effect overall, despite all his efforts. - Two mistakes in particular, which will be very detrimental to the flourishing of the school, are what the teacher is often tempted to make. At first, one is inclined, especially in large schools, to have only the more mature and larger students in mind, and to limit the instruction of the weaker and smaller ones to a few branches of instruction. But it is easy to see that this is a mistake, and that the school as a whole cannot flourish. The teacher should consider all pupils in every lesson and during the whole lesson; for apart from the fact that he should act fairly towards every child in this respect, he will soon have to perceive the disadvantageous consequences of such a teaching method. If the smaller children are not kept constantly occupied (naturally in a manner appropriate to their abilities), going to school becomes a burden to them, they do not like to go to school, preferring to stay at home, and, if they do have to come, they will do useless things, such as chatting, etc., during the time they are left unoccupied. Should the teacher prevent the latter even by strict measures, the mistake made will inevitably come to light after years; by sitting still and doing nothing they have become dreamers. The second mistake, to which one is very easily tempted, especially if the school is attended irregularly, is that, because it then becomes quite difficult, one does not follow a fixed and definite curriculum, but rather teaches this and that, and thus continues to teach without having a definite goal in mind. In this way, however, the teacher fragments his forces and confuses himself, so that sooner or later he must lose all joy in keeping the school going; he also confuses the others, and a certain slackness and little fruit of the teaching will be the necessary result. To teach in school without a firm and definite plan seems to me just as daring and uncertain as if a skipper wanted to set out on a long sea voyage without a compass. Order should and must prevail in a school in every respect, even in the course of instruction.

One might say to me: "How is it possible to follow a certain timetable when the school is attended so irregularly? Of course, it is then very difficult, but one should not let this interfere with the plan once it has been drawn up; for usually a certain number of students come regularly, and these then form the core of the school, with which one can well follow a plan.

If the teacher wants to avoid these two errors in school management, it is inevitable that he teaches according to a timetable. Before he can draw up a timetable for a certain quarter, however, he must first find out where his pupils stand in terms of knowledge and ability, which is certainly done quite soon, and then agree with himself on what he wants to teach in the course of the quarter. Once he has divided his students into certain classes with regard to the subjects to be taught, and has properly arranged the subjects according to the various classes and the lessons, he must then follow the plan he has adopted, and beware of too many new ideas.

The question now arises: what should be the timetable for a local German Lutheran parochial school?

As already mentioned above, several points have to be taken into account when preparing the lesson plan, namely the students, the subjects to be taught, the lessons, and so on. There are two main questions that come into consideration. The first is: "what subjects are to be taught?" - and the second: "how are they to be arranged with regard to the different classes and individual lessons? I must also note that in the following I am thinking of a school attended by children from the age of six to fourteen, 5 times a week, 6 hours a day,

What subjects should be taught in such a school? In order to get to know them, it will first be necessary to state what the purpose of a Lutheran parochial school is.

The purpose of such a school is, in general, "education of the youth. Considering that they were placed in this world by God through bodily birth, in which they will remain until death, but also that they were received into the Christian Church through Holy Baptism, in which they are to stand here as believing members in order to attain glory and blessed vision there, it is easy to see what the essence of the children's education should be. Since they are the lambs of the Lord, bought and redeemed at great cost, it is above all the task of the Lutheran teacher to bring the children entrusted to him into contact with the Lord.

The children are to learn how to believe, how to live Christianly, how to die blessedly, and how to live Christianly. The children are to learn how they can believe rightly, live Christianly and die blessedly. In short, religion, as it is taught by our church in a pure and unadulterated way, should be the center around which all education must revolve, the salt and spice of all teaching. And where this is not the case, there can be no talk of a Christian school, let alone a Lutheran school; for in the latter the Lord Jesus and his Word are the Alpha and Omega, the beginning and the end.- The Lutheran school wants real education of the whole man for his whole life, for time and eternity; it therefore sets its goal in education much higher and further than the so-called state schools. In these, the children are made fit only for this world, their deepest need and greatest need are not considered at all; the Lutheran school,

however, also wants to educate its children to become Christian citizens of the world, even if, above all, through God's help, believing Christians and blessed citizens of heaven. The latter goal is indeed superior to the former and must never be made a secondary matter, as has unfortunately been the case recently in most schools in Germany; but those subjects whose knowledge is necessary for earthly life should in any case also be taught in a Lutheran school. Children have to live in this world and should therefore receive a foundation in school in the knowledge and skills they will need as citizens. Christians are the best citizens and must therefore also strive to acquire those abilities that are expected of them. For these reasons, therefore, I can never agree with the view of those who think that in a Christian school only such subjects should be taught as are related to religion.

After I have briefly stated the purpose of a Lutheran parochial school, it is self-evident which subjects are to be taught, namely first and foremost religion and what is related to it, then also those secular subjects whose acquaintance is indispensable to us. Among the former are: "Catechism lessons; biblical history, and as a continuation, church history; memorization and recitation of core biblical sayings and core church songs; finally, singing lessons, with special attention to the old church melodies. The secular subjects include: "Reading, writing, arithmetic and language (both English and German) as the main subjects; and then community education.

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useful (geography, world history and natural history).

2. the second question in a timetable is: "how are those items listed to be arranged according to the various classes and daily lessons?"

Each teacher will, of course, go his own way in this; but the following may be regarded as an attempt as to how a timetable might be arranged.

Some subject matter that is taught must provide the yardstick to divide students into classes. The skill in reading seems to me to be the most suitable for this. And from this point of view, three classes would arise, namely, that to the first class belong those pupils who can read correctly and completely - to the second those who cannot read completely - and to the third who cannot do both. The rest will emerge from the following table.

Monday. From 9-10-1/4:

Morning devotion. Then religious instruction according to Luther's small catechism.

10-1/4-11 a.m:

Bible reading for first grade and writing exercise for second and third grade.

Note. After reading, the teacher has the main content of what has been read told to him; he does the same with the second class by quizzing the history that has been read.

11-12:

In the first half, mental arithmetic for first and second grade, and spelling for the third; in the second half, singing lessons'.

From 1-2 pm:

Writing exercise for first grade, pencil reading for second grade, and spelling for third grade. Note. If you do not finish the third class, you have to continue with it in the following lesson.

From 2-3 o'clock:

Blackboard math for all students.

From 3-4 o'clock:

English, combined with German language lessons. To conclude prayer.

Annotation. The third grade learns a small piece of the catechism or a small Bible verse by heart for each day, which is recited immediately after reading.

Tuesday. The same order as the day before.

Wednesday. From 9-10-1/2:

Morning devotion. Then a biblical story based on Hübner's Histories, followed by reading of the story for the first and second grades.

10-1/2-11-1/2:

Written German language work for first grade, penmanship for second grade, and reading for third grade.

11-1/2-12:

Continuation for first and Hersagen for wolte and third class

From 1-2 pm:

Blackboard arithmetic for first and second grade, reading for third.

From 2-3 pm: Nonprofit for All.

From 3-4 o'clock:

English reading and speaking exercises. To the conclusion prayer.

Thursday. The same order and the same subjects as on Mondays and Tuesdays; only in the second lesson in the morning for first grade reading of a hymn in the hymnal.

Friday. In the morning, the same order as on Wednesday; the only change in the Bible history lesson is that the first class does not read. In the afternoon, the first two lessons as on Wednesday. In the third lesson, the German language work that has been looked up is returned and new work is given up. The first class then recites their memorized lesson. Then, in preparation for Sunday, the first class reads the Sunday Epistle and Gospel. At the end: Prayer.

B.

## Speech held at the grave of the blessed Pastor Eißfeldt.

A few hours before the burial of his brother, Schreiber was commissioned by the Synod to speak a few words at his grave, and then to communicate what was said through the "Lutheran" to the Synod members who were not present. Only for this reason do we

communicate this speech, written under great inner heartache and physical fatigue, as it was delivered.

\*-i-

Lord Jesus Christ, who called me through my brothers to speak at the grave of a beloved friend and brother, with whom only a short time ago I drank intimately from the well of Your eternal truth, I ask You to give me grace and strength to speak words of edification, so that this place of death and decay may become a place of life, a place where You come to us. bless us. Hear us for Your own sake. Amen.

All beloved in Christ, mourners present!

"Truly you are a hidden God, you God of Israel, the Savior" - so we must exclaim at this grave with the holy prophet. For ah! what is the mortal shell that this tomb is to receive? - It is the body of a man who, far from the circle of his loved ones, has been quickly and suddenly surprised by death in the bloom of his years; whose wife, who has been with him for only a few months, is now waiting in vain for his imminent return,

Instead of embracing the tenderly beloved again with tears of joy and pressing him to her heart, she receives the heartbreaking news of his death. It is the shell of a father, by whose death a child becomes an orphan, .even before it saw the light of day. It is the shell of a grateful son, whose aged godly mother sees the joy, hope and crown of her much-tried age sink into the grave with him. It is the shell of a faithful loving brother and friend, whose death makes the whole world more and more empty, dark and desolate for a whole circle of friends and brothers. It is the body of a young servant of the Church, who, equipped with the most glorious gifts of spirit and mind, full of faithfulness and zeal, full of humility and strength of faith, promised to become a champion of the Church, which is now so oppressed and orphaned; who, barely a year ago, was preparing for the sacred ministry over there and now, having returned, has found his grave here, in order to rest in it from his short work until the day of the Resurrection.

With tears we look into his grave as into a depth without reason, and our heart says: God, God, why have you given us this? done? Yes, "Truly thou art a hidden God, O God of Israel! But, m. Th., as certain as we must exclaim this, with the prophet Isaiah (45,15.), so confidently must we add, even at this grave: "the Savior." For no matter how hidden God's works on earth may be, He always leaves us some rays of His light there.

His ways and judgments may be incomprehensible and inscrutable, but at the same time He reveals Himself to us as a "Savior" who seeks our salvation and speaks to us aloud even from the silent grave.

So let us run now, before we sink the earthly remains of the dear departed into the bosom of the earth:

**What does God preach to us from the grave of our suddenly departed young fellow servant and brother? and** that is:

1. What does God preach first to us, as fellow servants, and
2. What does God preach to all the present, as to the confreres of the same? - —

If we approach this tomb with the light of the Word of God, we will see that God the Lord preaches three main things to us, the fellow servants of the deceased, from his tomb: 1) Recognize your sin and repent; 2) I have no need of you; and 3) Be more faithful in the administration of the ministry you have been commanded.

\*) A few steps away from the local community graveyard are the college buildings, which could therefore be seen from the grave.

It is true, Venerable Brethren in Office, that if those who now oppose us as bitter enemies in a hot battle wanted to prove from this death that God's curse, which they threatened us with, is now becoming apparent and that God's judgments are already visibly falling upon us, they would only side with the blind world, which concludes from the Christians' creed that God does not respect the Christians, that he is their enemy and fights against them, and that the temporal well-being of the world's children makes them think that they are sitting in God's lap. They would contradict the word of God, which teaches that God chastises His dearest children the hardest and that He chastises the son whom He receives. But it always remains true what Moses, the man of God, testifies in the Holy Spirit. But what Moses, the man of God, testifies in the Holy Spirit, remains always true: by sudden death God brings the iniquity of the survivors before Him and their unrecognized sin into the light before His face. Therefore, let us not be deaf to God's voice, which also rings out to us here: "Recognize your sin and repent! Rather, let us humble ourselves under God's mighty hand and now, when God has suddenly turned our days of joy into days of mourning and lamentation, let us remember our guilt and, repentantly beating our breasts, cry out: God, be merciful to us sinners! If God gives us one victory after another, blesses us with all the riches of His blessings, He now also warns us that we should not be sure of this, but should recognize that our victories and blessings are not our merit, but free grace and mercy, and that what we ourselves have done for them out of our own, that was only our folly and our sin.

But God is preaching even more to us here - Consider: if we have spent a lot of diligence and made a lot of sacrifices for the preparation of a servant of God, and if God then also bestows especially beautiful gifts on such a person, then the thought creeps over us all too easily, as if it were we humans on whose gifts, wisdom, faithfulness and diligence alone the salvation of the church rests. Who among us has always been free from such thoughts? But if God takes more and more young, fit, eager and talented workers from the church in the most difficult times, what does he want to say to the workers who remain behind? Obviously nothing else than this: I do not need him! And this is what God calls out to us from this grave. Let us learn it now and take it deeply to heart: God does not need us! We should give our mouths, our hands, our hearts, in short, everything that we are and have to the service of God and His church; but in doing so we should think of nothing but that we want to be obedient to God. We should never forget that we are not,

who establish, govern, maintain, and .protect the church, but the LORD, who may or may not use us to do so. "Neither therefore he that planteth, nor he that watereth, is any thing, but God which giveth to prosper." 1 Cor. 3:7.

But, m. th. Br. in office, as true as this is, we must never forget that it is a great work that God puts into our hands when He calls us into His holy office. He alone can and must do everything, but then He testifies that He wants to do His holy and blessed work through us. He then entrusts us with immortal souls, bought at great cost by His own blood of God, and we are to tell these souls what they should do in order to become blessed. We are to say to the impenitent sinner: You must die! and to the penitent proclaim: You shall live! We are to raise the dead, show the erring the right way, make the doubtful certain, strengthen the weak, heal the sick, comfort the afflicted, lead the dying over the abyss of death and deliver them into the hands of God, in short, "as wise stewards give to each his due in due season." Luc. 12, 42. And God will require the blood of all these souls entrusted to us as a st from our hands!- Now when God suddenly takes a young worker from our midst, what is he preaching to us? He calls to us: "Be more faithful in the administration of the ministry that has been entrusted to you! Work because it is day, because the night is coming, when no one will be able to

i can work. Oh then, let us also listen to this voice! Let us not put off until tomorrow what is to be done. Let us hasten to proclaim to all, publicly and specially, the whole counsel of God for their salvation. Let us go forth with lighted candles girded on our loins, that, when the Lord shall give us the shepherd's crook, we may be able to do it.

from our hands, we will be ready to give an account to Him, the Judge of the living and the dead.

But now, at the same time, I address you, to whom the dear departed one was not a fellow servant in office, but a fellow brother with us in faith, you, listeners, and especially you, honored present representatives of our congregations.

God is also preaching to you today from this grave. And what is that? First of all again three things: 1. recognize, righteous and gifted preachers are a gift of my free grace, which I can recall every hour! 2. pray, therefore, not only that I may give you this noble gift, but also that I may preserve it for you; and finally, 3. buy out the time in which I will give you the grace to possess such a precious jewel!

Perhaps at no time has the sacred ministry been so despised as in the present. Perhaps at no time has the ministry of preaching been so despised as at the present time. This is not only a consequence of the unbelief that is now sweeping over the people like a flood of sin.

Unfortunately, it is also a consequence of the fact that so many wretched people now administer the sacred ministry, who, in

carrying it, only disgrace it by their false teachings and ungodly lives. It can easily happen that even a true Christian is tempted to disrespect even his faithful preacher. When God soon gives a faithful minister of His word the end of his work, he calls out to all listeners with a loud voice: Recognize, righteous and gifted preachers are a gift of my free grace, which I can reclaim every hour! Oh, then you too, brother, listen to this voice of God coming from this open grave into your ear! Recognize that it is not man's work to create a faithful preacher; it is God's work and God's grace.

be. Therefore, do not be offended by their infirmities if they are faithful in the work of the Lord. Do not demand that they be angels while you are sinners. Rather, hold them in high esteem, precious and valuable as gifts of the Most High God that are easily lost. Be grateful to them. Above all, never forget that whoever hears them hears Christ, whoever despises them despises Christ, but whoever despises Christ despises the one who sent him, the great, eternal and living God himself.

But if God reminds you at this grave that righteous preachers are His gift, which He can give and take, then He certainly also calls out to you loudly and earnestly at the same time: Ask the Lord of the harvest, that He sends workers into His harvest and keeps those who are sent out! Oh, how many a faithful and faithful servant has been called home because God's gift to him was not recognized! How many have been snatched away in their youth, whom God would have gladly given to His church if they had prayed earnestly for it! How many a zealous servant of Jesus Christ's heart may still be targeted by death, which will only not be struck if many fervent Christian prayers make themselves an impenetrable shield against it!

But, m. Th., still one thing! God does not send out his servants so that one may only enjoy their gifts and have faithful friends and comforters in times of need, but above all so that one may be guided by them along the narrow path that leads to heaven; that one may therefore accept their teaching and instruction as God's teaching and instruction, their comfort as God's comfort, their punishment as God's punishment, their threats as God's threats, and that one may thus be enlightened, awakened, converted, protected from all error and finally made blessed. When God lets a faithful servant die, he calls out to all his listeners: "O buy the time when I will give you the great grace to possess such a precious jewel!"

sit! Well, you listeners, do not let the Lord of all lords call out to you in vain now, and you, honored representatives of our congregations, take this word of our God, which went out to you here, as a treasure with you- and share it with those in whose name you have appeared here.

Finally, may God himself let his mighty voice resound from this tomb far and wide, over all preachers and congregations of our association, yes, over this whole country; and may this voice bow down and awaken everywhere, so that life will flow out of this tomb into many, many hearts and thus our wounds will be healed. Let it

That God the Father, through His precious Holy Spirit, for the sake of Jesus Christ, His dear Son, our Lord and Savior. Amen! Amen!

## **The waste of the community of Shebahyonk. \*)**

The very heading of this submission invites the dear reader to be prepared for a sad report, which we can no longer conceal, because the hearts of all those who have experienced the sadness are too full of pain not to call upon their brothers and sisters to help them bear the great suffering that has befallen us.

If the bonds of the world have existed for a while, perhaps some people are surprised when they are suddenly severed; but it is easy to find oneself in them when the first shock is over; But when members of the body of Christ, whom he, the faithful shepherd, had gathered into his flock and destined for eternal bliss, become detached without returning, yes, when even a whole congregation of Christians again becomes a prey to the devil, the Christian not only mourns for days and weeks, but for the rest of his life it grieves him that so dearly bought souls could be lost.

This is the case with the former Christians at Shebahyonk on Saginaw Bay. Dear readers know what a lovely planting of God among the heathen there was only a few months ago; they know what delicious confessions were made by the Christian congregation of the Indians there; they know how willing they were to leave home for the sake of the Word of God and to set out to join their brethren in Bethany as soon as the sugar-making was finished. Oh, that we could report that everything came to a glorious end!

\*) We already communicated this sad incident verbally at the last synodal meeting in St. Louis and poured out our sorrow into the hearts of the faithful brethren. But it was the general wish to have a specific account of it printed in these sheets, so that all members of our congregation would get a vivid picture of the state of misery in Shebahyonk and thus take refuge in faithful intercession with the Father of all mercy. had come! But this is not so. With bleeding hearts we write the following:

In March of this year, an English Indian trader had occasion to spend an evening and the following night with an Indian family in Shebahyonk. During the evening's entertainment the talk turned to the great procession to Bethany, which the Indians, as they said, awaited with great impatience. There the stranger sowed evil suspicion in the hearts of the impartial souls and made them pre- that they had allowed themselves to be persuaded to make such a move. It would be to their great detriment. Their priests wanted to lead them into misfortune. - The more gullible the Indians are by nature, the greater their excitement; the devil is busy and stirs up evil thoughts. The Indians surrendered to the same, and henceforth they saw their missionary, too, to whom they had hitherto followed like children to their father.

with suspicious eyes.

Two of them accompanied the returning guest to Lower-Saginaw and brought from there a formal confirmation of the suspicion they had just imbibed. Some English merchants in this city, worried about the loss of some trade advantages, which had been granted to them by the Indians living nearby, looked forward to their departure with great annoyance and did not cease to pester the two Indians with the following ideas: "More than half of all pastors are frauds, they preach from a book of lies (the Bible); this book is to the misfortune of the Indians.

People there; the Indians should be driven from their homes into slavery and servitude. After all, they should not tolerate such things and throw off the shackles."

These whispers of the devil were willingly accepted by the Indians, who had once been made suspicious, and they shared them with the other tribesmen on their return. After the two Indians had come home with their loose reports on Thursday, the missionary had rung the little bell for devotion on Friday evening, as usual. He noticed that only 6 men and one woman were present, since such low attendance at the services had never been heard of before. After the conclusion of the service, Chief Meganigischik approached the missionary and announced to him with striking irritability that tomorrow he would be

He said that the missionary wanted to hold a council with him and the other Indians, but, he added, not in the church, but in his own house. This last remark, as well as the bitterness with which he spoke, were proof enough for the missionary that an evil spirit was among the Indians.



and soon he was to find it confirmed. The next day he arrived at the council, albeit with a heavy heart, and learned everything that the devil had done to him. After he had recovered from his initial fright, he instructed the

He told those present about the terrible abyss of destruction to which they had been led by the enemies of God's kingdom and begged them with tears not to reject the Lord and His word; but all this was to no avail. Even the threat of God's wrath and eternal damnation, if they did not sober up from the devil's snare, brought about nothing other than an insolent challenge to God, who might only punish them. They did not want to be deceived any longer, they said.

They repeated that they should not despise the word of God so much; then they spoke of it again as a book of lies; they did not want to know anything more about it. The chief Meganigishik said that he would henceforth not keep anything that the word of God had imposed on him; at best, he would abstain from work on Sundays, as he had done in the past.

At all these events, the faithful shepherd would have been heartbroken; he would rather have sunk to his death than to have experienced such a thing. A whole community, years of laborious work lost before the eyes of men! No one could be lured back! - That was a heavy cross for him to bear.

A spark of hope still lived in him, namely that perhaps the incidental speeches would happen in excitement and would soon be repented of. But this hope also failed.- On the following day, a Sunday, the missionary rang his mission bell as usual and went to church to hold services. But none of the Indians appeared. Instead, the young boys walked past the church with their axes, as if to mock the service. Sadly, the missionary had to go home.

He waited a few more weeks for the people to repent, and once again summoned the missionary Mießler together with the interpreter from Bethany to admonish the faithless once again, but he could no longer obtain a general meeting; instead, the people had to be visited in their homes one by one.

They all persisted in their enmity against God's Word and despised the fatherly promises of their orthodox teachers. The poor people! They have been deceived a hundred times by spiritual and worldly deceivers, and now that the full truth of God's Word is finally preached to them from the mouths of faithful shepherds by the grace of God, they allow themselves to be deceived by the devil into rejecting even their faithful teachers as deceivers.

The Lord had once again spoken to them clearly and briefly. While there had not been a single death among the Indians themselves in the Christian congregation, which was about 4 years old, two young men in a state of terrible raptures were suddenly killed in these same days.

torn away by his own death. But even this did not touch his heart. They hardened themselves daily, boasted publicly of their pagan freedom, which they had now regained, celebrated their pagan festivals more atrociously than before, and gave themselves up to the highest degree to all the shameful sins of the former life of vice, such as drinking.

What is to be done, beloved brothers and sisters? We can do nothing better. Therefore, in all our sadness, let us trust in the Lord that He will protect His Church and give it prosperity, even if it seems as if His people are working in vain. But then let us be humbled and lament the sad conditions of our dear Christianity in this last sorrowful time, which made it possible that such a grave event could happen among us. Yes, certainly, we all share a part of the guilt that this whole congregation could become prey to the devil in such a way, by our lack of earnest and faithful prayer for them. Therefore, let us beat our breasts and pray to the Lord that He will abundantly make up for the lack of our prayers with the precious merit of our Savior Jesus Christ, and that He will also have mercy on the poor blinded souls and lead them back to the blessed Christian community through repentance and penance. - We are not allowed to reach out ourselves, and we have to wait for the Lord to open a door for us again.

The apostasy of the congregation at Shebohyonk did not have a bad influence on the Indian Christian community at Bethany, but rather horror at the almost unbelievable event, hope that the whole thing might be based on a misunderstanding or that a quick return from the most deplorable devilish influences would take place, but finally, when this hope had to be carried to the grave, heartfelt sorrow and compassion for the fallen ones animated the whole community. Far from being in danger of following the apostates, however, the community becomes even firmer and more faithful when it sees God's judgment on the unfaithful and realizes the necessity of rallying around His Word and its faithful proclaimers against all enemies of the Kingdom of God.

After his Indian congregation at Shebahyonk rejected the Word of God, our dear missionary Auch, who had been severely tested, was at his request relieved by the synod of his profession as a missionary and recognized as pastor of the German Lutheran congregation at Sibiwaiing. The synod would have wished to use him as a faithful missionary in another field of mission; but he himself could not recognize it as God's will to remain in the missionary profession in the narrower sense, because he would no longer succeed in learning the language of the Chippeway Indians.

and also the sickness of his wife would prevent him from following the distant pagans. So, God willing, his introduction to the aforementioned German community will take place within a short time.

As far as the property of the synod in Shebahyonk is concerned, it consists of an area of 40 acres of land, of which about 18 acres are cleared, a 1-1/2 story frame house worth 380 dollars, a log church, a log barn. In order to be able to utilize this property, the synod will consider acquiring another 40 acres of the adjoining land for 50 dollars, since the area would then suffice for a larger farm. The movable property has also been sold by the missionary with much care and faithfulness, and some of it has been delivered to Bethany, so that a sum of about 250 dollars could be paid into the missionary treasury. This contribution to the missionary treasury was all the more desirable at the present moment, since such large funds were needed to provide the Indians at Bethany with a piece of land of 30-40 acres family by family. Missionary Mießler was able to distribute the land in the past spring, after a quantity of about 800 acres had been purchased for the time being. The dearest red brethren in Bethany had a great feast, and the missionary describes their joy with vivid colors, also praising their modesty and peacefulness, since it did not occur to anyone to ask for a piece of land that someone else had already chosen. Due to the apostasy of the Shebahyonk Indians, the land necessary for distribution has been reduced by about 280 acres, but we still need a considerable piece in order to fulfill our promise to help all Christians at Bethany to renounce their wild hunting and fishing life and to become accustomed to a quiet and peaceful civil life. To our great joy we perceive that some heathen Indians still living on the Maple River are also attracted by the preaching of the Gospel to move to Bethany. As much as we therefore have reason to thank all those who have so willingly supported our mission fund, we ask that they continue to help where help is needed, that they continue to carry the mission affairs at Bethany on their souls, and that they earnestly take care of all Gentiles in prayer, so that the Kingdom of God may come to them.

May the faithful and merciful God help us and all who love the Lord Christ to such willingness. Amen!

Frankenlust, July 24, 1854.

Ferdinand Sievers.

### **The *Cantica Sacra*.**

I finally have the pleasure of being able to indicate that the *Cantica Sacra*, God willing will be printed. Some of my correspondents thought that in a few weeks or mostly a few months one should already be able to sing the book. For your information, I would like to say, first, that it was not my intention from the beginning to make large expenditures until I was convinced that the proceeds of the enterprise would cover such expenses, and second, that circumstances which not everyone can foresee, and which may seem unexpected even to businessmen, have delayed the enterprise somewhat. Therefore, I have not been able to indicate earlier if or when the book will be printed. But now it is in the hands of printers who will spare no effort

to produce it with possible speed; and it is their certain expectation that they will have it ready for dispatch in the month of November.

Since only some of my correspondents indicated to me their wish to have the book printed with round notes, but many declared themselves decidedly in favor of the character notes, I decided to print it with these according to the conditions of the prospectus.

I will take this opportunity to mention that the price of the book may be changed when it comes into the hands of the booksellers, and that all those who have not already ordered, who wish to get it at the cheap prices indicated in the prospectus, will do well to send in their orders by the beginning of November. Booksellers will find it to their advantage to order from Hundert.

Canton, Ohio, June d. 28th 1854.

J. J. Fast.

N. B. In St. Louis, Mr. Otto Ernst rie will be kind enough to hold the book for sale.

## Receipt. of the mission gifts (for the Lutheran).

By A. Haag in Sibiwaing	.... \$ 0 50	
Bon of the comm. of P. Dicke in Frankentrost, to In- dianerland .		Z 50
From I. List in Frankenmuth, to Indian Country	.	200
Bon der Gem. des P. Seidel, 2te Sendung	.	10 00
From the Common Frankenmuth	.	.21 67
By Müller HubiMr in Frankenmuth .	..	28 80
Bon I. Gremel in Sibiwaing	....	0 50
From the comm. of P. Clóter at Saginaw City	.	18 80
Bon der Gem. des P. Sievers zu Frankentrost	.	15 00
Bon Barbara Niichterlein in Frankenmuth .	..	100
From the Gem. of P. Hoyer in Philadelphia, Pa. r		
Chr. Mainling	..	100
Mary Bohn	....	100
P. Beerwind	....	025
M. Fetter	....	025
An unnamed .	.	1 00
J.U. Hiller....	....	0 25
Chr. Dieter	....	1 00
H. Dieter	....	0 50
Election .....		1 25
G. Pfeiffer	....	2 00
Ph. Bohn....	....	025
I- Toussaint	....	0 50
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Jsab. Rautenberg ..	.	1 00
Soph. Rautenberg..	.	1 00
Jak. Toussaint sen.	.	1 00
Jak. toussaint inu.	.	0 25
Minneberger	....	2 00
Chr. Bohn	....	2 00
Lehmkubl	....	0 25
Anna Viehmeyer .	.	OÄ
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t-han ..... SW  
**Shaft.....** 1 00  
 A. Linna..... 0 25  
 E. Schäfer . . . . 0 50

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Don Mr. Th. Eißfeldt100

Don the gem. of P. Schaller in Detroit r

Ms. Stricker.... 200  
 H. Carstens.... 100  
 P. Schuster.... 100  
 C. Bieth .... 1 00  
 Ms. Lörsch.... 050  
 S. Erhard.... 050  
 W. Henrich.... 1 00  
 P. Henrich . . . . 100  
 Anna E. Henrich. . . . 025  
 G- Sus . . . . 050  
 A. Hehenbcrger . . . . 050  
 S. Zachhuder . . . . 100  
 G. Gamaus . . . . 050  
 G. Endres . . . . 025  
 Ms. Bentz.... 025  
 St. Roth. . . . 025  
 L.Held.... 050  
 W. Amrhcin . . . . 012  
 Bal. Muller.... 050  
 W. Bäumer.... 0507  
 A. Hambaum ... . . . 0 50  
 I. Minor .... 050  
 L. Kundingcr . . . . -1 00  
 A. Frey .... IM  
 L. BeckIM  
 S. Roos . . . . -0 15  
 I. Frey0 . . . . 50  
 Ferd. Frey.... 0 50  
 D. Nischke .... 0 50  
 J.Guget .... 075  
 G. Henna: u . . . . 0 50  
 Knoll ..... 0 50  
 Fr. Kre'rl . . . . -0 50  
 E.Titzc .... 0 50  
 I. Arnold . . . . -0 50  
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 Ms. Mvnnich .. . . 0 25  
 G. Michael . . . . 0 25  
 Ph. Neumann . . . . 0 25  
 M. Müller.... 0 25  
 Lange0 . . . . 25  
 Ms.Walz.... 0 25  
 I. Glauber.... 0 25  
 I. Abraham.... 0 25  
 Gerbäuser.... 0 25  
 H. Stumdinger . . . . 0 35  
 G. Könnatott. . . . 0 20  
 E. Schultz .... 0 12  
 RovS0 . . . . 12  
 Minor . . . . 012  
 K. Hofer . . . . -050  
 L. Oppermann . . . . 050  
 W. Backhaus.. . . . 0 25  
 Fr. rod . . . . 025  
 D. Nitschke.... 0 25  
 W-Mönnich.... 025  
 M. Scheidler.... 013  
 E. Amrhein.... 0 12  
 Ortenburg . . . . 012  
 H. Löpel.... IM  
 A. Neumann . . . . " IM  
 C. rod .. . . 050  
 Chr. Kubi.... 0 50  
 Ms. Wendt.... IM  
 Aug. Frey . . . . 5 00  
 H. Seubert . . . . 0 50  
 A. Manske . . . . 0 50  
 W. Ortenburger . . . . 0 25  
 W. Schultz.... 025  
 C.F. Rod. . . . 0 50  
 Ms. Mönnich.. . . . 0 25  
 I. Seubert . . . . 0 15  
 J.Mature. . . . 050  
 I. Kreußel . . . . 0 50  
 I. Weber . . . . 0 25

M. Bread dishes	...	0 12
F. Deinzer	....	0 50
B. Henika....	0 12	
I. Sternele ..		-0 50
Ms. Pebler....	0 50	
I. Schmidt	....	0 50
R. Weber....	0 33	
Mrs. Güntherodt	.	0 25
W. Mayer .	..	--0 14
G. Goetz....	025	
M. Stumpsig	.	» 0 10
W. Busche ....		050

43 26  
 Collected at weddings . 9 96  
 Collected in missionS hours 14 30

64 52

P. Schaller .... IM

Total?-65 5265		52
From the comm. of P. Gräbner....	5 38	
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Don of the Gem. of P. Fürbringer:		
Schulz .....		0 25
Schössow ren....	1 00	
Schössow jun....	1 00	
Joach. Goetsch	..	0 50
Phil. Lemke	....	0 94
Gottl. Wilde....	0 50	
Hembe .	.	0 25
Joh. Wilde	....	0 25
Garbisch sen....	1 00	
Ms. Borkenhagen..	.	0 25
Joach. Wilde. ....		t 00
K. Hilgendorf	..	0 50
Sülflow ....IM Gruhl .....		050
Bassman....	050	
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Aug. Ernst....	050	
Stumble.... 037>L		
Hegwer013		
Friedr. Grot ....		025
F. Bublitz	....	050
Joh. Götsch s "n....	OA	
Ms. Havemeister	.	025
Aug. tailor.	.	025
Ernst Schneider	..	090
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Schröder....	0 50	
Joh. Heckendorf ..	.	0 25
Höhne	....	0 50
RetzlaffIM		
Heinr. Heckendorff	..	IM
Lerch	....	0 25
L. Hillmann....	IM	
Hon. Heckendorf	..	0 50
Hoyer	....	0 25
Ms. Heckendorf	..	0 50
Spiering	....	0 50
Karl Grot	....	0 25
Kurth0		50
Wilh. Rohr	....	0 50
Missing tree....	0 50	
F. Benz	....	0 50
Ferd. Bublitz....	0 50	
Aug. Heckendorf	..	0 50
Friedr. Bublitz ..	.	0 50

24 343-c  
 P. Fuerbringer ... 1 65^

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Don of the Gem. of P. Lochner of Milwaukie,  
 first shipment:

Wntwe Bellin	.	0 50
C- Laudon	....	1 00
C. Eißfeldt	....	0 50
W. Rappräger	..	2 M
P. Lochner	....	2 M

- 6 M 6 00

Bon of the Gem. of P. Kolb, viz:  
 Collecte on Sonnt, after New Year 635  
 Individual contributions . 065  
 To the country house: Gallmeier . 200  
 Heckmann, Weg, Zegick, Koene- mann, W. Scheumann, Carl Maylanv,Meier,Kleine, Oei- ting, Bultemeier s1 ,00 . 9M

Chr. Grote .... 095  
Ms. Scheumann .. . 075  
Carl Zegick, Conrad Scheumann,  
W. Mayland " 0,50 . . 150  
P. Kolb .....330

24 SO 24 50

From the comm. of P. Fritze to land purchase: Fr.Christiane:, H.Füllung a 3,006 M

Ch. Christianer, V. H. Füllung a1,00.... 2 00  
H. Guerke.... 2 50  
F. Füllung.... 1 50  
G. Franz, F.Busick, H.Schap-  
horst, N. Hobrock a 0.50 . 2 M  
Ch. Guerke. W. Knapps a 2,004 M  
F. Niedenstein . . 0 75  
F. Boknecht .... 0 15  
P. Fritze .... 1 10

20 M20 M

From whose St. Peter parish .. . 11 M  
By P. Scholze 1 00  
From Mr. Frey ..... 100  
By P. Fuerbringer  
by F. Dina Bublitz .. . 0 50  
from Müller .... 0 751 25  
From the comm. of P. Daib.... 1365  
From the comm. of P. Löber.... 355  
From the comm. of P. Dietz....1511  
From the Gem. of P. Dr. Sichler . .. 40 33  
From the Gem. d. P. Keil:  
Wr. and Sr. " 0,25 . . 0 50  
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An..... 5M  
To land acquisition:  
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We..... 2 00 1  
Br. .... 3 M S  
Bm..... 5 00 -4  
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Te 2.00, Fe 1.50 ... 3 SO 1

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From the municipality of P. Sievers, for sold potatoes .....3^  
From its Filialgem-Amelyth .... UU  
From the comm. of P. Ottmann.... 2H  
From the comm. of P. Köstring .....3^  
From the comm. of P. King  
through collection in mission sturchen .... 6 30  
Private gifts as a result of the 2nd

Aufnrfes in the Luth. . 1 75

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Bon of the comm. of P. Lochner: FromA. M100  
Laudon Nw. . . 7-050  
Fr. St . . 0 50Z  
Chr.Viez . . -0 50I  
H. Huck.... IM-  
M. Meibohm .. . 1 00 j  
G. Harttert . . -IM  
W. Nasty .. . -0 25 H  
H. Me,er.... IM

6 7587 )

From Lindenschmidt through P. Dulitz- . .  
From the congregation of the P. Dietz .. . " ivU  
From the parish of P. Hüsemann .  
O. Cloeter.

Get

for the seminary at Fort Wayner by Mr. Past. Keyl in Baltimore --73 N

namely:

-25Cts. Sb-, 1.50 Fz. (l. u. M.) Br. <150Lts. 4,M Hs. LS. SP. Cl. <Z -1.00. 4,M Aess. and M. G-2,M,20,M Baltimore Sewing Association. 43.48 Cooks  
Collecte. 0.75 Fk. '

vr. Wilhelm Sihler.

Get

to the synodical treasury of the western district? j from the Lutheran congregation;" Collinsville, Madison Co.  
Ills. ----- 7R

Eduard Roschke, Cassirer.

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## Get

L. to the Synodal Casser

Yield of two collections from the municipalities of Hm.

Past. Kuchle in Rich Station, Cook Co. Ills. Z4 A of Mr. Past. F. W. John --- 1A

b. To the Synodal-Mission S-Casse: from the Stader Verein, through Mr. Cand. Harms of the Collinsville congregation, Ills. --4R

by Mr. Past. Seitz collected in his parish at Rodenburg, Ills. ---6A

0. for the maintenance of Concordia College; from the Stader Association, by Mr. Cand. Harms 5 71 from the community of Collinsville, Ills.

-- 6Ä

of "" of Mr. Past. Biltz in Cumber-

country, Md. ----4"

by Mr. Past. Brewer from the collection bag to

Addison, Ills. to Retain College Teachers ----17W

<1. For poor students and scholars at Concordia College and Seminary: from the Detroit Young Men's Association for student Emil

Schulz ----4 W

of the St. Louis Young Men's Association of the month of

February to the end of July of the year . -1251 »

v. to Concordia College ebau:

F. W. Barthel, Caspn.

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## Paid

the 9th year Mr. G- Meyer, the 10th year the HH.

Adam Ambrosius, Billner, Döppen, Erk, Heinr. Vrm, Christian Goers, Wilh. Goldenstem (until No. 20- IM 11.), Wilh. Hesterberg, Christ. Hibbtm, Past. F. W. W Obermeier, H. Richter, Past. Ritter, Schröppel, Past. SM natzy. Heim. Twenhöfel, Heinr. Thies, Fr. Werfelmann.) deu 11. yearg. the HH..

Adam Ambrosius, Heim. Grewe, Fr. Jagow, E. Rrißeßn Johann Müller, Past. Stephan, Miss Marie SteM

## Letters received

from Hm. Past. Wunder with -5.M. from Hm. Franz Hamann with -17 ,M.

**Printed by M. Niedner Lk Co,**

Rordweffl. Corner of Third and Pine streets. ,